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A

GREEK LEXICON

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TO

THE NEW TESTAMENT,

On the Basis of Dr. Robinson's ;

DESIGNED FOR

JUNIOR STUDENTS IN DIVINITY,

AND THE

HIGHER CLASSES IN SCHOOLS.

—◆—

BY CHARLES ROBSON,

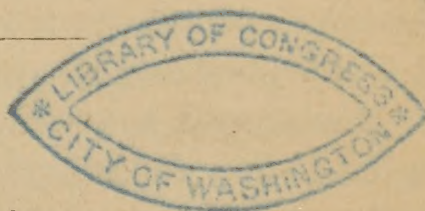
ΤΥΠΟΓΡΑΦΟΣ.

LONDON:

PUBLISHED BY

WHITTAKER AND CO., AVE-MARIA LANE.

1839.



PA881
R65

LONDON :

PRINTED BY ROBSON, LEVEY, AND FRANKLYN,
46 St. Martin's Lane.

PREFACE.

UNTIL the appearance of Dr. Robinson's Greek Lexicon to the New Testament, there existed no work in the English language that could be considered a competent guide to the student of the sacred text. That his book has done much to supply the deficiency, may be inferred from the great demand for it in this country, as well as from the approbation it has so generally obtained from those capable of appreciating its excellence. In many respects, however, it is a work suited rather to the advanced scholar than to the young divinity-student or to the youth in the higher classes of our public schools; for whose use no adequate Lexicon to the New Testament has hitherto been provided,—a want which the present book is intended to supply. It appeared to the Editor, that, taking Dr. Robinson's work as his basis, and rejecting such portions of it as are of least utility to young students, he might produce a book deserving the title of a *School-Lexicon to the Greek Testament*. How far he has succeeded, must be left for others to determine; but he may be permitted briefly to state what he has aimed at accomplishing.

This Lexicon contains every word occurring in the New Testament, including proper names both of men and places, arranged in alphabetical order, and followed by a statement of their inflection, derivation, signification, and construction.

1. As the book is intended for learners, the *inflection* of the principal parts of all verbs in any degree irregular is fully given; and in their compounds a reference is generally made to the simple root. In nouns, contraction, as well as irregular or anomalous forms, is carefully noted; and the peculiarities in the declension of some of the compound pronouns are also pointed out.

2. Where the *derivation* of a word is generally agreed on, it is invariably given: but it will be observed, that the component parts of verbs compounded with prepositions are given only where some change is effected in them by composition; e. g. ἀντρέχω being formed of ἀντί and ἔχω, it was necessary

to shew what are its elements; but in the case of *προσέχω*, no change taking place, it has been deemed superfluous and a waste of space to give *πρός* and *έχω* as the constituents of the word. As this remark is of extensive application, it will be well for the student to bear it in mind; otherwise he will often be at a loss to know why one word is followed by a statement of its elementary parts, while another, the derivation of which is equally undisputed, has no such statement.

3. In assigning the *significations*, the plan pursued in every instance has been, first to give the root-meaning, and then to trace the word through the various changes of sense or application it may have undergone before it received that which it bears in the N. T. Where *substantives* have but one signification, it has seldom been thought needful to refer to more than one or two passages in which they occur; but if a noun is used in various senses, and enters into the composition of phrases, &c., all these have been stated, and sustained by one or more references, as well as by citing passages in full. The same remark applies to *adjectives*, except that, as their shades of meaning are generally more numerous and refined, and the difficulty of fixing the precise sense is consequently greater, they have been more copiously exemplified by citation. The *verbs* have received a still larger measure of illustration; every meaning attributed to any verb being generally supported by one passage quoted at length, but much oftener by three or four. The same course has been pursued with respect to the other parts of speech, especially the *particles*, which will be more fully noticed when speaking of the next division, viz.

4. The *construction*: here the *nouns* present few peculiarities,—the principal, perhaps, being the Hebraistic use of the genitive case instead of an adjective; of which every instance that could cause any difficulty has been explained. Of *verbs* the simple construction has been first stated, and illustrated by quotations, then the more complex; all the prepositions by which any verb is followed in the N. T. are specified, supported by references, and in most cases by passages cited at length. The *particles* are very fully treated. Every *preposition* is illustrated by a great variety of examples, and all the phrases into which it enters are given, together with translations of such as are either difficult or peculiar. So also in reference to *adverbs* and *conjunctions*; the moods they govern, and the tenses by which they are usually preceded and followed, are invariably stated. Probably one of the

greatest obstacles to the acquisition of a correct understanding of the N. T. is the peculiar use of the particles; and on this point English-Greek Lexicons have been almost wholly silent: in the present work the particles have received a very large share of attention, and had a proportionate amount of space devoted to their elucidation.

The examples generally adduced under each word have been carefully *selected*; and it has often happened that where, for instance, only *two* references are printed, *ten* have been examined, and those two chosen as conveying all the grammatical information that the ten could furnish. Dr. Robinson aimed at making his Lexicon as much as possible a Concordance also; he therefore always prints far more examples (where they exist) than are necessary to elucidate the meaning or construction: *e. g.* if the same phrase occurs six or eight times, he cites every passage containing it. It may be doubted whether this was judicious even in his case, and whether the space thus occupied might not have been better employed; but as regards the present Lexicon no doubt can be entertained on the subject. It will hence be evident, that though the Editor has adduced fewer examples than exist in the original work, yet that these examples, if well chosen, will answer all the purposes of the larger number—saving only that of a concordance, to which of course this work lays no claim. It has, however, been his endeavour to vary the character of the references as far as could be done without injury to the explanation of the word.

Particular attention has been paid to the accentuation and orthography of the Greek. In Dr. R.'s work there are not a few inconsistencies as well as errors in these respects: *e. g.* a word is not unfrequently accented or spelt in one way in the article devoted to its elucidation, and in a different way when it occurs in promiscuous examples. Here one standard (generally Passow's incomparable *Handwörterbuch der Griechischen Sprache*) has been adopted and uniformly adhered to.

With respect to the mode of using this book, the student should be cautioned against relinquishing his search for information on any particular phrase, because he may not find it where *he* thought it would be. Let him turn in succession to each of the principal words in such phrase or sentence, and he will rarely be disappointed in the object of his search. To be concise, and yet to omit nothing of importance to the young scholar, have been the aims steadily kept in view

throughout this volume; and while the first has prevented the insertion of any except important references to other parts of the book, the latter has never prevailed to the exclusion of what was deemed conducive to its main object—*utility*.

A very full table of abbreviations is prefixed, which will remove any difficulty the young student might experience in consequence of their frequency: by adopting them much space has been saved.

References have occasionally been made in this Lexicon to Stuart's *Grammar* (London, 1838) for rare forms of words or for peculiar N. T. usages. That book has been chosen as being the only Grammar in English of the New Testament Dialect; and though susceptible in some parts of considerable improvement, it is on the whole a valuable work for the young student of the Greek Testament, and one which he should by no means overlook.

In conclusion, the Editor would remark, that he claims no share of any merit which this Lexicon may possess, beyond that of having selected such parts of Dr. Robinson's work as appeared to him suitable for junior students in divinity and the higher classes in public schools, and of having carefully revised the whole; in the course of which he has verified by far the larger portion of the references (in the more important articles without one exception), thereby correcting several hundred errors; he has also rectified one or two misstatements, and made a few additions that occurred to him in the progress of the work.

C. R.

46 ST. MARTIN'S LANE,

June 1839.

LIST OF ABBREVIATIONS.

absol. absolute, absolutely.
 abstr. abstract.
 acc., accus. . . . accusative.
 act. active, actively.
 adj., adjunct. . . . adjective.
 adv. adverb.
 al. alibi.
 allegor. allegorically.
 anar. anarthrous.
 antith. antithesis.
 aor. aorist.
 Apoc. Apocalypse.
 Aram. Aramæan.
 Chald. Chaldee.
 collect. collectively.
 Col. Colossians.
 comm. commonly.
 comp. compare.
 compar. comparative.
 concr. concrete.
 const. præg., præg. constructio prægnans
 constr. construed, construc-
 tion.
 Cor. Corinthians.
 dat. dative.
 demonstr. demonstrative.
 dep., depon. . . . deponent.
 dimin. diminutive.
 eds. editions.
 e. g. exempli gratia
 ellip. elliptically.
 Engl. English.
 Eph. Ephesians.
 eq. to, = equivalent to.
 esp., espec. . . . especially.
 expr. expressed.
 fig., figur. . . . figuratively.
 foll. followed.
 Fr. French.
 freq. frequently.
 f., fut. future.
 Gal. Galatians.
 gener., genr. . . . generally.
 gen., genit. . . . genitive.
 Gr. Greek.
 Heb. Hebrews, Hebrew.
 Hebr. Hebraism.
 ib., ibid. ibidem.

id. idem.
 i. e. id est.
 imper., imperat. . . imperative.
 imperf. imperfect.
 impers. impersonal.
 impl. implied, implica-
 tion.
 indec. indeclinable.
 indicat. indicative.
 indir. indirect.
 inf., infin. infinitive.
 intens. intensive.
 intrans. intransitive.
 i. q. idem quod.
 Jam. James.
 κατλ. καὶ τὰ λοιπά.
 Lat. Latin.
 lit. literally.
 l. c. loco citato.
 Matt. Matthew.
 metaph. metaphorically.
 meton. metonymy.
 mid. middle.
 neg. negative.
 neut. neuter.
 N. T. New Testament.
 objec. objectively.
 obsol. obsolete.
 opp. opposed.
 opt., optat. . . . optative.
 O. T. Old Testament.
 ordin. ordinal.
 part., particip. . . . participle.
 pass. passive.
 perf. perfect.
 pers. person.
 Pet. Peter.
 Phil. Philippians.
 Philem. Philemon.
 pl., plur. plural.
 pleonast. pleonastically.
 poet. poetically.
 poss., possess. . . . possessive.
 predic. predicate.
 prep., prepos. . . . preposition.
 priv. privative.
 pr., prop. proper, properly.
 prob. probably.

pron.	. . . . .	pronoun.
q. d.	. . . . .	quasi dicas.
q. v.	. . . . .	quod vide.
rabbīn.	. . . . .	rabbinical.
Rev.	. . . . .	Revelation.
Rom.	. . . . .	Romans.
sæp.	. . . . .	sæpe.
sæpiss.	. . . . .	sæpissime.
sc., scil.	. . . . .	scilicet.
Sept.	. . . . .	Septuagint.
signif.	. . . . .	signification.
simpl.	. . . . .	simply.
spec.	. . . . .	specially.

sq.	. . . . .	sequente.
subj., subjunct.	. . . . .	subjunctive.
subst.	. . . . .	substantive.
superl.	. . . . .	superlative.
sync.	. . . . .	syncope.
synecd.	. . . . .	synecdoche.
text. rec.	. . . . .	textus receptus.
Thess.	. . . . .	Thessalonians.
Tim.	. . . . .	Timothy.
Tit.	. . . . .	Titus.
trans.	. . . . .	transitive.
v., ver.	. . . . .	verse.
Vulg.	. . . . .	Vulgate.

ERRATA.

pag. col. lin.

32 . . 2 . . 25 for ἀνθηρακία, ας, read ἀνθηρακιά, ᾤς

65 . . 2 . . 7 f. βάθος r. βάθους

72 . . 2 . . 31 f. Col. 2. 15 r. Col. 2. 5

127 . . 1 . . 31 add Mark 5. 34, Luke 7. 50; Jam. 2. 16, Acts 16. 36.

137 . . 1 . . 3 f. ἐκ r. ἐν

149 . . 1 . . 51 add 2 Cor. 7. 12.

179 . . 1 . . 50 f. Rev. 1. 11 r. Rev. 1. 17

201 . . 2 . . 2 dele ὁ

210 . . 1 . . 27 f. προέτεινέν r. προέτειναν

214 . . 2 . . 16 insert a comma after συνεδρίου

231 . . 2 . . 24 f. indic. r. indir.

238 . . 1 . . 4 f. διέτους r. διετοῦς

307 . . 1 . . 11 f. μέγας r. πολὺς.

LEXICON

OF THE

NEW TESTAMENT.

A

A, ALPHA, the first letter of the Greek alphabet. In N. T. τὸ Α, or τὸ ἄλφα, signifies *the first*, Rev. 1. 8, 11; since the writer himself explains it by πρῶτος and ἀρχή.

Ἀαρών, ὁ, indec. *Aaron*, Heb., pr. name.

Ἀβαδδών, indec. *Abaddon*, Heb. 'destruction,' the name ascribed Rev. 9. 11 to the angel of Tartarus (ἄβυσσος, q. v.), and explained by the Gr. ἀπολλύων *destroyer*, i. e. the angel of death.

ἄβαρής, ἑός, ὁ, ἡ, adj. (α priv., βάρος), pr. *not heavy*; in N. T. metaph. *not burdensome*, i. e. not causing expense, 2 Cor. 11. 9.

Ἀββᾶ, indec. *Abba*, Chaldee, *father*, Mark 14. 36.

Ἀβελ, ὁ, indec. *Abel*, Heb. 'transientness,' pr. name.

Ἀβιά, ὁ, indec. *Abia*, Heb. 'Jehovah is his father,' pr. name.

Ἀβιάθαρ, ὁ, indec. *Abiathar*, Heb. 'father of abundance,' pr. name.

Ἀβιληνή, ἡ, Abilene (in mss. also Ἀβιλίνη and Ἀβιλιάνη), a district not far from Anti-Lebanon, so called from the city Abila or Abela, which lay on the eastern declivity of Anti-Libanus.

Ἀβιούδ, ὁ, indec. *Abiud*, Heb. 'Judah is his father,' pr. name.

Ἀβραάμ, ὁ, indec. *Abraham*, Heb. 'father of a multitude,' pr. name.

ἄβυσσος, ου, ἡ (α, βύθος or βύσσος), in Gr. writers *deep, profound*; in N. T. ἡ ἄβυσσος, as a noun, *the place of the dead, orcus, ἄδης*. a) genr. Rom. 10. 7. b) spec. *Tartarus*, i. e.

that part of ἄδης in which the souls of the wicked were supposed to be confined, Luke 8. 31.

Ἀγαβος, ου, ὁ, *Agabus*, pr. name.

ἀγαθοεργέω and ἀγαθουργέω, ὦ, f. ἥσω (ἀγαθός, ἔργον), *to do good to others*, 1 Tim. 6. 18. In some mss. Acts 14. 17 for ἀγαθοποιέω.

ἀγαθοποιέω, ὦ, f. ἥσω (ἀγαθός, ποιέω), *to do good to others*, absol. Mark 3. 4; with accus. of pers. Acts 6. 33; also *to do well, act virtuously*, absol. 1 Pet. 2. 15, 20.

ἀγαθοποιΐα, ας, ἡ, *well-doing, love of virtue, virtuous conduct*, 1 Pet. 4. 19.

ἀγαθοποιός, ου, ὁ, ἡ, adj., pr. *beneficent*, in the sense of *bland, courteous*; in N. T. *upright, virtuous*, 1 Pet. 2. 14.

ἀγαθός, ἡ, ὅν, *good*. 1. *good*, i. e. from the force of the theme, *excellent, distinguished*. a) of persons, Matt. 19. 16. b) of things, Luke 10. 42.

2. *good, absolutely, meaning of good character, disposition, or quality*. a) of persons, *upright, virtuous*, Matt. 5. 45: once of external condition, appearance, dress, &c., Matt. 22. 10. See in πονηρός fin. b) of things. (α) in a physical sense, e. g. δένδρον Matt. 7. 17, 18, γῆ Luke 8. 8. (β) in a moral sense, *good, upright, virtuous*, e. g. καρδιά Luke 8. 15, ἐντολή Rom. 7. 12, λόγος 2 Thess. 2. 17, θέλημα τοῦ Θ. Rom. 12. 2. Hence συνείδησις ἀγαθή, i. e. *consciousness of rectitude*, Acts 23. 1: so ἔργα ἀγαθὰ *good deeds, virtue, rectitude*, Rom.

2. 7. c) neut., ἀγαθόν and ἀγαθά, i. e. *virtue, rectitude, love of virtue*, Matt. 12. 34, 35; Rom. 7. 13 τὸ ἀγαθόν *that which is in itself good*; in Rom. 14. 16 τὸ ἀγαθόν *is the good cause*, i. e. the religion of Christ.

3. *good*, in respect to operation or influence on others, i. e. *useful, beneficial, profitable*. a) of persons, *benevolent, beneficent*, Matt. 20. 15, Rom. 5. 7. b) of things; e. g. δόματα Matt. 7. 11, δόσις James 1. 17, ἔργον Phil. 1. 6, ἀναστροφὴ 1 Pet. 3. 16, καρποί James 3. 17, πίστις Tit. 2. 10; Matt. 12. 35 ἀγαθὸς θησαυρὸς *treasure of good things*: in the sense of *suitable, adapted to*, Eph. 4. 29. c) neut. (α) τὸ ἀγαθόν *something useful and profitable, benefit*, Rom. 8. 28, 12. 21. (β) τὰ ἀγαθά *things good and useful, benefits, blessings*, Matt. 7. 11: in the sense of *goods, wealth*, Luke 12. 18, 19.

4. *good*, in respect to the feelings excited, i. e. *pleasant, joyful, happy*, 1 Pet. 3. 10; Rom. 10. 15 τὰ ἀγαθὰ *happy times*.

ἀγαθωσύνη, ης, ἡ (for ἀγαθοσύνη: in Gr. writers ἀγαθότης, or better χρηστότης), *goodness*, viz. a) of disposition and character, *probity, virtue*, Rom. 15. 14. b) towards others, *benevolence*, Gal. 5. 22.

ἀγαλλίασις, εως, ἡ (not found in Gr. writers), *joy, gladness, rejoicing*, Luke 1. 14, 44; Heb. 1. 9 ἔλαιον ἀγαλλιᾶσεως *oil of gladness*, i. e. with which guests were anointed at feasts,—here put as an emblem of the highest honour.

ἀγαλλιᾶω, ὦ, Luke 1. 47, elsewhere ἀγαλλιᾶμαι (ἀγαν, ἄλλομαι), not found in Gr. writers; in N. T. *to exult, rejoice*. a) absol., Luke 10. 21; Acts 2. 26 ἡγαλλιάσατο ἡ γλῶσσά μου ‘*I rejoiced in words, sang aloud*.’ So χαίρειν καὶ ἀγαλλ. *emphat. rejoice exceedingly*, Matt. 5. 12. b) with a noun of the same signification in an adverbial sense, 1 Pet. 1. 8 ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ *rejoice with joy unspeakable*, i. e. *unspeakably*. c) followed by ἵνα with subjunct., John 8. 56 ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν *he rejoiced that he should see my*

day, i. e. to see it. d) followed by ἐπὶ with dat., Luke 1. 47. e) by ἐν with dat., where a simple dat. might stand, John 5. 35.

ἄγαμος, ου, ὁ, ἡ, adj. (α, γάμος), *unmarried*, either wholly *cœlebs*, 1 Cor. 7. 32, 34, or spoken of those who do not marry a second time, ver. 8, 11.

ἀγανακτέω, ὦ, f. ἤσω (ἀγαν, ἄχθος), *pr. to be pained*, a) in body; b) in mind, i. e. *to be solicitous*, or *provoked*. In N. T. *to be angry, vexed, indignant*. a) genr. and absol., Matt. 21. 15; Mark 14. 4 ἀγανακτοῦντες πρὸς ἑαυτοὺς καὶ λέγοντες *for ἀγανακ. καὶ λέγ. πρὸς ἑαυτοὺς*. b) by impl. *to complain of*, followed by περί with gen., Matt. 20. 24.

ἀγανάκτησις, εως, ἡ, *indignation*, 2 Cor. 7. 11.

ἀγαπάω, ὦ, f. ἤσω, absol. and trans. *to love*; but differing from φιλέω, which includes the kind of love or affection expressed by a kiss. a) *to love*, i. e. (α) *to regard with strong affection*, Luke 7. 42; with an accus. of the corresponding noun, Eph. 2. 4 ἀγάπην, ἣν ἡγάπησεν ἡμᾶς *the love with which he hath loved us*: hence perf. part. pass. ἡγαπημένος *beloved*, Eph. 1. 6. (β) as referred to superiors, and including the idea of duty, respect, veneration, &c. *to love and serve with fidelity*, Matt. 6. 24; 22. 37. Hence οἱ ἀγαπῶντες τὸν κύριον *the faithful disciples or followers of the Lord*, Eph. 6. 24. b) *to love*, i. e. *to regard with favour, good will, benevolence*, Mark 10. 21. In other passages the effects of benevolence are expressed, *to wish well to, do good to, &c.* ἀγαπᾷν τὸν πλησίον, τοὺς ἐχθρούς, &c. Matt. 5. 43, 44; 2 Cor. 12. 15 εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἥττον ἀγαπῶμαι ‘*even if, having conferred greater benefits on you, I receive less from you*.’ c) spoken of things, *to love*, i. e. *to delight in*, Luke 11. 43: οὐκ ἀγαπᾷν *not to love*, i. e. *to neglect, to disregard, to contemn*; Rev. 12. 11 οὐκ ἡγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου *they contemned their lives even unto death*, i. e. they willingly exposed themselves to death. See οὐ.

ἀγάπη, ης, ἡ, 1. *love*, i. e. *affectionate regard, good-will, benevolence*. a) genr. 1 Cor. 4. 21 ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἡ ἐν ἀγάπῃ πνεύματί τε πραότητος; *shall I come to you with a rod, or in love?* i. e. full of love, all love; Col. 1. 13 ὁ υἱὸς τῆς ἀγάπης, equ. to ὁ ἀγαπητός, *beloved son*. Spoken more especially of that good-will towards others, that love of our neighbour, that brotherly affection, which Christianity commands and inspires, John 15. 13; 17. 26; 2 Cor. 13. 11 ὁ Θεὸς τῆς ἀγάπης *the God of love*, i. e. the author and source of love, who is HIMSELF LOVE; Rom. 15. 30 ἀγάπη τοῦ πνεύματος *that love which the Spirit inspires*. Followed by εἰς with accus. 2 Thess. 1. 3; by ἐν with dat., in the laxer and later Greek usage, instead of εἰς with accus., John 13. 35. b) spec. ἡ ἀγάπη τοῦ Θεοῦ or τοῦ Χριστοῦ *the love of God or of Christ*. Here the gen. is sometimes subjective, or active, and sometimes objective, or passive. (α) subj. or act. it signifies *the love which God or Christ exercises towards Christians*; so of God, Rom. 5. 5; followed by εἰς τινα Rom. 5. 8, and by ἐν τινι 1 John 4. 9, 16; of Christ, 2 Cor. 5. 14. (β) objec. or pass. *that love of which God or Christ is the object in the hearts of Christians*; so of God, Luke 11. 42, absol. 1 John 4. 16; also of Christ, John 15. 10. c) by meton. *the effect or proof of love, beneficence, benefit conferred*, Eph. 1. 15; 2 Thess. 2. 10 τὴν ἀγάπην τῆς ἀληθείας *the true love*, i. e. the true and real benefits conferred by God through Christ.

2. in the plur. ἀγάπαι, ὧν, αἱ, *agapæ, love-feasts*, i. e. public banquets of a frugal kind, instituted by the early Christians, Jude 12.

ἀγαπητός, ἡ, ὄν, *beloved, dear*. 1. spoken only of Christians, as united with God, or with each other, in the bonds of holy love, Acts 15. 25; 1 Tim. 6. 2 πιστοὶ εἰσι καὶ ἀγαπητοί, i. e. conjoined in the bonds of faith and love; 1 Cor. 15. 58 ἀδελφοὶ ἀγαπητοί *beloved brethren*, i. e. Christians. So ἀγαπητοὶ Θεοῦ *beloved of God, chosen*

by him to salvation, Rom. 1. 7. Paul seems to apply the term particularly to those converted under his ministry, when he speaks of Erænetus as τὸν ἀγαπητόν μου, Rom. 16. 5; so ver. 8, 9, 12; comp. 1 Cor. 4. 17. So also of a whole church gathered by himself, 1 Cor. 4. 14.

2. *only, only-begotten*, in the phrase υἱὸς ἀγαπητός *only Son*, as being the object of peculiar love; in N. T. spoken only of Christ, the υἱὸς ἀγαπητός of God, Matt. 3. 17. So in the parable, Mark 12. 6 ἓνα υἱὸν ἔχων ἀγαπητόν αὐτοῦ *having one son, his well-beloved*, i. e. his only son.

Ἀγαρ, ἡ, indec. *Hagar*, Heb. 'flight,' pr. name of a maid-servant of Abraham, mother of Ishmael.

ἀγγαρεύω, f. εὐσω, pr. *to send off an ἄγγαρος, or public courier*; then *to press into service for a journey in the manner of an ἄγγαρος*. Hence in N. T. trans. *to compel, to press*, simply, as to accompany one, Matt. 5. 41; also genr. 27. 32.

ἀγγεῖον, ου, τό (dimin. from ἄγγος), *a vessel, utensil*, Matt. 13. 48.

ἀγγελία, ας, ἡ, pr. *message brought, news*; in N. T. metaph. *doctrine promulgated, precept given*, i. e. in the name of any one, 1 John 3. 11.

ἄγγελος, ου, ὁ (ἀγγέλλω), 1. *a messenger, one who is sent*, sc. in order to announce, teach, perform, or explore any thing, Matt. 11. 10. In 1 Cor. 11. 10 *spies*; others, *angels*; others, *evil angels, demons*.

2. *an angel, a celestial messenger*, in the usage of Scripture, i. e. *a being superior to man*, Matt. 1. 20; 18. 10; Rev. 9. 11 ἄγγελος τῆς ἀβύσσου *angel of Tartarus*, i. e. *destroying angel*.

ἄγε, imper. of ἄγω, used as a particle of exhortation or incitement, *come now, go to*, Lat. *age*. James 4. 13; 5. 1.

ἀγέλη, ης, ἡ, *a herd*; used in N. T. only of swine, Matt. 8. 30, 31, 32.

ἀγενεαλόγητος, ου, ὁ, adj. (α, γε-νεαλογέω), *without genealogy, whose descent is unknown*, once Heb. 7. 3. Found only in N. T., where Melchi-

sedec is so called, because, being a Canaanite, and not standing in the public genealogical registers as belonging to the family of Aaron, he was a priest not by right of sacerdotal descent, but by the grace of God. See in ἀμήτωρ.

ἀγενής, έος, ό, ή, adj. (α, γένος), spoken of one who is without ancestors, or descendants; in N. T. *low-born, ignoble, base*, 1 Cor. 1. 28, where it is opposed to εὐγενής in ver. 26.

ἀγιάζω, f. άσω (άγιος, q. v.), not found in Greek writers; in N. T. pr. *to render άγιον*. 1. TO MAKE CLEAN, *render pure*. a) pr. Heb. 9. 13. b) metaph. *to render clean in a moral sense, to purify, to sanctify*, Rom. 15. 16: hence οί ήγιασμένοι *those who are sanctified*, Acts 20. 32. So 1 Cor. 7. 14 ήγιασται ό άνήρ . . . ήγιασται ή γυνή, *the unbelieving husband or wife is made clean or sanctified*, i. e. is to be regarded not as unclean, not as an idolater, but as belonging to the Christian community. See άγιος, 1. b. β.

2. TO CONSECRATE, *to devote*, i. e. to set apart from a common to a sacred use; since in the Jewish ritual this was one great object of the purifications. a) spoken of things, Matt. 23. 17. b) of persons, *to consecrate*, as being set apart of God and sent by him for the performance of his will, John 10. 36.

3. *to regard and venerate as holy*, TO HALLOW, Matt. 6. 9.

άγιασμός, ου, ό (from άγιάζω, but not found in Greek writers), pr. *consecration*; in N. T. *sanctification, purity of heart and life, holiness*, Rom. 6. 19, 22; 2 Thess. 2. 13 εν άγιασμῳ πνεύματος *sanctification of the Spirit*, i. e. produced by the Holy Spirit. Meton. *cause or author of this sanctification*, 1 Cor. 1. 30.

άγιος, ία, ιον, a word rarely found in Attic writers, who prefer άγνός: the primary idea is *pure, clean*, like άγνός, but it superadds the notion of respect and veneration, which the latter has not. 1. PURE,

CLEAN, i. e. ceremonially or morally clean, including the idea of desert, of respect, reverence, &c. a) pr. *perfect, without blemish*, Rom. 12. 1. b) metaph. *morally pure, upright, blameless in heart and life, virtuous, holy*. (α) genr., Mark 6. 20. (β) spoken of those who are purified and sanctified by the influences of the Spirit, *a saint*; and as this is assumed of all who profess the Christian name, hence άγιοι *saints, Christians*, Acts 9. 13, comp. v. 14: άγιον φίλημα *the sacred Christian kiss*, the pledge of Christian affection, Rom. 16. 16.

2. *consecrated, devoted, sacred, holy*, i. e. set apart from a common to a sacred use; spoken of places, Matt. 24. 15; of cities, 4. 5; of persons, άπαρχή άγία Rom. 11. 16; of apostles, Eph. 3. 5; of prophets, Luke 1. 70; of angels, Matt. 25. 31: others in such passages prefer the sense of *venerandus*. Hence τὸ άγιον is spoken of *the temple*, (α) genr. Acts 6. 13; (β) spec. *the sanctuary* of the temple of Jerusalem, either *terrestrial*, Heb. 9. 2, or *celestial*, 9. 8, 12; 9. 3 τὰ άγια άγιων *the holy of holies, the inner sanctuary*. So τὰ άγια *sacred things, religious worship*, Heb. 8. 2.

3. *holy, hallowed, worthy of reverence and veneration*; spoken of God, John 17. 11; of his name, Luke 1. 49; τὸ πνεῦμα τὸ άγιον *the Holy Spirit*, Matt. 1. 18, et pass.; see πνεῦμα.

άγιότης, ητος, ή (άγιος), pr. *purity*; in N. T. metaph. *sanctity of life, virtue, holiness*, Heb. 12. 10.

άγιωσύνη, ης, ή (άγιος), for the common άγιοσύνη, and prop. same as άγιότης. 1. metaph. *sanctity, virtue*, 2 Cor. 7. 1.

2. *the state of him who is deserving of veneration and worship*, i. e. *sanctity, majesty*, Rom. 1. 4 πνεῦμα άγιωσύνης = πνεῦμα άγιον, i. e. Christ's spiritual state of exaltation and majesty as Messiah, in antithesis to κατὰ σάρκα in the preceding verse.

άγκάλη, ης, ή, *the arm*, Luke 2. 28.

ἄγκιστρον, ου, τό, *a fish-hook*, Matt. 17. 27.

ἄγκυρα, ας, ἡ, *an anchor*, Acts 27. 29.

ἄγναφος, ου, ό, ἡ, adj. (α, γναφεύς), *not yet fulled or dressed*; hence, by implic., *new*, Matt. 9. 16. In Luke 5. 36 it is *καινός*.

ἄγνεία, ας, ἡ (ἄγνός), metaph. *purity*, in the sense of *chastity*, 1 Tim. 4. 12; 5. 2.

ἄγνίζω, f. ἴσω (ἄγνός), trans. 1. *to purify, to lustrate*; as John 11. 55, where ἄγνίζειν ἑαυτόν is *to prepare one's self by purification for the sacred festivals*.

2. mid. ἄγνίζομαι, perf. and aor. 1 pass. ἡγνισμαι, ἡγνίσθην, with a mid. signif., *agere castimoniam, to live like one under a vow of abstinence*, i. e. like a Nazarite, Acts 21. 24, 26; 24. 18.

3. metaph. *to render pure in a moral sense, to reform*, James 4. 8.

ἄγνισμός, ου, ό (ἄγνίζω), pr. *lustration*; in N. T. *religious abstinence*, &c. in consequence of a vow, Acts 21. 26, see ἄγνίζω 2.

ἀγνοέω, ὦ, f. ἤσω (α, νοέω), absol. and trans. 1. *not to know*, i. e. a) *to be ignorant of, unacquainted with*, Acts 17. 23. Spoken of *voluntary ignorance*, 1 Cor. 14. 38 bis, where others prefer the meaning *to act foolishly*; Rom. 1. 13 οὐ θέλω ὑμᾶς ἀγνοεῖν *I would not have you ignorant*, i. e. 'be ye well assured'; 2 Cor. 2. 11 οὐκ ἀγνοεῖν *not to be ignorant of*, i. e. *to know well*. b) *not to understand or comprehend*, Mark 9. 32. c) *not to acknowledge or receive*, i. e. *to reject*, Acts 13. 27. Pass. ἀγνοούμενοι *unknown*, i. e. *rejected, contemned*, 2 Cor. 6. 9.

2. *to sin, to do wrong*, originally with the idea of its being done ignorantly and involuntarily, but in N. T. this idea no longer remains. Heb. 5. 2 τοῖς ἀγνοοῦσι *those who commit sin*; 2 Pet. 2. 12 ἐν οἷς ἀγνοοῦσι *against whom they sin*,—others, *in things which they know not*.

ἀγνόημα, ατος, τό (ἀγνοέω), pr. *ignorance, involuntary error*; in N. T. *sin, error*, Heb. 9. 7.

ἄγνοια, ας, ἡ (ἀγνοέω), *ignorance*,

Acts 3. 17; spoken of ignorance of God and divine things, Acts 17. 30.

ἄγνός, ἡ, όν, pr. *pure, clean*; in N. T. metaph. a) *pure*, i. e. *perfect, holy*; so of God, 1 John 3. 3; and of his σοφία, James 3. 17. b) *innocent, blameless, sceleris purus*, 2 Cor. 7. 11. c) *modest, chaste*, 2 Cor. 11. 2.

ἄγνότης, τητος, ἡ (ἄγνός), pr. *purity*; metaph. *pureness*, i. e. of life, 2 Cor. 6. 6.

ἄγνῶς, adv. *with pure intention, sincerely*, Phil. 1. 16.

ἀγνωσία, ας, ἡ (α, γνῶσις), pr. *ignorance*; in N. T. metaph. *wilful ignorance, blindness, &c.*, 1 Cor. 15. 34 ἀγνωσίαν Θεοῦ *contempt of God*.

ἄγνωστος, ου, ό, ἡ, adj. (α, γνωστός), *unknown*, Acts 17. 23 ἀγνώστῳ Θεῷ *to the unknown God*, 'the Great Supreme, for whom all nations long and ignorantly seek.'

ἀγορά, ᾶς, ἡ (ἀγείρω), *any place of public resort* in the towns and cities, where the people came together. a) *a public place, broad street, &c.* Matt. 11. 16; 20. 3. b) *a forum, market-place*, where things were exposed for sale, and assemblies and public trials held, Acts 16. 19; Mark 7. 4 ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίζωνται, οὐκ ἐσθίουσι: here some supply ἐλθόντες after ἀπὸ ἀγορᾶς (several mss. read ἐὰν ἔλθωσι), and translate, *returning from the market-place they do not eat, unless they have first washed*; others here regard ἀγορά as put for things sold in the market, provisions, and translate, *nor do they eat of what is purchased in the market, unless it be first washed*. For the construction ἐσθίειν ἀπὸ see Mark 7. 28, Matt. 15. 27.

ἀγοράζω, f. ἄσω (ἀγορά), *to market*; in N. T. *to buy, to purchase*, absol. or trans., sometimes followed by a gen. of price, Mark 6. 37; or by ἐκ with gen. of price, Matt. 27. 7; or by ἐν with dat. of price, Rev. 5. 9. a) pr. Matt. 13. 44. b) metaph. *to redeem, to acquire for one's self by a ransom or price paid*; spoken in N. T. of those whom Christ has redeemed by his blood from the bond-

age of sin and death, 1 Cor. 6. 20 and 7. 23 ἡγοράσθητε τιμῆς.

ἀγοραῖος or ἀγόραιος, ου, ὁ, ἡ, adj. (ἀγορά), *pertaining to the forum, forensic*, Acts 19. 38 ἀγόραιοι ἄγονται, i. e. αἱ ἡμέραι, *forensic or judicial days are held*, i. e. 'there are public trials held in the forum'; others, *forensic persons, advocates*. Spoken of persons who frequent the markets and public places, *idlers, loungers, subrostrani*, Acts 17. 5.

ἄγρα, as, ἡ, *a hunting, catching*; in N. T. spoken only of *fishing*, Luke 5. 4; meton. *the thing taken, prey, draught of fishes*, Luke 5. 9.

ἀγράμματος, ου, ὁ, ἡ (α, γράμμα), *illiterate, unlearned*, Acts 4. 13, where it refers rather to Jewish literature and learning, i. e. the learning of the Scribes and Pharisees; comp. John 7. 15.

ἀγραυλέω, ὦ, f. ἦσω (ἀγρός, αὐλί-
ζομαι), *to remain in the fields, sub dio agere*, absol. Luke 2. 8.

ἀγρεύω, f. εὖσω (ἄγρα), pr. *to take in hunting*; in N. T. metaph. *to ensnare*, i. e. by insidious questions, trans. Mark 12. 13.

ἀγριέλαιος, ου, ὁ (ἄγριος, ἐλαία), *a wild olive-tree, oleaster (=κότινος)*, Rom. 11. 17: the wild olive bears no fruit, and is therefore contrasted by Paul with the cultivated olive, καλλιέλαιος, ver. 24.

ἄγριος, ἰα, ἰον, *wild, ferus*, i. e. a) *not domestic, silvestris*, Matt. 3. 4 and Mark 1. 6 μέλι ἄγριον *wild honey or honey-dew* (φυόμενον ἀπὸ τῶν δένδρων Diod. Sic. 19. 94), which in Arabia and other regions of Asia is found upon the leaves of certain species of trees, becomes hard, and is then easily gathered; comp. 1 Sam. 14. 25. b) *fierce, raging*, spoken of waves, to which wicked men are compared, Jude 13.

Ἀγρίππας, see Ἡρώδης.

ἀγρός, οὔ, ὁ, *a field*, spec. *a cultivated field*, Matt. 13. 24. By synecd. of part for the whole, *the country, rus*, as distinguished from the city, Matt. 6. 28, 30. So οἱ ἄγροι *farms, villas, villages, hamlets in the country*, Mark 6. 36, 56.

ἀγρυπνέω, ὦ, f. ἦσω (α, ὕπνος, γρ being inserted for euphony), pr. *to be sleepless, to watch*; in N. T. metaph. *to be attentive, vigilant*, absol. Mark 13. 33; Heb. 13. 17 ἀγρυπνεῖν ὑπὲρ τινος *to watch over any one, to take care of him*.

ἀγρυπνία, as, ἡ, *watching*, including the idea of *assiduous and anxious care*, 2 Cor. 6. 5.

ἄγω, f. ἄξω (so Acts 22. 5, 1 Thess. 4. 14, as also Xen. Anab. 4. 8. 12; but the more usual form is ἄξομαι), aor. 2 ἤγαγον, aor. 1 pass. ἤχθην. 1. trans. or absol. *to lead, to conduct, to bring*, in a variety of modifications, which are determined by the adjuncts. a) pr. (α) ἄγω ἔξω *to lead out, bring forth*, John 19. 4, 13. (β) followed by ἔως, Luke 4. 29. (γ) by ἐπί with accus. of person or place, *to lead or conduct to, to bring before*, Matt. 10. 18; somewhat differently Acts 8. 32 ἐπὶ σφαγὴν. (δ) ἄγω ὧδε *to lead or bring hither*, Luke 19. 27. (ε) *to lead or bring to any one, adducere*, foll. by πρὸς τινα, Luke 4. 40: in the same sense with dat. Matt. 21. 2 ἀγάγετέ μοι. The verb alone is also used in the same sense of *adducere*, Matt. 21. 7; Mark 11. 2, 7; Luke 19. 30; John 7. 45; Acts 5. 21, 26, 27; 19. 37; &c. (ς) *to bring with one*, Acts 21. 16 ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι *bringing with them Mnason*, by attraction for Μνάσωνα; 1 Thess. 4. 14 ἄξει σὸν αὐτῷ, i. e. into heaven, comp. v. 17. (η) *to lead out or away, deducere*, either simply, Luke 23. 32; or foll. by εἰς with accus. of place, &c. *to lead away to, to conduct to*, Luke 4. 1, 9; Acts 17. 5 εἰς τὸν δῆμον, Heb. 2. 10 εἰς δόξαν. So foll. by ἐπί, Acts 9. 21. (θ) from the Heb. *to bring forth*, i. e. *to cause to come, cause to arise*; in later editions, Acts 13. 23 ἤγαγε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, where others read ἤγειρε. b) metaph. *to lead, to induce, to incite, to guide*, Rom. 2. 4; 1 Cor. 12. 2 ὡς ἂν ἡγεσθε *just as ye happened to be led*, i. e. to idolatry, the figure being drawn from pastoral life; so ἄγεσθαι πνεύματι Θεοῦ Rom. 8. 14, Gal. 5. 18; ἐπιθυμίαις 2 Tim. 3. 6.

2. trans. spoken of time. a) *to pass, to spend*, Luke 24. 21 τρίτην ἡμέραν ἔγει σήμερον *the third day is passing*,—where ἔγει is either impers., or there is an ellipsis of ὁ χρόνος. b) *to celebrate, to hold*, Matt. 14. 6 ἄγειν τὰ γενέσια, Acts 19. 38 ἀγόραιοι ἄγονται, see ἀγόραιοι.

3. intrans. or reflexive, with ἐαυτόν, &c. implied, *to go, to depart*; e. g. ἄγωμεν, i. e. ἡμᾶς αὐτούς, *let us go*, Matt. 26. 46; foll. by ἐντεῦθεν, John 24. 31; by εἰς, Mark 1. 38; by πρὸς, John 11. 15.

ἀγωγή, ἡς, ἡ (ἄγω), pr. *a leading, guidance*; metaph. *education, discipline*; in N. T., by meton. of effect for cause, *manner of life*, 2 Tim. 3. 10.

ἀγών, ὦνος, ὁ, *place of assembly where games were often celebrated, a stadium, course, place of contest*; hence in N. T. 1. metaph. *a stadium, place of contest*, &c. i. e. *a course of life full of toil and conflict*, Heb. 12. 1.

2. *a contest, combat*, pr. *a conflict in the public games, or in battle*; in N. T. metaph. spoken of unwearied zeal in promoting the spread of the Gospel, viz. a) genr. 1 Tim. 6. 12. b) with the accessory idea of *peril, toil, affliction*, Phil. 1. 30.

ἀγωνία, ας, ἡ (ἀγών), pr. *contest*; in N. T. metaph. *anguish, agony or perturbation of mind*, Luke 22. 44.

ἀγωνίζομαι, f. ἴσομαι, depon. mid. 1. absol. *to be a combatant*, i. e. in the public games, 1 Cor. 9. 25.

2. *to fight, to contend with an adversary*, viz. a) pr. absol. John 18. 36. b) metaph. with the idea of labour and toil in the cause of Christ, 1 Tim. 6. 12.

3. *to exert one's self, to strive earnestly*, absol. Luke 13. 24; foll. by ὑπέρ with gen. Col. 4. 12.

Ἀδάμ, ὁ, indec. *Adam*, Heb. 'red-dish,' pr. name of the first man.

ἀδάπανος, ου, ὁ, ἡ, adj. (α, δαπανάω), *without expense, gratuitous*, 1 Cor. 9. 18.

Ἀδδί, ὁ, indec. *Addi*, pr. name of a man, Luke 3. 28.

ἀδελφή, ἡς, ἡ (ἀδελφός), *a sister*. a) pr. Luke 10. 39. b) metaph. *a*

female friend, one esteemed and beloved, i. e. like a sister. (α) genr. 1 Tim. 5. 2. (β) *as a sister of the same faith, a female Christian*, 1 Cor. 7. 15.

ἀδελφός, ου, ὁ (α copulative, δελφύς). 1. pr. *a brother*, whether derived from the same father only (πατράδελφος), Matt. 1. 2; or also born of the same mother (μητράδελφος), Luke 6. 14. It is sometimes to be supplied, as before Ἰακώβου Luke 6. 16, Acts 1. 13; comp. Jude 1.

2. metaph. *one who is connected with another in any kind of intimacy or fellowship*. a) *a near relative, kinsman by blood, cousin*, Matt. 12. 46. b) *one born in the same country, descended from the same stock, a fellow-countryman*, Matt. 5. 47. c) *one of equal rank and dignity*, Matt. 23. 8. d) *spoken of disciples, followers, &c.* Heb. 2. 11, 12. e) *one of the same faith, a fellow-Christian*, Acts 9. 30; 11. 29. f) *an associate, colleague, in office or dignity, &c.* 1 Cor. 1. 1: in Rev. 6. 11 it is joined with σύνδουλος. g) *one of the same nature, a fellow-man*, = ὁ πλῆσιον, Heb. 2. 17; 8. 11. h) by impl. *one beloved*, i. e. as a brother, in a direct address, Acts 2. 29.

ἀδελφότης, τητος, ἡ (ἀδελφός), pr. *brotherly affection and intercourse*; in N. T. *a fraternity, the Christian brotherhood*, 1 Pet. 2. 17.

ἄδηλος, ου, ὁ, ἡ, adj. (α, δηλος), *not manifest, not obvious*, namely, a) *to the sight, hidden*, Luke 11. 44. b) *to the ear, or to the mind, not distinct, uncertain*, 1 Cor. 14. 8.

ἀδηλότης, τητος, ἡ (ἄδηλος), *indistinctness, uncertainty*, 1 Tim. 6. 17 ἐπὶ πλούτου ἀδηλότητι, for πλοῦτος ἄδηλος, *uncertain riches*.

ἀδήλως, adv. (ἄδηλος), *not openly, secretly*; in N. T. *uncertainly*, i. e. *irresolutely*, 1 Cor. 9. 26.

ἀδημονέω, ὦ, f. ἥσω (ἀδήμων, from ἄδος), *to be dejected, full of anguish*, absol. Mark 14. 33.

ἄδης, ου, ὁ (for αἰδής, fr. α, ἰδεῖν), pr. *what is in darkness*, usually in the classical writers *orcu*, *the infernal*

regions; hence also in N. T. *the abode or world of the dead, hades, orcus*. a) genr. Acts 2. 27, 31 εἰς ᾧδου sc. δῶμα. In this sense *hades* is personified Rev. 6. 8; 20. 13, 14. Metaph. ἕως ᾧδου καταβιβασθῆναι, i. e. be cast down to the very lowest place, *ad infimum*, Luke 10. 15. b) by meton. of the whole for a part, *the abyss of hades, place of punishment*, Luke 16. 23.

ἀδιάκριτος, ου, ό, ή, adj. (α, διακρίνω), pr. *not to be distinguished*; in N. T. metaph. *not open to distinction or doubt, unambiguous*, i. e. *sincere*, James 3. 17; others take it actively, i. e. *making no distinction, impartial*; others, again, *without strife*, deriving it from διακρίνω to contend.

ἀδιάλειπτος, ου, ό, ή, adj. (α, διαλείπω), *unceasing, constant*, Rom. 9. 2.

ἀδιαλείπτως, adv. *unceasingly, without intermission*; in N. T. *assiduously*, Rom. 1. 9.

ἀδιαφθορία, ας, ή (α, διαφθείρω), pr. *incorruptibleness*; in N. T. metaph. *uncorruptness, purity*, Tit. 2. 7.

ἀδικέω, ώ, f. ήσω (ἄδικος). 1. *to do wrong, to act unjustly*, viz. a) in respect to law, *to break the law, to transgress, to trespass*, absol. Acts 25. 10, 11. b) in respect to others, *to wrong, to injure*, 1 Cor. 6. 8; with two accus. Gal. 4. 12. Pass. ἀδικέομαι, *to be wronged, to suffer wrong or injury*, Acts 7. 24. Mid. *to suffer one's self to be wronged*, 1 Cor. 6. 7.

2. by meton. *to hurt, to injure*, Luke 10. 19.

ἀδίκημα, ατος, τό (ἀδικέω), *wrong, transgression, iniquity*, Rev. 18. 5.

ἀδικία, ας, ή (ἄδικος). 1. *wrong, injustice*. a) genr. Luke 8. 6 κριτῆς τῆς ἀδικίας *the unjust judge*. b) as done to others, *wrong, injury*, 2 Cor. 12. 13.

2. as by Hebraism δικαισύνη is often used of life and conduct, so ἀδικία takes, by antith., the sense of *improbability, iniquity, unrighteousness*, Luke 13. 27 ἐργάται τῆς ἀδικίας *workers of iniquity*, i. e. *wicked men*. This wickedness is seen more espe-

cially in the neglect of God and his laws, and adherence to the world, or to idolatry; hence ἀδικία, as opposed to ἀλήθεια, or piety towards God, means *impiety, ungodliness, contempt of God*; so Rom. 1. 18 bis, where τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχοντες are those who impede the worship of God by their obstinate adherence to worldliness or to idolatry.

3. *fraud, deceit, guile*, Luke 16. 8 οἰκονόμος ἀδικίας *a dishonest steward*; 16. 9 μαμμωνᾶς τῆς ἀδικίας *wealth fraudulently acquired*.

ἄδικος, ου, ό, ή, adj. (α, δίκη). 1. *unjust, namely, towards others*, Luke 18. 11.

2. from the Heb. (see ἀδικία 2), *wicked, impious, ungodly*, 2 Pet. 2. 9, where οἱ ἄδικοι are contrasted with οἱ εὐσεβεῖς: hence, as ἀδικία is transferred to idolatry, so ἄδικος signifies *an idolater*, i. e. *an unbeliever, a pagan*, 1 Cor. 6. 1.

3. *fraudulent, false, deceitful*, Luke 16. 10. Comp. ἀδικία 3.

ἀδίκως, adv. *unjustly, undeservedly*, 1 Pet. 2. 19.

ἄδόκιμος, ου, ό, ή, adj. (α, δόκιμος). 1. *not approved, rejected*, pr. spoken of metals; in N. T. metaph. *worthy of condemnation, reprobate*, Rom. 1. 28.

2. by impl. *ineptus, useless, worthless*, Heb. 6. 8 γῆ ἄδόκιμος *land that is good for nothing*.

ἄδολος, ου, ό, ή, adj. (α, δόλος), *without guile or falsehood*, spoken of persons and of metals; in N. T. of milk, *unadulterated, pure, genuine*, metaph. for purity of doctrine, 1 Pet. 2. 2.

Ἀδραμυττηνός, ή, όν, of *Adramyttium*; derived from Ἀδραμύτειον or Ἀδραμύττειον, the name of a maritime city in Æolia, Acts 27. 2.

Ἀδρίας, ου, ό, sc. πόντος or κόλπος, *the Adriatic sea*; not meaning, as now, the Gulf of Venice only, but including the whole *Ionian sea*, which lies between Sicily and Greece; Acts 27. 27.

ἀδρότης, τητος, ή (ἄδρός), pr. *maturity, fulness*, spoken of stature; in N. T. *abundance, copiousness*, 2 Cor. 8. 20.

ἀδυνατέω, ὦ, f. ἤσω (ἀδύνατος), *to be unable*; in N. T. only in the 3d pers. sing., *to be impossible*, i. e. unable to be done; with dat. of pers. Matt. 17. 20; foll. by παρά with dat. Luke 1. 37.

ἀδύνατος, ου, ὁ, ἡ, adj. (α, δυνατός), *pr. deficient in strength or power*; in N. T. 1. act. *infirm, feeble, weak*, viz. in any part of the body, as Acts 14. 8; so in mind, judgment, &c. Rom. 15. 1.

2. neut. or pass. *impossible*, Rom. 8. 3 τὸ ἀδύνατον τοῦ νόμου *that which the law could not do*; so ἀδύνατόν ἐστι παρά τινι *impossible with or for any one*, Luke 18. 27: with ἐστί implied, followed by infin., Heb. 6. 4, 18.

ᾄδω, f. ᾄσω (contr. fr. αἰίδω), *to sing*, trans., as ᾠδὴν Rev. 5. 9; foll. by dat. of pers. *to sing in praise or honour of any one, to celebrate*, Eph. 5. 19.

ἀεί, adv. *always*, i. e. *ever, continually, at all times*, 2 Cor. 6. 10: in the sense of *every time, on every occasion*, as circumstances require or admit, Acts 7. 51; Mark 15. 8 καθὼς ἀεὶ ἐποίει *as he always did*, i. e. customarily, every year. By impl. *assiduously*, 2 Pet. 1. 12.

ἄετός, οὔ, ὁ, an eagle, Rev. 4. 7. In Matt. 24. 28 and Luke 17. 37 (where the ἄετός is represented as preying on dead bodies) some species of vulture is probably intended; as the eagle feeds only on fresh or living prey.

ἄζυμος, ου, ὁ, ἡ, adj. (α, ζύμη), *unleavened*. a) *pr. spoken of bread*, τὰ ἄζυμα sc. λάγανα, οἱ ἄζυμοι sc. ἄρτοι, *unleavened cakes or bread*. Hence ἑορτὴ or αἱ ἡμέραι τῶν ἁζύμων, and τὰ ἄζυμα, are put for the *festival-day or days* in which the Jews were to eat *unleavened bread* in commemoration of their departure from Egypt, i. e. *the passover*, Mark 14. 1; Luke 22. 1, 7. b) metaph. *unmixed, unadulterated, uncorrupted*, 1 Cor. 5. 7, 8 τὸ ἄζυμον *genuineness*.

Ἀζώρ, ὁ, indec. *Azor*, Heb. 'help,' *pr. name of a man*, Matt. 1. 13.

Ἀζωτος, ου, ἡ, *Azotus*, Heb. *Ash-*

dod, *pr. name of a place (now called Esdud)*, Acts 8. 40.

ἀήρ, ἄερος, ὁ (ἄω or ἄημι), *the air, the atmosphere* (as opp. to αἰθήρ, the higher, purer region), Acts 22. 23. The phrases εἰς ἄέρα λαλεῖν *to speak into the air*, 1 Cor. 14. 9, and εἰς ἄέρα δέρειν *to beat the air*, 9. 26, are proverbial, and correspond to the Latin *ventis verba profundere*, Lucret. 4. 929, and *verberare ictibus auras*, Virg. Æn. 5. 376; the sense is, 'to speak or act in vain.' In Eph. 2. 2 Satan is called ἄρχων τῆς ἐξουσίας τοῦ αἵματος 'prince of the spirits of the air,' i. e. that dwell in the air, or have power over it, according to the later Jewish belief; others explain ἀήρ here by *darkness*, as sometimes in profane writers.

ἀθανασία, ας, ἡ (ἀθάνατος, fr. α, θάνατος), *immortality*, 1 Cor. 15. 53.

ἀθέμιτος, ου, ὁ, ἡ, adj. (α, θεμιτός, fr. θέμις), *unlawful, forbidden by law*, Acts 10. 28; hence *criminal*, 1 Pet. 4. 3.

ἄθεος, ου, ὁ, ἡ, adj. (α, Θεός), *pr. godless, impious*; in N. T. *estranged from the knowledge and worship of the true God*, Eph. 2. 12.

ἄθεσμος, ου, ὁ, ἡ, adj. (α, θέσμος), *lawless, and by impl. wicked, impious*, 2 Pet. 2. 7.

ἀθετέω, ὦ, f. ἤσω (ἄθετος, fr. α, τίθημι), *pr. to displace, i. e. to abrogate, abolish, get rid of*; in N. T. trans. *to reject*, i. e. a) *to make void, render null*, Mark 7. 9; hence, *not to keep, to cast off*, 1 Tim. 5. 12. b) *to deny, to despise, contemn*, Heb. 10. 28; spoken of persons, Luke 10. 16.

ἀθέτησις, εως, ἡ (ἀθετέω), *abrogation, abolition*, Heb. 7. 18; 9. 26.

Ἀθῆναι, ὦν, αἱ, *Athens*, the capital of Attica, and indeed the chief city of Greece; so called from Ἀθήνη, Minerva, Acts 17. 15, 16.

Ἀθηναῖος, α, ου, *Athenian*, Acts 17. 21, 22.

ἀθλέω, ὦ, f. ἤσω, *to contend, to be a champion in the public games*, e. g. of boxing, throwing the discus, wrestling, running, &c. absol. 2 Tim. 2. 5.

ἄθλησις, εως, ἡ, *contention, combat*,

pr. in the public games; in N. T. metaph. *a conflict, struggle*, as with afflictions, Heb. 10. 32.

ἀθυμέω, ὦ, f. ἤσω (α, θυμός), *to despair, be disturbed in mind, disheartened*, absol. Col. 3. 21.

ἄθῳος, ου, ὁ, ἡ, adj. (α, θωή), pr. *impunis*; in N. T. metaph. *innocent*, Matt. 27. 4. In Gr. writers ἄθῳος is constr. with a gen., but in Matt. 27. 24 we find ἄθῳος ἀπὸ τοῦ αἵματος.

αἴγρειος, εἴη, εἰον (αἴξ, αἰγός), *caprinus, of a goat*, Heb. 11. 37.

αἰγιαλός, οὔ, ὁ (ἄγνυμι, ἄλς), *the shore, coast, of a sea, lake, &c.* John 21. 4.

Αἰγύπτιος, ἰα, ἰον, *Egyptian*, Acts 7. 22.

Αἴγυπτος, ου, ἡ, *Egypt*, a country celebrated both in sacred and profane history. In Rev. 11. 8 *Egypt* is put as the symbolical name of the Jews; thus likening their obstinacy and stubbornness to that of the Egyptians of old.

ἀίδιος, ου, ὁ, ἡ, adj. (ἀεί), *always existing, eternal, everlasting*, Rom. 1. 20.

αἰδώς, ὅος, οὖς, ἡ. 1. *modesty*, 1 Tim. 2. 9.

2. *reverence, veneration*, Heb. 12. 28.

Αἰθίοψ, οπος, ὁ (αἴθομαι to burn, ὥψ), *an Ethiopian*, Acts 8. 27 bis. The Ethiopia designated here is what is called Upper Ethiopia, or *Habesch*, lying south of Egypt on the Nile, and including the island of Meroë,—the Abyssinia of the present day.

αἷμα, ατος, τό, *blood*. a) pr. (α) genr. Mark 5. 25, 29; metaph. any thing is said *to be or become blood, or as blood*, from its dark colour, Acts 2. 19; 2. 20 εἰς αἷμα, for ὡς αἷμα in Rev. 6. 12. (β) spoken of blood which has been shed; e. g. (1) of *victims* and other slaughtered animals, Heb. 9. 7, 12; Acts 15. 20 ἀπέχεσθαι τοῦ αἵματος *to abstain from eating blood*: (2) of *men*, Rev. 17. 6; αἷμα δίκαιον Matt. 23. 35 and αἷμα ἀθῳον 27. 4, for αἷμα τῶν δικαίων, αἷμα τοῦ ἀθῳου. So of the blood of Christ shed on the cross,

Matt. 26. 28: it is also used in relation to his church, Acts 20. 28; to the atonement made by his death, Rom. 3. 25; and to the new covenant, Heb. 10. 29: so αἷμα τοῦ ἀρνίου, Rev. 7. 14. (γ) σὰρξ καὶ αἷμα *flesh and blood*, i. e. the animal human body, MAN, with the idea of imbecility, *mortal man*, 1 Cor. 15. 50. (δ) αἷμα ἐκχύνειν *to shed blood*, i. e. *to kill, put to death*, Luke 11. 50. Hence b) *bloodshed*, i. e. *death by violence, murder*, Matt. 23. 30; Heb. 12. 4 μέχρις αἵματος *unto death*, i. e. with exposure of life. c) from the Heb., *blood-guiltiness*, i. e. *the guilt and punishment of shedding blood*, Matt. 27. 25. d) *relationship by blood, kindred, lineage, progeny*, Acts 17. 26 ἐξ ἐνὸς αἵματος *of one blood*, i. e. *kindred*; John 1. 13 οἱ οὐκ ἐξ αἱμάτων *not born of blood*, i. e. not sons of God as being descended from Abraham,—the plur. being put for the sing., as in Eurip. Ion. 693 ἄλλων τραφεὶς ἀφ' αἱμάτων, spoken of a mother.

αἱματεκχυσία, ας, ἡ (αἷμα, ἐκχυσίς fr. ἐκχέω), *shedding of blood*, Heb. 9. 22.

αἰμορρέω, ὦ (αἷμα, ῥόος, fr. ῥέω), *to have an issue of blood*, absol. Matt. 9. 20.

Αἰνέας, ου, ὁ, *Æneas*, pr. name of a man, Acts 9. 33.

αἰνεσις, εως, ἡ (αἰνέω), *praise*, Heb. 13. 15.

αἰνέω, ὦ, f. ἤσω or ἔσω *to praise, to celebrate*, trans. spoken in N. T. only of God, Luke 2. 13, 20.

αἰνιγμα, ατος, τό (αἰνίσσεται to hint obscurely), *an enigma, riddle*; in N. T. metaph. *obscure intimation*, 1 Cor. 13. 12 ἐν αἰνίγματι, i. e. *enigmatically, obscurely*.

αἶνος, ου, ὁ (αἰνέω), pr. *discourse, narration*; in N. T. *praise*, Matt. 21. 16.

Αἰνών, ἡ, indec. *Ænon*, Chald. 'fountains,' pr. name of a place.

αἵρεσις, εως, ἡ (αἰρέω), pr. *capture*, as of a city; also *option, choice*; in N. T. *a chosen or adopted way of life*, i. e. 1. *a sect, school, party*, Acts 5. 17; 15. 5.

2. by impl. *discord, dissension*, 2 Pet. 2. 1.

αἵρετίζω, f. ἴσω (αἵρετός), a word of the Alexandrine age, used in Sept. for αἰρέομαι; in N. T. to prefer, to love, trans. Matt. 12. 18.

αἵρετικός, οὐ, ὁ (αἵρετίζω), one who creates dissensions, introduces errors, a factious person, Tit. 3. 10,—not found in classic Greek.

αἰρέω, ὦ, f. ἤσω, aor. 2 εἶλον, to take, e. g. a city or camp; in N. T. only in mid. αἰρέομαι, f. ἤσομαι, aor. 2 εἰλόμην, to take for one's self, i. e. to choose, to elect, to prefer, trans. and absol. 2 Thess. 2. 13; Heb. 11. 25.

αἶρω (for αἰέρω), f. ἀρῶ, aor. 1 ἦρα, perf. ἦρκα, perf. pass. ἦρμαι, to take up, trans. 1. to take up, pr. and simply, i. e. to lift up, to raise. a) pr. as stones from the ground, John 8. 59; serpents, Mark 16. 18; anchors, Acts 27. 13 ἄραντες sc. ἀγκύρας,—so ἄρας, ἄραντες, often stands in Greek writers in the sense of sailing away or departing (as Arrian. Exp. Alex. 6. 21 ἄρας ἐκ Παττάλων), and is even used of an army on land: it occurs fully written (i. e. ἄραντες ἀγκύρας), Polyb. 31. 22. 13. b) fig. to raise, to elevate, as the eyes, John 11. 41; the voice, i. e. to cry out, Luke 17. 13. So αἶρειν ψυχὴν τινος to hold the mind of any one suspended, i. e. in suspense or doubt, John 10. 24.

2. to take up and place on one's self, to take up and bear, to CARRY, Matt. 4. 6 ἐπὶ χειρῶν ἀροῦσί σε, 11. 29 ἄρατε τὸν ζυγόν μου. Spoken of the CROSS, Mark 15. 21, and metaph. Matt. 16. 24. So to take or carry with one, Luke 9. 3.

3. to take up and carry away, i. e. to take away, to remove, as by carrying, spoken of a bed, Matt. 9. 6; of a dead body, a person, 14. 12; 22. 13; of bread, &c. with the idea of laying up, making use of, Mark 8. 8. Pass. ἄρθητι, Matt. 21. 21 be thou removed. Figur. αἶρειν τὴν ἁμαρτίαν τινός to take away the sin of any one, i. e. the imputation or punishment of sin, John 1. 29: but as αἶρειν in the Sept. often means to bear, we may here also admit for it the sense to bear the punishment of sin, which is elsewhere expressed in the N. T. by βαστάζειν, ἀναφέρειν,

&c. comp. Matt. 8. 17; 1 Pet. 2. 24. Or perhaps the *sensus prægnans* is better, viz. to take away by taking upon one's self.

4. to take away, to remove, simply, the idea of lifting, &c. being dropped; usually with the notion of violence, authority, &c. a) pr. Luke 6. 29, 30; αἶρει sc. τί, i. e. the new piece tears away still more of the old garment, Mark 2. 21. Spoken of branches, to cut off, prune, John 15. 2; of persons, to take away or remove, e. g. from a church, i. e. to excommunicate, 1 Cor. 5. 2 ἀρθῇ, where some eds. read ἐξαρθῇ. So to take away or remove out of the world, by death, &c., Acts 8. 33 ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ, ἦρθη . . . αἶρεται, i. e. according to the Heb. 'in his humiliation and oppression was his sentence; he was taken away,' or hurried away to death: others, his punishment was taken away. In a somewhat stronger sense, especially in the imperat. αἶρε, ἄρον, away with! i. e. put out of the way, kill, Luke 23. 18. b) fig. John 11. 48 ἀροῦσι ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος will destroy our city and nation. So in the sense to deprive of, e. g. the kingdom of heaven, Matt. 21. 43; the word of God, Mark 4. 15; gifts, 4. 25; joy, John 16. 22. Spoken of vices, to put away, Eph. 4. 31; of a law, to abrogate, Col. 2. 14.

αἰσθάνομαι, f. αἰσθήσομαι, aor. 2 ᾗσθόμην, mid. deponent, to perceive, pr. with the external senses; in N. T. metaph. to understand, trans. Luke 9. 45.

αἰσθησις, εως, ἡ (αἰσθάνομαι), pr. perception by the external senses; in N. T. metaph. understanding, the power of discerning, Phil. 1. 9.

αἰσθητήριον, ου, τό (αἰσθάνομαι), pr. the seat of the senses; in N. T. metaph. internal sense, faculty of perception, Heb. 5. 14.

αἰσχροκερδής, έος, ους, ὁ, ἡ, adj. (αἰσχρός, κέρδος), eager even for dishonourable gain, sordid, Tit. 1. 7.

αἰσχροκερδῶς, adv. for the sake of dishonourable gain, sordidly, 1 Pet. 5. 2.

αἰσχρολογία, ας, ἡ (αἰσχρολογέω),

obscene language, scurrility, Col. 3. 8.

αἰσχροῦς, ἄ, ὄν, pr. *deformed*, opp. to καλός. In N. T. metaph. *indecorous, indecent, dishonourable*; spoken of what is offensive either to modesty and Christian purity, as Eph. 5. 12, or to the manners and customs of a community, as 1 Cor. 11. 6.

αἰσχροῦτης, τητος, ἡ (αἰσχροῦς), pr. *deformity*; in N. T. figur. *impropriety, indecorum*, either in words or actions, Eph. 5. 4.

αἰσχύνη, ης, ἡ (αἰσχος), *shame*, i. e. a) subj. *feeling of shame, fear of disgrace*, Luke 14. 9. b) objec. *disgrace, reproach, ignominy*, Heb. 12. 2. c) *a cause of shame*, i. e. *a shameful thing or action, disgraceful conduct*, 2 Cor. 4. 2 τὰ κρυπτὰ τῆς αἰσχύνης *hidden things of shame*, i. e. such clandestine conduct as the disciples of Christ should be ashamed of; Rev. 3. 18 αἰσχύνη τῆς γυμνότητος by Hebraism for γυμνότης αἰσχροῦ, *shameful nakedness*.

αἰσχύνω, f. υνῶ (αἰσχος), *to shame, put to shame*; pass. *to be made ashamed, to be put to shame*. a) pr. 1 John 2. 28 μὴ αἰσχυνοῦμεν ἀπ' αὐτοῦ *that we be not put to shame before him*. b) mid. *to shame one's self, to feel ashamed, to feel dishonoured*, Luke 16. 3.

αἰτέω, ὦ, f. ἥσω, *to ASK*, usually with accus. of pers. or thing, or of both, also with accus. of thing and παρά with gen. of pers. a) genr. Matt. 5. 42: spoken in reference to God, *to ask for, to pray for*, James 1. 5, 6; the case of Θεός being omitted, Matt. 7. 7, 8. b) *to ask or call for, to require, to demand*, Luke 1. 63. c) by Hebraism, *to desire*, Acts 7. 46.

αἶτημα, ατος, τό (αἰτέω), *a thing asked for, object sought, request*, Luke 23. 24. From the Heb. *desire*, Phil. 4. 6; see in αἰτέω, c.

αἰτία, ας, ἡ (αἰτέω), *a cause*, viz. a) *efficient cause, motive, reason, ground*, Matt. 19. 3. b) in the sense of *affair, matter, case*, Lat. *ratio*, Acts 10. 21; Matt. 19. 10 εἰ οὕτως ἐστὶν ἡ αἰτία *if such is the case*. c) in a forensic sense, *cause*, i. e. (α) *an*

accusation of crime, charge, Acts 25. 18, 27. (β) *fault, guilt, crime*, John 18. 38.

αἰτίημα, ατος, τό, *charge, crimination*, Acts 25. 7.

αἰτιάομαι, ὦμαι, depon. mid. *to accuse, to charge*, absol. Rom. 3. 9 in some MSS.

αἷτιος, ἰα, ἰον (αἰτία), pr. *causative*; in N. T. used substantively, viz. 1. masc. ὁ αἷτιος *the causer or author of any thing*, Heb. 5. 9.

2. neut. τὸ αἷτιον, *a cause*, i. e.

a) *reason, motive, ground*, Acts 19. 40.

b) same as αἰτία, *fault, guilt, crime*, Luke 23. 4.

αἰτίωμα, ατος, τό (αἰτιάομαι), *charge, accusation of crime*, same as αἰτίημα, but less usual; it is read Acts 25. 7 Griesb.

αἰφνίδιος, ἰου, ὁ, ἡ, adj. (ἄφνης = ἄφανής, fr. α, φαίνω), *unforeseen, sudden*, Luke 21. 34: it has the force of an adverb.

αἰχμαλωσία, ας, ἡ (αἰχμή, ἀλίσκω), *captivity*. a) pr. Rev. 13. 10. b) meton. for αἰχμάλωτοι *captives, a captive multitude*, Eph. 4. 8.

αἰχμαλωτεύω, f. εὔσω (αἰχμάλωτος), *to take prisoner, lead captive*, trans.—a word of later Grecism, for which earlier writers used αἰχμάλωτον ποιεῖω. a) pr. Eph. 4. 8. b) metaph. *to captivate*, 2 Tim. 3. 6 in text. recept.

αἰχμαλωτίζω, f. ἴσω (αἰχμάλωτος), *to lead captive*, pass. *to be carried away captive*. a) pr. Luke 21. 24; in the sense of *to captivate*, 2 Tim. 3. 6 in later eds. b) by impl. *to subdue, bring into subjection*, Rom. 7. 23.

αἰχμάλωτος, ου, ὁ, ἡ, *a prisoner, a captive*, Luke 4. 18.

αἰών, ὦνος, ὁ (poet. ἡ), *life*; also in classical usage and in N. T. 1. *ævum, age*, i. e. an indefinitely long period or lapse of time, *perpetuity, eternity*. a) spoken of time future, in the foll. phrases, viz. (α) εἰς τὸν αἰῶνα *for ever, without end, to the remotest time*: spoken of Christ, Heb. 6. 20; of the happiness of the righteous, John 6. 51; of the punishment of the wicked, Jude 13. With a negative, *never*, Matt. 21. 19. So εἰς ἡμέραν αἰῶνος 2 Pet. 3. 18,

i. q. εἰς τὸν αἰῶνα χρόνον. (β) εἰς τοὺς αἰῶνας, in the same sense, *for ever, to all eternity*, &c. spoken of God, Rom. 1. 25; of Christ, Luke 1. 33, where it is explained by οὐκ ἔσται τέλος. The plur. is here put for the sing., and in the same sense; comp. οὐρανός and οὐρανοί, σάββατον and σάββατα. (γ) εἰς τοὺς αἰῶνας τῶν αἰώνων, an intensive form derived from the Heb., *for ever and ever*. Spoken of God, Gal. 1. 5; so in the expression εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, Eph. 3. 21; of Christ, Rev. 1. 18; of the happiness of the saints, 22. 5; of the punishment of the wicked, 14. 11. b) spoken of time *past*, as ἀπ' αἰῶνος *of old, from everlasting*, Luke 1. 70; so ἀπὸ τῶν αἰώνων, Eph. 3. 9. Also ἐκ τοῦ αἰῶνος οὐ *never*, John 9. 32; πρὸ τῶν αἰώνων, i. e. *before time began, from eternity*, 1 Cor. 2. 7.

2. from the Heb., or rather Chald. and Rabbin., *the world, seculum*, either present or future, ὁ αἰὼν οὗτος and ὁ αἰὼν μέλλων or ἐρχόμενος. a) *this world and the next*; (α) as implying *duration*, Mark 10. 30. (β) *the present world, with its cares, temptations, and desires*, the idea of *evil*, moral and physical, being every where implied, Matt. 13. 22: hence it is called αἰὼν πονηρός *evil world*, Gal. 1. 4; and Satan is called *the god of this world*, 2 Cor. 4. 4. (γ) by meton. *the men of this world, wicked generation*, Eph. 2. 2 κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, called υἱοὶ τοῦ αἰῶνος τούτου Luke 16. 8. (δ) by meton. *the world itself*, as an object of creation and existence, Heb. 1. 2. b) spoken in reference to the advent of the Messiah, *seculum, age*, viz. (α) *the age or world BEFORE the Messiah*, i. e. *the Jewish dispensation*, 1 Cor. 10. 11 τὰ τέλη τῶν αἰώνων. (β) *the age or world AFTER the Messiah*, i. e. *the gospel-dispensation, the kingdom of the Messiah*, Eph. 2. 7.

αἰώνιος, ου, ὁ, ἡ, also αἰώνιος, ἰα, ἰον (αἰών), *perpetual, everlasting, eternal*, viz. a) spoken chiefly of time *future*; (α) of God, Rom. 16. 26. (β) of the happiness of the righteous, Matt. 19. 29. In some

passages ζωὴ αἰώνιος is equivalent to εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, John 3. 15; comp. ver. 3, 5. (γ) of the punishment of the wicked, Mark 3. 29. (δ) genr. 2 Cor. 4. 18; Philem. 15 αἰώνιον as an adv., *for ever, always*. b) spoken of time *past*, Rom. 16. 25 χρόνοις αἰωνίοις *ancient ages*, i. e. of old; 2 Tim. 1. 9 and Tit. 1. 2 πρὸ χρόνων αἰωνίων, same as πρὸ αἰώνων, i. e. *before time was, from eternity*.

ἄκαθαρσία, ας, ἡ (ἀκάθαρτος, fr. α, καθάρως), *uncleanness, impurity, filth*. a) pr. in a physical sense, Matt. 23. 27. b) in a moral sense, *pollution, lewdness*, as opposed to chastity, Rom. 1. 24; spoken of avarice, 1 Thess. 2. 3, comp. ver. 5.

ἄκαθάρτης, τητος, ἡ (a syncopated form for ἀκαθάρτης), *uncleanness, filth*, i. e. *lewdness*; fig. of idolatry, Rev. 17. 4 in text. recept., others have τὰ ἀκάθαρτα.

ἄκαθαρτος, ου, ὁ, ἡ, adj. (α, καθαίρω), *unclean, impure*. a) in the Levitical sense, see Lev. 5. 2: spoken of food, Acts 10. 14; of birds, Rev. 18. 2; of persons who are not Jews, or who do not belong to the Christian community, Acts 10. 28. b) in the sense of *lewd, lascivious*, Eph. 5. 5: spoken of *idolatry*, Rev. 17. 4 in later editions: in this sense partly the devils or demons are called πνεύματα ἀκάθαρτα *unclean or foul spirits*, Matt. 10. 1; Mark 1. 23; Luke 4. 33; Acts 5. 16; they are also probably so called as being *impious, wicked*, πονηρά.

ἄκαιρέομαι, οὔμαι (α, καιρός), *to lack opportunity*, Phil. 4. 10, — a word of the later Greek.

ἄκαιρως, adv. (ἄκαιρος, fr. α, καιρός), *out of season*, 2 Tim. 4. 2 εὐκαιρως ἀκαιρως *in season and out of season*, i. e. whether men will listen or not, comp. Ez. 2. 5, 7.

ἄκακος, ου, ὁ, ἡ, adj. (α, κακός), *void of evil, harmless, blameless*, Heb. 7. 26; in the sense of *simple-hearted, confiding*, Rom. 16. 18.

ἄκανθα, ης, ἡ (ἀκή), *a thorn*, Luke 6. 44. So σπείρειν ἐπὶ ἀκάνθας, Matt. 13. 7; στέφανον ἐξ ἀκανθῶν *a crown of thorns*, 27. 29.

ἀκάνθινος, ου, ὁ, ἡ, adj. *made of thorns*, Mark 15. 17.

ἄκαρπος, ου, ὁ, ἡ, adj. (α, καρπός), *without fruit, barren, sterile*. a) pr. Jude 12. b) metaph. *unfruitful, yielding no good fruit*, i. e. of knowledge, virtue, &c. 1 Cor. 14. 14. c) by impl. *producing bad fruit*, i. e. *noxious, wicked*, Eph. 5. 11.

ἄκατάγνωστος, ου, ὁ, ἡ, adj. (α, καταγινώσκω), pr. *not worthy of condemnation*, i. e. by a judge; in N.T. metaph. *irreprehensible*, Tit. 2. 8.

ἄκατακάλυπτος, ου, ὁ, ἡ, adj. (α, κατακαλύπτω), *unveiled*, 1 Cor. 11. 5, 13.

ἄκατάκριτος, ου, ὁ, ἡ, adj. (α, κατακρίνω), *uncondemned*, Acts 16. 37.

ἄκατάλυτος, ου, ὁ, ἡ, adj. (α, καταλύω), pr. *indissoluble*; hence, metaph., *enduring, everlasting*, Heb. 7. 16.

ἄκατάπαυστος, ου, ὁ, ἡ, adj. (α, καταπαύω), *unable to desist, which cannot be restrained, namely from any thing*; foll. by gen. 2 Pet. 2. 14 ὀφθαλμοὶ ἀκατάπαυστοι ἁμαρτίας *eyes which cannot be restrained*, i. e. from lascivious gazing.

ἄκαταστασία, ας, ἡ (ἀκατάστατος), pr. *instability*; hence, *disorder, commotion, tumult, sedition*, Luke 21. 9. So in 2 Cor. 6. 5, where others prefer *uncertainty of residence*, i. e. *exile*.

ἄκατάστατος, ου, ὁ, ἡ, adj. (α, καθίσταμαι), *unstable, inconstant*, James 1. 8.

ἄκατάσχετος, ου, ὁ, ἡ, adj. (α, κατέχω), *not coercible, untameable, not to be restrained*, James 3. 8.

Ἀκελδαμά, indec., Syro-Chaldaic, 'field of blood,' Acts 1. 19.

ἄκέραιος, ου, ὁ, ἡ, adj. (α, κεράω or κεράννυμι), pr. *unmixed*; in N.T. metaph. *artless, blameless, without guile*, Phil. 2. 15.

ἀκλινής, έος, ους, ὁ, ἡ, adj. (α, κλίνω), *not declining, unwavering*, Heb. 10. 23.

ἀκμάζω, f. άσω (ἀκμή), *to flourish, to be in one's prime*, intrans. Rev. 14. 18.

ἀκμήν, adv., properly an accus. of ἀκμή, *a point*, i. e. of a weapon; in

later writers and in N.T. for κατ' ἀκμήν χρόνου *at this point of time*, i. e. *yet, still, even now*, Matt. 15. 16.

ἀκοή, ἡς, ἡ (ἀκούω), 1. *hearing*. a) the *sense or faculty of hearing*, 1 Cor. 12. 17. b) the *instrument of hearing, the ears*, Mark 7. 35. So ἀκοῇ ἀκούειν *to hear with the ears*, i. e. *attentively*, Matt. 13. 14, — a Hebraism.

2. *that which is heard*, viz. a) a *thing announced, instruction, teaching, preaching*, John 12. 38. So ἀκοῇ πίστεως, i. e. *doctrine taught and received with faith*, Gal. 3. 2, 5; λόγος ἀκοῆς, same as λόγος ἀκουσθεῖς, *the word taught and heard*, 1 Thess. 2. 13. b) from the Heb., *rumour, report*, Matt. 4. 24.

ἀκολουθέω, ῶ, f. ήσω (ἀκόλουθος, fr. α copulative, κέλευθος), *to go with, to accompany, to follow*; construed with dat., μετά τινος, or ὀπίσω τινός. a) genr. Matt. 4. 25. b) spec. *to follow a teacher*, i. e. *to be or become the disciple of any one*, viz. (α) to accompany him personally, as was usual with the followers of Jewish doctors and Greek philosophers, John 1. 41; so Mark 9. 38 οὐκ ἀκολουθεῖ ἡμῖν, i. e. *he is not a disciple*. (β) *to be or become the disciple of any one as to faith and practice, to follow his teaching*, &c. Matt. 10. 38. c) *to follow in succession, to succeed*, Rev. 14. 8, 9. d) *spoken of things, actions, &c. to accompany*, Rev. 14. 13 τὰ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν *their good deeds accompany them*, sc. to the judgment-seat of God, i. e. they bear them with them.

ἀκούω, f. ἀκούσω (a later form, the fut. mid. ἀκούσομαι being preferable), perf. ἀκήκοα, perf. pass. ἤκουσμαι, aor. 1 pass. ἤκούσθην. 1. *to hear*. a) intrans. i. e. *to have the faculty of hearing*, spoken of the deaf, &c. Matt. 11. 5; Rom. 11. 8 ὦτα τοῦ μὴ ἀκούειν *ears unable to hear*; Matt. 13. 14 ἀκοῇ ἀκούσετε *hearing ye shall hear*, for this Hebraism see under ἀκοή; ver. 15 βαρέως ἀκούειν *to be dull of hearing*. b) transit. *to hear, to perceive with the ears*; either absol., or in constr.

with accus. or gen. of the thing heard, and usually with gen. of the person from whom: instead of the genitive of *thing*, we find *περί* followed by gen.; instead of the gen. of *person*, *ἀπό, παρὰ, ἐκ* foll. by gen. (α) genr. Matt. 2. 9, 18. (β) in the sense of *to give ear, hear with attention, listen*, Mark 4. 3; οἱ ἀκούοντες *hearers, i. e. disciples*, Luke 6. 27. Hence (γ) by impl. *to give heed to, obey*, Matt. 10. 14. Hither may be referred the phrase ὁ ἔχων οὖς, or ὦτα, ἀκουσάτω *who-soever hath ears, let him hear, i. e. let him give heed, obey, &c.* Rev. 2. 7; comp. the phrases ὁ ἔχων νοῦν Rev. 13. 18, and ὁ ἔχων σοφίαν 17. 9. In the writings of John it is spoken of GOD, *to heed, regard, i. e. to hear and answer prayer*, John 9. 31.

2. *to hear, i. e. to learn by hearing, to be informed, to know.* a) genr. Matt. 2. 3, 22; followed by ὅτι, Mark 2. 1; spoken of instruction, doctrines, &c. John 8. 40. Pass. *to be heard of, i. e. to be reported or noised abroad, &c.* Luke 12. 3. b) in a forensic sense, *to hear, namely, as a judge or magistrate, to try, to examine judicially*, Acts 25. 22. c) in the sense of *to understand, comprehend*, Mark 4. 33.

ἀκρασία, ας, ἡ (ἀκρατής), *incontinence*, 1 Cor. 7. 5.

ἀκρατής, έος, οὖς, ὁ, ἡ, adj. (α, κράτος), *incontinent, impotens sui*, 2 Tim. 3. 3.

ἄκρατος, ου, ὁ, ἡ, adj. (α, κεράνυμι), *unmixed*, spoken of wine undiluted; in N. T. by implic. *strong, fiery, intoxicating*, Rev. 14. 10.

ἀκριβεία, ας, ἡ (ἀκριβής), *exactness, preciseness, extreme accuracy*, Acts 22. 3 πεπαιδευμένος κατὰ τὴν ἀκριβείαν τοῦ πατρὸς νόμου *'instructed in all the exactness, the precise discipline and observance of the traditional law;'* others, *severity, rigorous discipline*.

ἀκριβής, έος, οὖς, ὁ, ἡ, adj. (ἄκρος), *exact, accurate, precise*; ἀκριβέστερον as an adv., *more accurately, more perfectly*, Acts 18. 26; in 26. 5 κατὰ τὴν ἀκριβεστάτην αἵρεσιν *according to the most exact sect, i. e. most exact and subtle in the expo-*

sition and observance τῶν ἐθνῶν καὶ ζητημάτων, ver. 3; others, *severe, rigorous*.

ἀκριβόω, ῶ, f. ὥσω (ἀκριβής), *to know or do any thing accurately*; in N. T. *to inquire accurately, assiduously*, absol. and trans. Matt. 2. 7, 16 = ἀκριβῶς ἐξετάζω, ver. 8.

ἀκριβῶς, adv. *accurately, assiduously, perfectly*, Luke 1. 3; *circumspectly*, Eph. 5. 15.

ἀκρίς, ίδος, ἡ, *a locust*, Mark 1. 6.

ἀκροατήριον, ου, τό (ἀκροάομαι), Lat. *auditorium, place of hearing, place of trial*, Acts 25. 23. Among the Greeks this word denoted the place where authors recited their works publicly; among the Romans a place where public trials were held.

ἀκροατής, ου, ὁ (ἀκροάομαι), *a hearer*; in N. T. ἀκροατὴς τοῦ νόμου, τοῦ λόγου, *a hearer of the law, &c. i. e. one who merely hears, but does not regard*, Rom. 2. 13; James 1. 23.

ἀκροβυστία, ας, ἡ (ἄκρον, βύω *to cover*),—not found in profane writers; in N. T. 1. *the prepuce, foreskin*, Acts 11. 3 ἀκροβυστίαν ἔχοντες *i. e. uncircumcised gentiles*.

2. *state of uncircumcision, gentilism*, comp. Acts 11. 3. a) pr. Rom. 2. 25, 26 ἡ ἀκροβυστία αὐτοῦ,—that this refers to the *external rite* and to the state of a gentile, is shewn by the addition of σάρξ in Eph. 2. 11, and not to the uncircumcision of the heart, Deut. 10. 16. b) by meton. *præputiati, uncircumcised, i. e. the gentiles, pagans*, as opposed to ἡ περιτομή, the Jews, Rom. 2. 26, who called all other nations, in scorn, *uncircumcised*, Judg. 14. 3.

ἀκρογωνιαῖος, α, ον (ἄκρον, γωνία), spoken of a stone, λίθος, *a corner-stone, i. e. foundation-stone*, Eph. 2. 20.

ἀκροθίνιον, ου, τό, used chiefly in plur. ἀκροθίνια, τά (ἄκρον, θίν), pr. *the first-fruits, namely of the earth, which were taken from the top of the pile*; in N. T. *the best of the spoils*, Heb. 7. 4.

ἄκρος, α, ον (ἀκή), *pointed*; hence

neut. τὸ ἄκρον, used as a subst., a point, end, extremity, Matt. 24. 31.

Ἀκύλας, ου, ὁ, *Aquila*, pr. name of a man, Acts 18. 2.

ἀκυρόω, ὦ, f. ὥσω (α, κῦρος), to deprive of authority, annul, abrogate, trans. Matt. 15. 6 ἐντολήν, Mark 7. 13 λόγον, Gal. 3. 17 διαθήκην.

ἀκωλύτως, adv. (α, κωλύω), without hindrance, freely, Acts 28. 31.

ἄκων, ἄκουσα, ἄκον (α, ἐκών), unwilling, invitus, 1 Cor. 9. 17.

ἀλάβαστρον, ου, τό (also ὁ ἀλάβαστρος), *alabaster*, a variety of gypsum, differing from the alabaster of modern times; hence a box or vase of alabaster for perfumes. In N. T. a vase for perfumed ointment, made of any materials, as gold, glass, stone, &c. Luke 7. 37: these vases often had a long narrow neck, the mouth of which was sealed; so that when the woman is said to break the vase, Mark 14. 3, we are to understand only the extremity of the neck, which was thus closed.

ἀλαζονεία, ας, ἡ (ἀλαζών), ostentation, boasting, and by impl. arrogance, pride, James 4. 16.

ἀλαζών, ὄνος, ὁ (fr. ἄλη, ἀλάομαι), pr. a vagabond, mountebank; in N. T. a boaster, braggart, Rom. 1. 30.

ἀλαλάζω, f. ἄσω (ἀλαλή or ἀλαλά), pr. to raise the cry of battle; hence genr. to utter a loud cry, e. g. of rejoicing, to shout. In N. T. spoken of mournful cries, to lament aloud, to wail, intrans. Mark 5. 38; of cymbals, to give a clanging sound, 1 Cor. 13. 1.

ἀλάλητος, ου, ὁ, ἡ, adj. (α, λαλέω), unutterable, not to be expressed in words, Rom. 8. 26.

ἄλαλος, ου, ὁ, ἡ, adj. (α, λαλέω), dumb, Mark 7. 37; in chap. 9. 17 πνεῦμα ἄλαλον dumb spirit is a malignant spirit silent through obstinacy, contrary to their usual character.

ἄλας, ατος, τό (a form of common life for ἄλς, ἄλός, ὅ), salt. a) pr. Matt. 5. 13. b) metaph. wisdom and prudence both in words and actions, Mark 9. 50; Matt. 5. 13 ὑμεῖς ἐστὲ τὸ ἄλας τῆς γῆς, i. e. 'ye are those who, by your instructions and influ-

ence, are to render men wiser and better, just as salt imparts to food a more agreeable flavour.'

ἀλείφω, f. ψω, to besmear; in N. T. to anoint, trans. Luke 7. 38, 46.

ἀλεκτοροφωνία, ας, ἡ (ἀλέκτωρ, φωνή), pr. cock-crowing; in N. T. put for the third watch of the night, about equidistant from midnight and dawn, Mark 13. 35.

ἀλέκτωρ, ορος, ὁ (ἄλεκτρος sleepless), a cock, gallus, Matt. 26. 34.

Ἀλεξανδρεύς, έως, ὁ, an Alexandrine, i. e. a Jew of Alexandria, Acts 6. 9. Alexandria was much frequented by Jews, so that 10,000 of them are said to have been numbered among its inhabitants.

Ἀλεξανδρίνος, ου, ὁ, ἡ, adj. Alexandrian, spoken of a ship, Acts 27. 6.

Ἀλέξανδρος, ου, ὁ, Alexander, pr. name of several men in N. T.

ἄλευρον, ου, τό (ἀλέω), flour, fine meal, Matt. 13. 33.

ἀλήθεια, ας, ἡ (ἀληθής), pr. what is not concealed, but open and known. Hence, 1. TRUTH, i. e. verity, reality, conformity to the nature and reality of things, viz. a) as evinced in the relation of facts, &c. Mark 5. 33; 2 Cor. 6. 7 ἐν λόγῳ ἀληθείας in speaking the truth. So ἐπ' ἀληθείας of a truth, as the fact or event shews, Luke 4. 25. b) spoken of what is true in itself, purity from all error or falsehood, Rom. 2. 20 ἡ μόρφωσις τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ, i. e. τῆς γνώσεως τῆς ἀληθινῆς, the form of true knowledge in the law; ἡ ἀλήθεια τοῦ εὐαγγελίου the truth, verity of the gospel, Gal. 2. 5, 14; ὁ λόγος τῆς ἀληθείας, i. e. the true word, true doctrine, &c.

2. truth, i. e. love of truth, both in words, conduct, &c., sincerity, veracity, Luke 20. 21; John 4. 23, 24 ἐν πνεύματι καὶ ἀληθείᾳ with a sincere mind, with sincerity of heart, not with external rites; 8. 44 οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ, i. e. he is a liar, and loves not the truth; 2 Cor. 7. 14 ἐν ἀληθείᾳ, 11. 10 ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, i. e. as I truly, sincerely follow Christ; Eph. 4. 24 ἐν ὁσιότητι τῆς ἀληθείας in true

and sincere holiness; 1 John 1. 6 οὐ ποιοῦμεν τὴν ἀλήθειαν *we do not act in sincerity*, same as ψευδόμεθα v. 8; 5. 6 τὸ πνεῦμά ἐστιν ἡ ἀλήθεια, i. e. ἀληθινόν, *true, veracious*.

3. in N. T., especially, *DIVINE truth, the faith and practice of the true religion, gospel truth*, as opposed to heathen and Jewish fables, John 1. 14, 17; 8. 32 bis; 18. 37 πᾶς ὁ ὢν ἐκ τῆς ἀληθείας *every one who loves divine truth*. Hence Jesus is called ἡ ἀλήθεια *the truth*, i. e. the teacher of divine truth, John 14. 6. So τὸ πνεῦμα τῆς ἀληθείας *spirit of truth*, i. e. who declares or reveals divine truth, John 14. 17; οἱ ἐγνώκότες τὴν ἀλήθειαν *who know the truth*, i. e. are disciples of Christ, 2 John 1.

4. *conduct conformed to the truth, integrity, probity, virtue, a life conformed to the precepts of religion*, John 3. 21 ὁ ποιῶν τὴν ἀλήθειαν *he who acts uprightly*, opp. to ὁ φαῦλα πράσσων, v. 20; 8. 44 ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν *he did not remain in his integrity*.

ἀληθεύω, f. εὔσω (ἀληθής), *to act truly, speak the truth, be sincere*, Gal. 4. 16.

ἀληθής, εὖς, οὖς, ὅ, ἡ, adj. (α, λήθω), prop. *unconcealed, open*. Hence, 1. *true, real, conformed to the nature and reality of things*, John 8. 16; 4. 18 τοῦτο ἀληθὲς εἶρηκας, i. e. ἀληθῶς. Also *true*, namely as shewn by the result or event, 2 Pet. 2. 22: hence *credible, not to be rejected*, as μαρτυρία, John 5. 31, 32.

2. *true, i. e. truth-loving, sincere, veracious*, Matt. 22. 16.

3. *true, namely in conduct, sincere, upright, honest, just*, John 7. 18.

ἀληθινός, ἡ, ὄν (ἀληθής), 1. *true, conformed to truth*, John 4. 37; in the sense of *real, unfeigned, not fictitious*, 17. 3 μόνος ἀληθινὸς Θεός *the only true God*, not feigned like idols. Spoken of what is *true in itself, genuine, real*, opp. to that which is false, pretended, &c. John 1. 9. So ἄρτος ἀπ' οὐρανοῦ, John 6. 32, of which the manna was the type; σκηνὴ ἀληθινή, Heb. 8. 2, i. e. the heavenly temple, after the model of which the Jews regarded that of

Jerusalem as built; τὰ ἀληθινὰ ἅγια 9. 24, in the same sense, as opposed to the earthly copy; Luke 16. 11 τὸ ἀληθινόν *real, genuine good*, as opp. to the goods of this world.

2. *true* (literally, *veracious, truth-loving*), and hence *worthy of credit*, Rev. 3. 14.

3. *true, i. e. sincere, upright*, e. g. καρδία, Heb. 10. 22; spoken of a judge or judgment, *upright, just*, Rev. 6. 10.

ἀλήθω, f. ἥσω (a later form for ἀλέω), *to grind*, i. e. with a hand-mill, Luke 17. 35.

ἀληθῶς, adv. (ἀληθής), *truly, really, i. e. in truth, in very deed, certainly*, Matt. 14. 33; ἀληθῶς λέγειν *to speak with certainty, assuredly*, Luke 9. 27.

ἁλιεύς, έως, ὁ (ἄλς), *a fisher, fisherman*, Matt. 4. 18.

ἁλιεύω, f. εὔσω (ἁλιεύς), *to fish, absol.* John 21. 3.

ἁλίζω, f. ίσω (ἄλς), *to sprinkle with salt, to preserve by salting; pass.* Matt. 5. 13 ἐν τίνι ἁλισθήσεται, spoken of salt which has become insipid, *how can it be itself preserved or recovered?* Hence metaph. Mark 9. 49 πᾶς γὰρ πυρὶ ἁλισθήσεται *for every one shall be seasoned, tried, with fire*.

ἁλίσγημα, ατος, τό (ἁλισγέω *to defile*), not found in profane writers; in N. T. *defilement, pollution, abomination*, spoken of meat sacrificed to idols, Acts 15. 20, comp. ver. 29, where it is εἰδωλόθυτα.

ἀλλά, an adversative particle, from ἄλλος, being originally neut. plur. ἄλλα, and hence indicating a reference to *something else*; it serves therefore to mark opposition or antithesis, and transition. In N. T. it signifies *but*, in various modifications; viz. 1. *but*, as denoting antithesis or transition. a) in *direct antith.* after the neg. part. οὐ or μή, Matt. 4. 4 οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐν παντὶ ῥήματι. So οὐ μόνον . . . ἀλλὰ καὶ *not only . . . but also*, John 5. 18; Phil. 1. 18 ἐν τούτῳ [οὐ μόνον] χαίρω, ἀλλὰ καὶ χαρήσομαι. b) in an *emphatic antith.* after a full negation, *but, but rather, but on the contrary*,

Luke 1. 60 οὐχί· ἀλλὰ κληθήσεται Ἰωάννης. Rom. 3. 31; Acts 19. 2 οἱ δὲ εἶπον πρὸς αὐτόν· [οὐχί·] ἀλλ' οὐδέ κτλ: in the beginning of a clause which asserts the contrary of what precedes, Luke 14. 10; so ἀλλ' οὐ, ἀλλ' οὐχί, interrog., *non potius? not rather?* Heb. 3. 16, Luke 17. 8. c) often, and chiefly, used where the discourse or train of thought is broken off, or partially interrupted, e. g. (α) by an *objection*, Rom. 10. 18. (β) by a *correction* or limitation of what precedes, Mark 14. 36 παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω. Rom. 11. 4, et pass. (γ) by some phrase *modifying* or explaining what precedes, especially after γάρ, μέν, or δέ, Matt. 24. 6; Mark 9. 13; John 16. 20. Not unfrequently μέν is omitted, Rom. 10. 2, et pass. (δ) by an *interrogation*, Matt. 11. 8, 9; Luke 7. 25. (ε) by a phrase of *incitement*, urging, &c. where it is followed by an imperative, Acts 10. 20. d) it is also employed to mark a transition to something else, *without* direct antithesis, e. g. Mark 14. 28 ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν, et sæp. So after an interrogation implying a negative, John 7. 48 μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν; ἀλλ' ὁ ὄχλος οὗτος κτλ.

2. *but*, i. e. as CONTINUATIVE, *but now, but indeed, but further, moreover*. a) gener. as marking a transition in the progress of discourse, Mark 13. 24, et pass. Hence ἀλλ' εἰ *but if, but if indeed*, 1 Cor. 7. 21; ἀλλ' οὐ *neither, but neither*, John 10. 8. b) *emphatically*, where there is a gradation in the sense, *but still more, yea, even*, and with a neg. *nay, not even*, Luke 23. 15 οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ· ἀλλ' οὐδὲ Ἡρώδης. Phil. 3. 8 ἀλλὰ μὲν οὖν καὶ *yea indeed and therefore I count, &c.*

3. *yet, nevertheless, at least, yet assuredly*, in an apodosis after the conditional particles εἰ, εἰάν, &c. Rom. 6. 5 εἰ σύμφυτοι γεγονάμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα *yet assuredly also*. Sometimes the protasis must be supplied; e. g. Acts 15. 11 ἀλλὰ . . . πιστεύομεν σωθῆναι, i. e.

[although we observe the law only in part,] *yet we hope to be saved even as they*; Rom. 5. 14 [although sin is not imputed where there is no law,] *nevertheless death reigned*.

4. ἀλλ' ἢ, after a negative, *other than, except, unless* (properly the same as τὰ ἅλλα ἢ), Mark 9. 8 οὐκέτι οὐδένα εἶδον, ἀλλὰ [ἢ] τὸν Ἰησοῦν μόνον (where Lachmann has εἶδον, εἰ μὴ τὸν); 1 Cor. 3. 5 τίς οὖν ἐστι Παῦλος, τίς δὲ Ἀπολλῶς, ἀλλ' ἢ διάκονοι;

ἀλλάσσω, f. ἄξω, pass. aor. 1 ἡλλάχθην, aor. 2 ἡλλάγην (ἄλλος), *to change*, trans. a) pr. *to change*, as the form or nature of a thing, *to transform*, e. g. τὴν φωνήν *the voice or tone*, Gal. 4. 20; *to change for the better*, pass. 1 Cor. 15. 51; *for the worse, to corrupt, cause to decay*, e. g. οἱ οὐρανοί, Heb. 1. 12. So ἀλλάξει τὰ ἔθνη *will change the customs*, i. e. do them away, Acts 6. 14. b) *to change*, i. e. one thing for another, *to exchange*, Rom. 1. 23 ἡλλαξαν τὴν δόξαν Θεοῦ ἐν ὁμοιώματι εἰκόνης *they changed the glory of God for an image*, i. e. set up an image in place of the true God.

ἀλλαχόθεν, adv. *from another place, aliunde*, John 10. 1.

ἀλληγορέω, ὦ, f. ἡσώ (ἄλλος, ἀγορεύω), *to allegorise, speak in an allegory*, Gal. 4. 24 ἅτινά ἐστιν ἀλληγορούμενα *which things are said allegorically*.

Ἀλληλούϊα, Alleluia, Heb. Hallelujah, 'praise ye Jehovah,' Rev. 19. 1.

ἀλλήλων, gen. plur. of a recipr. pronoun, dat. οἰς, αἰς, οἰς, accus. οὖς, ας, α, *each other, one another*, Matt. 24. 10; et sæpiss.

ἀλλογενής, ἐός, ὅ, ἡ, adj. (ἄλλος, γένος), *of another race or nation*, i. e. *not a Jew*, Luke 17. 18, comp. v. 16.

ἄλλομαι, f. ἀλοῦμαι, aor. 1 ἡλάμην, *to leap, jump, spring*, intrans. Acts 3. 8; spoken of a fountain, John 4. 14.

ἄλλος, η, ο, *other, not the same*. a) *without the article, other, another, some other*. (α) simply, Matt. 2. 12, et sæpiss.; *another*, i. e. of the same kind, Mark 7. 4, 8; *another besides*, Matt. 25. 16, al. sæp. So, as marking succession, i. e. in the second or

third place, Mark 12. 4, 5; John 20. 30 πολλὰ μὲν οὖν καὶ ἄλλα, i. e. *not only these, but also others*. (β) distributively, when repeated or joined with other pronouns; e.g. οὗτος . . . ἄλλος *this . . . that, one . . . another*, Matt. 8. 9; οἱ μὲν . . . ἄλλοι δέ *some . . . others*, 16. 14; ἄλλοι . . . ἄλλοι *some . . . others*, 13. 5-8. So Acts 2. 12 ἄλλος πρὸς ἄλλον *one to another*; 19. 32 ἄλλοι μὲν οὖν ἄλλο τι ἐκράζον *some cried one thing, and some another*. b) with the article, ὁ ἄλλος, &c. *the other*, Matt. 5. 39, et pass.; Rev. 17. 10 ὁ ἄλλος *the other, the remaining one*. So οἱ ἄλλοι *the others, the rest, ceteri*, 1 Cor. 14. 29, al. sæp.

ἀλλοτριεπίσκοπος, ου, ὁ (ἀλλότριος, ἐπίσκοπος), found only in N. T. 1 Pet. 4. 15, where it is spoken of one who suffers *not ὡς Χριστιανός*, but as ἀλλοτρίων ἐπίσκοπος, i. e. *either an inspector of foreign or strange things, a director of heathenism, &c.; or else one who busies himself with what does not concern him, a busy-body, in the sense of seditious, factious*.

ἀλλότριος, ἰα, ἰον (ἄλλος), *alien, not one's own*. a) pr. *another's, belonging to another, different*, Luke 16. 12; John 10. 5 bis, where it may be rendered *unknown*. b) *strange, foreign, not one's own*, e.g. γῆ Acts 7. 6: spoken of persons *who do not belong to one's own family, strangers*, Matt. 17. 25. c) by impl. *hostile, an enemy*, in N. T. with the idea of impiety, i. e. *heathen enemy, gentile*, Heb. 11. 34.

ἀλλόφυλος, ου, ὁ, ἡ, adj. (ἄλλος, φυλή or φύλον), *of another race or nation, i. e. not a Jew*, Acts 10. 28.

ἄλλως, adv. *otherwise*, 1 Tim. 5. 25 τὰ ἄλλως ἔχοντα, i. e. ἔργα, *which are otherwise, i. e. οὐ καλὰ ἔργα*.

ἀλοάω, ᾠ, f. ἥσω, *to beat, thresh*; in N. T. *to drive round in a circle*, especially oxen, &c. upon grain, in order to thresh it, *to thresh with oxen*, &c. *trituro*, absol. 1 Cor. 9. 9, 10.

ἄλογος, ου, ὁ, ἡ, adj. (α, λόγος), *without reason, i. e.* a) *irrational, brute*, 2 Pet. 2. 12. b) *unreasonable, absurd*, Acts 25. 27.

ἀλόη, ης, ἡ (vulg. ξυλαλόη, ἀγάλλοχον, *aloe, excoecaria agallochon*

Linn.), the name of a tree growing in India and the Moluccas, the wood of which is highly aromatic. It is of course entirely different from the herb which produces the *aloes* of the druggists.

ἄλς, ἁλός, ὁ, salt, Mark 9. 49; see ἄλας.

ἀλυκός, ἡ, ὄν (ἀλύκη), *of the sea*; by impl. *salt, bitter*, James 3. 12.

ἄλυπος, ου, ὁ, ἡ, adj. (α, λύπη), *free from sorrow*, Phil. 2. 28 καὶ γὰρ ἄλυπότερος ᾧ *that I may be less sorrowful*.

ἄλυσις, εως, ἡ (pr. ἄλυσις, fr. α, λύω), *a bond, a chain*. a) pr. Rev. 20. 1. Spoken espec. of chains for the hands or feet, *manacles, shackles*, Mark 5. 3. b) metaph. *bonds, imprisonment, state of custody*, Eph. 6. 20.

ἀλυσιτελής, έος, ὁ, ἡ, adj. (α, λυσιτελής), pr. *yielding no gain, unprofitable*; hence by implication *hurtful, destructive*, Heb. 13. 17.

Ἀλφαῖος, ου, ὁ, *Alpheus*, pr. name of two men in N. T.

ἄλων, ωνος, ὁ, ἡ (also ἄλως, gen. ἄλω, ὁ, ἡ), *a threshing-floor, area*; in N. T. meton. *the produce of the threshing-floor, corn, grain*, Matt. 3. 12.

ἄλώπηξ, εκος, ἡ, *a fox*, Luke 9. 58; metaph. *a cunning man*, 13. 32.

ἄλωσις, εως, ἡ (ἄλίσκω), *capture*, 2 Pet. 2. 12.

ἄμα, adv. and prep., *together, together with*, viz. a) as an ADV., spoken of time, at the same time, Acts 24. 26; of persons, &c. *together, in company*, 1 Thess. 4. 17. b) as a PREP., *with, together with*, followed by dat., Matt. 13. 29; 20. 1 ἐξηλθεν ἄμα πρωΐ *with the dawn*.

ἁμαθής, έος, ὁ, ἡ, adj. (α, μαθάνω), *unlearned, uninstructed*, 2 Pet. 3. 16.

ἁμαράντινος, ου, ὁ, ἡ, adj. (α, μαράινομαι), *unfading*; hence *enduring*, 1 Pet. 5. 4.

ἁμάραντος, ου, ὁ, ἡ, adj. (equiv. to ἁμαράντινος), *unfading*; hence *enduring*, 1 Pet. 1. 4.

ἁμαρτάνω, f. ἥσω, aor. 1 ἡσα, aor. 2 ἡμαρτον (ἁμαρτήσω and ἡμάρτησα belong to later Greek, the earlier form was ἁμαρτήσομαι, &c.), pr. *to miss, err from*, as a mark, or one's way, &c. Hence in N. T. metaph. 1. to

err, to swerve from THE TRUTH, go wrong, absol. 1 Cor. 15. 34 καὶ μὴ ἁμαρτάνετε, i. e. beware lest ye be drawn into errors, namely, of faith, of which the apostle is speaking.

2. to err in ACTION, in respect to a prescribed law, i. e. to commit errors, do wrong, SIN. a) genr. to sin, spoken of any sin, absol. Matt. 27. 4. So ἁμαρτάνειν ἁμαρτίαν to sin a sin, 1 John 5. 16. b) followed by εἰς with acc. to sin against any one, to offend, wrong, Luke 15. 18, 21. c) ἁμαρτάνειν ἐνώπιόν τινος, from the Heb., to do evil in the sight of any one, i. e. to sin against, wrong, as above, Luke 15. 21.

ἁμάρτημα, ατος, τό (ἁμαρτάνω), pr. a mistake; in N. T. metaph. an error, sin, transgression, Mark 3. 28.

ἁμαρτία, ας, ἡ (ἁμαρτάνω), pr. a miss, failure, &c.; in N. T. metaph. 1. aberration from the truth, error, John 8. 46 τίς ἐλέγχει με περὶ ἁμαρτίας; where it is opp. to ἡ ἀλήθεια.

2. sin, i. e. aberration from a prescribed law or rule of duty, either in general, or spoken of particular sins, &c. a) genr. Matt. 3. 6, al. sæp.; John 9. 34 ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος thou art wholly born in sin, i. e. art a sinner from the womb. So ποιεῖν ἁμαρτίαν to commit sin, 2 Cor. 11. 7; and, in the same sense, ἐργάζεσθαι ἁμαρτίαν, Jam. 2. 9; also ἁμαρτάνειν ἁμαρτίαν to sin a sin, commit any sin, 1 John 5. 16; see ἁμαρτάνω 2 a. In the gen. after another noun ἁμαρτία often supplies the place of an adjunct, sinful, wicked, impious, e. g. 2 Thess. 2. 3 ὁ ἄνθρωπος τῆς ἁμαρτίας that impious man; Rom. 7. 5 παθήματα τῶν ἁμαρτιῶν sinful passions. Elliptically περὶ ἁμαρτίας is for θυσία περὶ ἁμαρτίας sacrifice for sin, Heb. 10. 6, fully ver. 26, and προσφορά περὶ ἁμ. ver. 18. b) spoken of particular sins, which are to be gathered from the context; e. g. of unbelief, ἀπιστία, John 8. 21; of lewdness, &c. 2 Pet. 2. 14; of defection from the religion of Christ, Heb. 11. 25. c) by meton. of abstract for concrete, ἁμαρτία is for ἁμαρτωλός sinful, i. e. either as causing sin, Rom. 7. 7 ὁ νόμος ἁμαρτία is the law the cause of sin? or as

committing sin, 2 Cor. 5. 21 τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, for ἁμαρτωλὸν ἐποίησεν, i. e. has treated as if he were a sinner; Heb. 12. 4 πρὸς τὴν ἁμαρτίαν is taken collect. for the adversaries of religion. d) by meton. the practice of sinning, habit of sin, Rom. 3. 9. e) by meton. proneness to sin, sinful desire or propensity, John 8. 34; Heb. 3. 13 ἀπάτη τῆς ἁμαρτίας, i. e. the deceitfulness of our sinful propensities, &c.

3. from the Heb., the imputation or consequences of sin, the guilt and punishment of sin; as in the phrase αἶρειν τὴν ἁμαρτίαν, &c. to take away or bear sin, i. e. the imputation of it, John 1. 29. So ἀφίημι τὰς ἁμαρτίας and ἄφεσις τῶν ἁμ. to remit sin, the remission of sins, i. e. of the punishment of sins, Matt. 9. 2, et sæp.; ἔχειν ἁμαρτίαν to have sin, i. e. to be guilty and liable to punishment, John 9. 41; Heb. 9. 28 χωρὶς ἁμαρτίας without sin, i. e. 'he shall appear the second time not εἰς ἀθέτησιν ἁμαρτίας for the putting away of the consequences of sin,' as is said in v. 26. ἁμάρτυρος, ου, ὁ, ἡ, adj. (α, μαρτυρέω), without testimony, unwitnessed, Acts 14. 17.

ἁμαρτωλός, ου, ὁ, ἡ, adj. (ἁμαρτάνω), pr. erring from the way or mark; in N. T. metaph. both as adjunct. and subst. 1. as an ADJ., erring from the divine law, sinful, wicked, impious. a) genr. Mark 8. 38; ἀνὴρ or ἄνθρωπος ἁμαρτωλός a sinful man, a sinner, Luke 5. 8; γυνὴ ἁμαρτωλός 7. 37; 13. 2 ἁμαρτωλοὶ παρὰ πάντας more wicked than all others; Jam. 4. 8 ἁμαρτωλοὶ ye sinful! b) obnoxious to the consequences of sin, guilty and exposed to punishment, Rom. 5. 19 ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ many became exposed to the punishment of sin; Jude 15 ἁμαρτωλοὶ ἀσεβεῖς ungodly persons deserving of punishment.

2. as a SUBST., a sinner, transgressor, impious person. a) genr. Matt. 9. 10, et sæp. b) in the language of the Jews ἁμαρτωλοὶ (sinners, despisers of God) is put for foreign nations, i. e. gentiles, heathen, pagans, τὰ ἔθνη, Mark 14. 41 compared with Luke 18. 32.

ἄμαχος, ου, ὁ, ἡ, adj. (α, μάχη), pr. *not disposed to fight*; in N. T. metaph. *not contentious, not quarrelsome*, 1 Tim. 3. 3.

ἀμάω, ὦ, f. ἥσω (ἄμα), pr. *to collect, gather*; in N. T. *to reap, to harvest*, Jam. 5. 4, where comp. Lev. 19. 13.

ἀμέθυστος, ου, ὁ (α, μεθύω), *amethyst*, a gem of a deep purple or violet colour, Rev. 21. 20: it was supposed to be an antidote against drunkenness, whence its name.

ἀμελέω, ὦ, f. ἥσω (α, μέλει), *not to care for, neglect*, absol. Matt. 22. 5; with gen. 1 Tim. 4. 14.

ἄμεμπτος, ου, ὁ, ἡ, adj. (α, μέμφομαι), act. *making no complaint, satisfied*; in N. T. pass. *blameless, faultless*, Luke 1. 6.

ἀμέμπτως, adv. (ἄμεμπτος), *blamelessly, faultlessly*, 1 Thess. 2. 10.

ἀμέριμνος, ου, ὁ, ἡ, adj. (α, μέριμνα), *without care, void of anxiety*, Matt. 28. 14.

ἀμετάθετος, ου, ὁ, ἡ, adj. (α, μετατίθημι), *immoveable, i. e. immutable, sure*, Heb. 6. 17.

ἀμετακίνητος, ου, ὁ, ἡ, adj. (α, μετακινέω), *immoveable, unmoved, firm*, 1 Cor. 15. 58.

ἀμεταμέλητος, ου, ὁ, ἡ, adj. (α, μεταμέλομαι), *not to be repented of, and hence unchangeable, immutable, certain*, Rom. 11. 29.

ἀμετανόητος, ου, ὁ, ἡ, adj. (α, μετανοέω), *inflexible, impenitent, obdurate*, Rom. 2. 5.

ἄμετρος, ου, ὁ, ἡ, adj. (α, μέτρον), *without measure, immoderate*, 2 Cor. 10. 13 εἰς τὰ ἄμετρα, adverbially, *for ἀμέτρως, beyond measure, immoderately*.

ἀμήν, *amen*, Heb. אָמֵן, which is strictly an adj. *true, certain, faithful*: but the Heb. word occurs often in O. T. as an adverb, *truly, surely, certainly*; usually at the end of a sentence, where it serves to confirm the words which precede, and invoke the fulfilment of them, in the sense of 'so be it,' *fiat*, Sept. ἀμήν or γένοιτο: more rarely it stands at the beginning of a sentence for the sake of emphasis, *assuredly, verily, in truth*, Sept. ἀλη-

θῶς. Hence in N. T. 1. from the Heb. as an ADJ., *true, faithful*, Rev. 3. 14 ὁ ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός *the true, viz. the faithful and true witness*, where the last words explain the first.

2. as an ADV. at the end of a sentence, viz. after ascriptions of praise, hymns, &c. *amen, so be it*, Matt. 6. 13: hence λέγειν τὸ ἀμήν *to respond amen*, 1 Cor. 14. 16; also after benedictions, invocations, &c. Rom. 15. 33.

3. as an ADV. at the beginning of a sentence, by way of asseveration, *truly, assuredly, certainly, verily*, Matt. 5. 18, comp. Luke 9. 27 ἀληθῶς. In John it is repeated, ἀμήν, ἀμήν, 3. 3, al. sæp. Very rarely in this sense in the middle or end of a clause, Rev. 1. 7 καὶ ἀμήν *yea verily!* 2 Cor. 1. 20 τὸ καὶ τὸ ἀμήν *are yea and amen*, i. e. are most true and faithful.

ἀμήτωρ, ορος, ὁ, ἡ, adj. (α, μήτηρ), *without mother, motherless, i. e. in classical writers not born of a mother, as the gods, &c., early deprived of a mother, or having an unkind one*; in N. T. spoken of Melchisedec, whose mother is not mentioned in the genealogies, Heb. 7. 3: see ἀγενεαλόγητος.

ἀμίαντος, ου, ὁ, ἡ, adj. (α, μιάινω), *unstained, unsoiled*; in N. T. metaph. *undefiled*, sc. by sin, Heb. 7. 26. Spoken of marriage, *chaste*, Heb. 13. 4; of the worship of God, *pure, sincere*, Jam. 1. 27; of the heavenly inheritance, *inviolable*, 1 Pet. 1. 4.

Ἀμιναδάβ, ὁ, indec. *Aminadab*, pr. name, Heb. 'kindred of the prince.'

ἄμμος, ου, ὁ (same as ψάμμος), *sand*, Matt. 7. 26.

ἀμνός, οὐ, ὁ, a *lamb*, spoken in N. T. metaph. of Christ delivered over to death as a lamb to the sacrifice, John 1. 29.

ἀμοιβή, ἡς, ἡ (ἀμείβω), *change, exchange; requital i. e. for EVIL, indemnity*; in N. T. *requital*, namely for GOOD, as kind offices, &c. 1 Tim. 5. 4 ἀμοιβὰς ἀποδιδόναι *to requite*.

ἄμπελος, ου, ἡ, a *vine*, Matt. 26. 29.

ἀμπελουργός, οὐ, ὁ, ἡ (ἄμπελος, ἔργον), a *vine-dresser*, Luke 13. 7.

ἀμπελών, ὦνος, ὁ, *a vineyard*, Matt. 20. 1, al.

Ἀμπλίας, ου, ὁ, *Amplias*, pr. name of a man, Rom. 16. 8.

ἀμύνω, f. ὑνῶ (μύνη), pr. *to avert, repel, to aid, fight for, avenge*; mid. ἀμύνομαι, *to avert from one's self, to resist, repel*; in N. T. mid., *to aid, assist, defend*, Acts 7. 24.

ἀμφιβάλλω, f. βαλῶ, pr. *to throw around*, e. g. a garment; in N. T. spoken of a net, *to cast*, i. e. around, here and there, trans. Mark 1. 16 in later eds.

ἀμφίβληστρον, ου, τό, *what is thrown around*, e. g. a garment; in N. T. *a fish-net, drag*, Matt. 4. 18.

ἀμφιέννυμι, f. ἀμφιέσω, *to clothe*, pass. foll. by ἐν with dat., Matt. 11. 8; in the sense of *to decorate*, Luke 12. 28 τὸν χόρτον (where Lachmann has ἀμφιάξει).

Ἀμφίπολις, εως, ἡ, *Amphipolis*, pr. name of the metropolis of the southern region of Macedonia: it was situated near the mouth of the river Strymon, which indeed flowed around it, and gave occasion for its name.

ἄμφοδον, ου, τό (also ἄμφοδος, fr. ἄμφω, ὁδός), pr. *bivium, an open place where two or more ways meet*; in N. T. *a street or open place in a village or city*, Mark 11. 4.

ἀμφότερος, ἕρα, ερον, *each of two*, plur. ἀμφότεροι, αι, α, *both*, spoken only of two, Matt. 9. 17; Eph. 2. 16 τοὺς ἀμφοτέρους *both*, i. e. Jews and gentiles; Acts 23. 8 τὰ ἀμφότερα *both*, i. e. the resurrection, and the existence of angels and spirits, —the μήτε being copulative and combining the two, ἄγγελον and πνεῦμα, into one generic idea.

ἀμώμητος, ου, ὁ, ἡ, adj. (α, μωμάομαι), *blameless*, Phil. 2. 15.

ἄμωμον, ου, τό, *amomum*, an odorous plant or seed, used in preparing precious ointment; its exact species is not known. Rev. 18. 13 in later eds.

ἄμωμος, ου, ὁ, ἡ, adj. (α, μῶμος), *spotless, without blemish*. a) pr. 1 Pet. 1. 19 ἀμνοῦ ἀμώμου, spoken metaph. of Christ, *a lamb without blemish*, as was required by the Le-

vitical law in regard to all victims, see Lev. 1. 10. b) metaph. *sceleris purus, blameless*, Eph. 1. 4.

Ἀμών, ὁ, indec. *Amon*, Heb. 'opifex,' pr. name of a Jewish king.

Ἀμός, ὁ, indec. *Amos*, Heb. 'strong,' pr. name of a man.

ἄν. I. a PARTICLE used with the opt., subj., and indic. moods; sometimes properly rendered by *perhaps*, but more commonly not to be expressed in English by any corresponding particle, and only giving to a proposition or sentence a stamp of *uncertainty* and mere *possibility*, and indicating a *dependence on circumstances*: in this way it serves to modify or strengthen the intrinsic force of the opt. and subj.; while it can also, in like manner, affect the signification of the indic. (the pres. and perf. excepted), and other verbal forms. This particle stands after one or more words in a clause, and is thus distinguished from ἄν for ἐάν; see II. of this article. In N. T. the use of ἄν is generally conformed to that of classical writers, but sometimes not.

A) As conformed to classical usage. 1. with the OPTATIVE, in a clause not dependent, it indicates that the supposition or possibility expressed by the simple opt. will, under the circumstances implied by ἄν, be realised. Hence it is found a) in *vows, wishes, &c.*, once, Acts 26. 29 εὐχαίμην ἄν τῷ Θεῷ *I could pray to God*, and under the circumstances *do pray to him*. b) in *interrogations*, direct or indirect, where the thing inquired about is possible or certain, but the inquirer is uncertain when or how it is to take place, Luke 1. 62 τί ἄν θέλοι καλεῖσθαι αὐτόν *how he might wish him to be called?* i. e. since he was to have a name, what that name should be.

2. with the SUBJUNCTIVE in *relative clauses* and connected with relative words, which are thus rendered more *general*, and indicate mere possibility: for ἄν thus used, the sacred writers often put ἐάν, q. v. a) with *relative pronouns or particles*, where ἄν implies some condition, or uncertainty whether

or where the thing will take place, &c., Lat. *cunque, ever, soever, &c.* Thus, (α) ὅς ἂν *whoever, whosoever*, Matt. 5. 21, et sæpiss. (β) ὅστις ἂν *whosoever*, Matt. 10. 33, sæp. (γ) ὅσος ἂν *whosoever*, Mark 3. 28, sæp. see also B) 1. below. (δ) ὅπου ἂν *wheresoever*, Mark 9. 18; see also B) 1. (ε) ὥς ἂν *as, in whatever manner, &c.* 1 Thess. 2. 7 ὥς ἂν τροφὸς θάλπη τὰ τέκνα. b) with *particles of time, conjunctions, &c.* (α) ἕως ἂν *until, the time when being indefinite*, Matt. 2. 13, sæp. So ἄχρις οὗ ἂν, 1 Cor. 11. 26. (β) ἡνίκα ἂν *whenever, as soon as, indefinite*, 2 Cor. 3. 16. (γ) ὥς ἂν *when, as soon as, indefinite*, 1 Cor. 11. 34 ὥς ἂν ἔλθω *when I shall come, i. e. but I know not when this will be.* (δ) ὡς ἂν *so often as, however often*, 1 Cor. 11. 25. c) with the *illative particle ὅπως that, in order that, and ὅπως ἂν that at some time or other, that sooner or later, &c.* Luke 2. 35.

3. with the **INDICATIVE** in the *historical tenses* (but not in the *primary ones*), ἂν is used in the *apodosis* of a conditional sentence in which εἰ precedes, and indicates that the thing in question would have taken place, if that which is the subject of the protasis had also taken place, but that in fact neither the one nor the other has taken place. Matt. 11. 21 εἰ ἐν Τύρῳ ἐγένοντο αἱ δυνάμεις . . . πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν *if these miracles had been done in Tyre, they would have repented, &c., but the miracles were not done, and they did not repent*; John 8. 42 εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἡγαπᾶτε ἂν ἐμέ *if God were your father, ye would love me, but neither is true.* So Matt. 11. 23, al. sæp.

B) The following are departures from classical usage, viz. 1. when, in *relative clauses*, a relative pronoun with ἂν is followed by the *indicative*; here the classical writers employ the subj. or opt. This occurs in N. T. when a thing is spoken of as actually taking place not at a definite time or in a definite manner, but as often as opportunity presents itself, &c.; and is thus found only with a preterite. Mark 6. 56 καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ *and*

as many as, however many, touched him; ib. ὅπου ἂν εἰσεπορεύετο εἰς κώμας *and wheresoever he entered, &c.*; 1 Cor. 12. 2 πρὸς τὰ εἰδῶλα . . . ὥς ἂν ἤγεσθε ἀπαγόμενοι *led away to idol-worship, just as ye happened to be led, i. e. I do not say by whom or how.* Once with the pres. indic., Mark 11. 24 πάντα ὅσα ἂν προσευχόμενοι αἰτεῖσθε, where some MSS. read αἰτῆσθε.

2. as an adv., or rather in a false construction, *perhaps, possibly.* So once before an infin., 2 Cor. 10. 9 ἵνα μὴ δόξω, ὥς ἂν ἐκφοβεῖν ὑμᾶς, which is probably to be resolved by ὥς ἂν ἐκφοβοῖμι ὑμᾶς *as if I wished to terrify you*; once also without any mood, 1 Cor. 7. 5 μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν [γένοιτο] ἐκ συμφώνου πρὸς καιρὸν *unless perhaps by mutual consent.* On the use of ἂν in the N. T. see particularly Stuart's Grammar of the New Testament Dialect, p. 187-194, London edition, 1838.

II. ἂν, as a **CONJUNCTION**, contr. fr. ἐάν *if*, and distinguished from the radical ἂν by being put at the beginning of a proposition or clause, John 20. 23 bis; some eds., however, have ἐάν here.

ἀνά, prep. governing in Gr. poets the dat. *on, upon, in*, but in prose writers the accus. *on, in*, as ἀνά στόμα ἔχειν *to have always in the mouth*; in N. T. only with an accus., in two significations, viz. 1. with its accus. it forms a periphrase for an *adverb*, e. g. ἀνὰ μέρος *by turns, alternately*, 1 Cor. 14. 27: ἀνὰ μέσον foll. by gen. *in the midst of, through the midst of, between*; spoken of place, Matt. 13. 25; of persons, 1 Cor. 6. 5; Matt. 20. 9 ἀνὰ δηνάριον *denarius-wise, i. e. each a denarius,—better perhaps under 2.*

2. with numeral words it marks *distribution*, e. g. Mark 6. 40 ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα *by hundreds and by fifties*; Luke 9. 3 ἀνὰ δύο *two and two.* By a peculiar anomaly we find ἀνά once in this sense before the nom., Rev. 21. 21 ἀνὰ εἰς ἕκαστος τῶν πυλῶνων *each one of the gates.*

NOTE. In composition ἀνά denotes, 1. *up, upward*, as ἀναβαίνω;

2. *back, again* (Lat. *re-*), implying repetition, increase, intensity, &c. as ἀνακαινίζω, ἀναχωρέω, ἀναγινώσκω. ἀναβαθμός, οὗ, ὁ (ἀναβαίνω), *act of ascending*; in N. T. by meton. means of ascent, i. e. steps, stairs, Acts 21. 35, 40, spoken of the stairs leading from the fortress Antonia to the temple.

ἀναβαίνω, f. βήσομαι, aor. 2 ἀνέβην, aor. 2 imper. ἀνάβηθι and ἀνάβα, *to cause to ascend*; in N. T. *to go up, ascend*, i. e. from a lower to a higher place; constr. with ἀπό and ἐκ foll. by gen. of place whence, and with εἰς, ἐπί, πρὸς by accusat. of place whither, or ὧδε. a) spoken both of persons and things, as animals, &c. Matt. 5. 1 εἰς τὸ ὄρος; Luke 5. 19 ἐπὶ τὸ δῶμα; 19. 4 ἐπὶ συκομορέαν, i. e. *to climb*; Mark 6. 51 εἰς τὸ πλοῖον, i. e. *to embark*; John 10. 1 ἀναβαίνων ἀλλαχόθεν *climbing up or entering some other way*; Acts 8. 31 ἀναβάντα i. e. εἰς τὸ ἄρμα, i. e. *to get up into*, &c.; Matt. 3. 16 ἀπὸ τοῦ ὕδατος, Acts 8. 39 ἐκ τοῦ ὕδατος, *from the water*, i. e. upon the land. Spoken of fishes, Matt. 17. 27 τὸν ἀναβάντα πρῶτον ἰχθύν *the fish that first comes up*, or is brought up; of those who go from a lower to a higher region of country, e. g. from Galilee or Cesarea to Judea, Luke 2. 4, and especially to Jerusalem, Matt. 20. 17; of those who ascend into heaven, εἰς τὸν οὐρανόν, εἰς τὸ ὕψος, &c., either to have intercourse with God or to dwell there, John 3. 13; of angels, who are said ἀναβαίνειν καὶ καταβαίνειν ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, John 1. 52, i. e. they minister continually unto him. b) spoken also of inanimate things, which are said to go up, ascend, rise, e. g. smoke, καπνός, Rev. 8. 4; of plants, fruit, &c. *to spring up, grow*, Matt. 13. 7; of a rumour, Acts 21. 31 ἀνέβη φάσις τῷ χιλιάρχῳ, i. e. word was brought up to the chiliarch; of thoughts, actions, &c. *which come up into one's mind, to spring up, arise*, ἐν τῇ καρδίᾳ Luke 24. 38, ἐπὶ τὴν καρδίαν Acts 7. 23, εἰς μνημόσυνον 10. 4.

ἀναβάλλω, f. βαλῶ, *to put back*, i. e. *to put off, defer*; in N. T. mid. ἀναβάλλομαι, in a forensic sense, *to*

defer, to put off or over, trans. Acts 24. 22.

ἀναβιβάζω, f. ἄσω, *to cause to ascend or mount*; in N. T. *to draw up, to drag or haul in*, i. e. to the shore or land; spoken of a net, Matt. 13. 48.

ἀναβλέπω, f. ψω. 1. *to look up or upwards, look upon*, absol. or with case εἰς, Matt. 14. 19 ἀναβλέψας εἰς τὸν οὐρανόν, Acts 22. 13 ἀνέβλεψα εἰς αὐτόν. So *to look up, raise the eyes*, as from the ground, &c., Mark 8. 24.

2. *to look again*, see ἀνά note. a) in the sense of *to see again, recover sight*, spoken of the blind, Matt. 11. 5; Acts 22. 13 ἀνάβλεπον; of one blind from his birth, John 9. 11. b) in the sense of *to look more closely, examine*, Mark 16. 4.

ἀνάβλεψις, εὖς, ἡ (ἀναβλέπω), *recovery of sight*, Luke 4. 18.

ἀναβοάω, ὦ, f. ἤσω, *to lift up the voice, exclaim, cry aloud*; absol. Matt. 27. 46.

ἀναβολή, ἡς, ἡ (ἀναβάλλω, q. v.), *delay, putting over*, in a forensic sense, Acts 25. 17.

ἀνάγαιον, ου, τό (ἀνά, γαῖα i. e. γῆ), same as ἀνώγειον, for which it is substituted in later eds.; written also ἀνώγαιον, ἀνάγειον,—*a room above ground, upper room or chamber, over the porch, on or connected with the roof*; where meals were taken, and whither the Jews retired for prayer, meditation, &c., Mark 14. 15.

ἀναγγέλλω, f. γελῶ, aor. 1 ἀνήγγειλα, aor. 2 pass. ἀνηγγέλην (ἀνά, ἀγγέλλω), *to announce, make known, declare, tell*; trans. and absol., in various connexions; e. g. spoken of things done, events, &c., *to relate, tell*, Mark 5. 19; *to bring word, inform*, John 5. 15; of things future, *to shew beforehand, foretell*, 16. 13; of Christian doctrine, &c. *to declare, shew forth, teach*, Acts 20. 20; of evil deeds, *to declare, confess*, 19. 18.

ἀναγεννάω, ὦ, f. ἤσω, pr. *to beget again*; metaph. *to regenerate, renew*, i. e. by a change of carnal nature to a Christian life, trans. 1 Pet. 1. 3, 23; it is the same as υἱὸν Θεοῦ εἶναι Gal. 3. 26, τέκνον Θεοῦ γενέσθαι and ἐκ Θεοῦ γεννηθῆναι John 1. 12, 13, ἄνωθεν γεννηθῆναι 3. 3.

ἀναγινώσκω, f. γνώσομαι, aor. 2 ἀνέγνω, perf. pass. ἀνέγνωσμαι, aor. 1 pass. ἀνεγνώσθην, to know accurately; in N. T. to know by reading, i. e. simply to read, trans. and absol. a) to read, i. e. for one's self, to learn by reading, Matt. 12. 3 et sæp.; metaph. 2 Cor. 3. 2 ἡ ἐπιστολὴ ἡμῶν . . . ἀναγινωσκομένη ὑπὸ πάντων read of all men, i. e. open, manifest. b) to read aloud before others, prælego, Luke 4. 16.

ἀναγκάζω, f. ἄσω (ἀνάγκη), to compel or constrain, trans. a) to compel, as by force, threats, circumstances, &c., Acts 26. 11. b) to constrain, i. e. by entreaty, invitations, &c., to persuade, Matt. 14. 22.

ἀναγκαῖος, α, ον (ἀνάγκη), necessary, viz. a) spoken of things required by nature, &c. 1 Cor. 12. 22, or for the support of life, Tit. 3. 14 ἀναγκαῖαι χρεῖαι necessary wants. b) of things necessary from custom, e. g. Acts 10. 24 ἀναγκαῖους φίλους necessary or near friends. c) neut. ἀναγκαῖον, impers. necessary, right, proper, Acts 13. 46 ὑμῖν ἦν ἀναγκαῖον it was necessary, i. e. it was matter of duty; Heb. 8. 3 ὅθεν ἀναγκαῖον [ἐστὶ] whence it is necessary, i. e. it necessarily follows; Phil. 1. 24 ἀναγκαῖότερον [ἐστὶ] δι' ὑμᾶς is more necessary, more profitable for you. So ἀναγκαῖον ἡγήσασθαι to regard as necessary, to think necessary or proper, 2 Cor. 9. 5.

ἀναγκαστῶς, adv. (ἀναγκαστός, fr. ἀνάγκη), by constraint, unwillingly; opposed to ἐκουσίως, 1 Pet. 5. 2.

ἀνάγκη, ης, ἡ. 1. necessity, need. a) as arising from the influence of other persons, constraint, compulsion, 1 Cor. 7. 37. b) from the good or bad disposition of a person or persons, or from the nature and circumstances of the case, Matt. 18. 7. c) spoken of the obligation of duty, ἀνάγκην ἔχειν to be right, proper, just, I have need, I must needs, Luke 14. 18.

2. unavoidable distress or calamity, Luke 21. 23.

ἀναγνωρίζω, f. ἴσω, pr. to recognise; in N. T. only in the aor. 1 pass. ἀνεγνωρίσθην, with reflexive meaning, to make one's self known, Acts 7. 13.

ἀνάγνωσις, εως, ἡ (ἀναγινώσκω, q.

v.), reading, whether public or private, Acts 13. 15.

ἀνάγω, f. ἄξω, aor. 2 ἀνήγαγον, aor. 1 pass. ἀνήχθην in mid. sense (ἀνά, ἄγω), to lead up, conduct or bring up, i. e. from a lower to a higher place; trans. with a dat. of person, or εἰς with accus. of place whither, &c. a) gen. Matt. 4. 1 ἀνήχθη εἰς τὴν ἔρημον, i. e. from the banks of the Jordan into the hilly desert region; Luke 4. 5 εἰς ὄρος ὑψηλόν, 2. 22 εἰς Ἱεροσόλυμα (see in ἀναβαίνω), 22. 66 εἰς τὸ συνέδριον to the sanhedrim, which sat in or near the temple; Acts 16. 34 εἰς τὸν οἶκον αὐτοῦ into his own house, i. e. from the dungeon; 7. 41 ἀνήγαγον θυσίαν τῷ εἰδώλῳ offered sacrifice, i. e. led the victim up to the altar, or laid the sacrifice upon the altar; 12. 4 ἀναγαγεῖν αὐτὸν τῷ λαῷ to bring up from the prison before the tribunal, as in the presence of the people, comp. v. 6. So ἀνάγειν ἐκ νεκρῶν to bring up from the dead, to raise from the dead, Rom. 10. 7. b) as a nautical term, ἀνάγειν ναῦν to lead a ship up or out, i. e. upon the sea—since the sea, as seen from the shore, appears to rise; in N. T. mid. ἀνάγομαι, i. e. τῇ νηϊ, or fully ἐν πλοίῳ Acts 28. 11, to put to sea, to set sail from any place, followed by ἀπό, 13. 13, et al.

ἀναδείκνυμι, aor. 1 ἀνέδειξα, pr. to shew by raising aloft, as a torch; in N. T. to shew plainly, point out, declare, trans. Acts 1. 24; in the sense of to appoint, Luke 10. 1.

ἀνάδειξις, εως, ἡ (ἀναδείκνυμι), manifestation, public appearance, Luke 1. 80 ἕως ἡμέρας ἀναδείξεως αὐτοῦ, i. e. until he came forth publicly as a prophet.

ἀναδέχομαι, aor. 1 ἀνεδεξάμην, to take upon one's self; in N. T. to receive, i. e. in the sense of to embrace, confide in, as promises, ἐπαγγελίας, Heb. 11. 17; or as a guest, to entertain, Acts 28. 7.

ἀναδίδωμι, f. δώσω, to give up, to shoot up, yield, spoken of the earth yielding plants; in N. T. to give up or over, deliver, trans. Acts 23. 33.

ἀναζάω, ὦ, f. ἥσω, aor. 1 ἀνέζησα, neut. to revive, in the sense of to become vigorous, Rom. 7. 9; to live again,

14. 9 and Rev. 20. 5 ἀνέζησεν in the earlier eds., in later ones ἔζησεν. Metaph. *to live a better life, to reform*, Luke 15. 24, 32.

ἀναζητέω, ὦ, f. ἤσω, *to seek diligently, inquire after, look for*, trans. Luke 2. 44.

ἀναζώννυμι, f. ζώσω, *to gird up*, i. e. with a belt or girdle; mid. ἀναζώννυμαι, *to gird up one's self or to be girded*, trans.; metaph. 1 Pet. 1. 13 ἀναζωσάμενοι τὰς ὁσφύας τῆς διανοίας *who hold their minds in constant preparation*.

ἀναζωπυρέω, ὦ, f. ἤσω, *to kindle up, rouse, as a fire, &c.*; metaph. spoken of spiritual gifts, *to cultivate*, trans. 2 Tim. 1. 6.

ἀναθάλλω, f. αλῶ, perf. τέθηλα, *to grow green again, flourish again*, metaph. and intrans., Phil. 4. 10 ὅτι ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν *that ye are again prospered in respect to your care of me*; others, less properly, trans. 'that ye have renewed, augmented your care of me.'

ἀνάθεμα, ατος, τό (ἀνατίθημι), a later form for ἀνάθημα, *any thing laid up or suspended as an offering in the temple of a god, any thing consecrated to God*; and since no living thing thus consecrated could be redeemed, but was to be put to death, hence ἀνάθεμα denotes *any thing irrevocably devoted to death, to destruction, &c., any thing on which a curse is laid*, as cities and their inhabitants, &c., and therefore *any thing abominable and detestable*: hence in N. T. *an accursed thing*, or, as spoken of persons, *one accursed, excluded from the favour of God, and devoted to destruction*, 1 Cor. 12. 13 λέγειν Ἰησοῦν ἀνάθεμα *to call Jesus accursed*; Acts 23. 14 ἀναθέματι ἀνεθεματίσαμεν, intens. *we have bound ourselves with a heavy curse*; Rom. 9. 3 ἡὐχόμεν γὰρ αὐτοῦ ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, put by constructio prægnans for ἡὐχόμεν . . . ἀνάθεμα εἶναι καὶ χωρίζομενος ἀπὸ τοῦ Χ., *accursed from Christ*, i. e. excluded from God's favour, separated from Christ and the benefits of his death, and devoted to eternal destruction as an expiatory victim in behalf of my people: on

the sense of the expression ἀπὸ τοῦ Χ. comp. 2 Thess. 1. 9.

ἀναθεματίζω, f. ἴσω (ἀνάθεμα, q. v.), *to declare one to be ἀνάθεμα* (i. e. accursed), *to curse, bind by a curse*, trans. Mark 14. 71 ἀναθεματίζειν i. e. ἐαυτόν.

ἀναθεωρέω, ὦ, f. ἤσω, *to behold, contemplate*, trans. Acts 17. 23; metaph. *to consider*, Heb. 13. 7.

ἀνάθημα, ατος, τό (ἀνατίθημι), *any thing consecrated to God and laid up or suspended in the temple, a gift, offering*, Luke 21. 5, where some eds. have ἀναθέμασιν.

ἀναίδεια, ας, ἡ (ἀναιδής, fr. α, αἰδώς), *want of modesty, shamelessness*, in the sense of *importunity*, without regard to time, place, or person, Luke 11. 8.

ἀναίρεσις, εως, ἡ (ἀναιρέω), *a taking up or away*, as of dead bodies for burial; in N. T. *a taking away from life*, i. e. death, *a putting to death*, Acts 8. 1.

ἀναιρέω, ὦ, f. ἤσω (ἀνά, αἰρέω), aor. 2 ἀνεῖλον (whence in some later eds. ἀνείλατε, ἀνείλατο, Acts 2. 23 and 7. 21), *to take up, lift up*, trans.; in N. T. 1. mid. *to take up*, fig. spoken of children, *to take to one's self, to adopt, bring up*, Acts 7. 21 αὐτὸν ἀνείλατο, i. e. Pharaoh's daughter took him up, adopted him.

2. *to take away*, i. e. *to remove, put out of the way*, viz. a) spoken of THINGS, *to destroy, abolish*, Heb. 10. 9. b) of PERSONS, *to put to death, kill, slay*, Matt. 2. 16; ἐαυτὸν ἀναιρεῖν 16. 27; used of a public execution, Luke 23. 32, al.

ἀναίτιος, ου, ὁ, ἡ, adj. (α, αἰτία), *guiltless, innocent*, Matt. 12. 5.

ἀνακαθίζω, f. ἴσω, pr. trans. *to set up*; in N. T. intrans. or with ἐαυτόν implied, *to sit up*, Luke 7. 15.

ἀνακαινίζω, f. ἴσω, *to renew, restore to its former state*, trans.; in N. T. metaph. *to renew eis μετάνοιαν, to bring back to repentance*, Heb. 6. 6.

ἀνακαινόω, ὦ, f. ὥσω (found only in Paul and ecclesiastical writers), *to renew, renovate*, in the sense of *to emend, to change from a carnal to a Christian life*, 2 Cor. 4. 16.

ἀνακαίνωσις, εως, ἡ (ἀνακαινόω), *renewal, renovation*, i. e. metaph.

emendation of the heart and life, Rom. 12. 2.

ἀνακαλύπτω, f. ψω, to unveil, uncover; in N. T. metaph. to remove a veil from the mind, as ignorance, or any impediment to knowledge, to cause to understand, 2 Cor. 3. 14 τὸ κάλυμμα μένει . . . μὴ ἀνακαλυπτόμενον the veil is not removed from their hearts, i. e. the blindness of their minds, their prejudices, &c., will not permit them to understand; v. 18 ἀνακαλυπτομένῳ προσώπῳ with unveiled face, i. e. all impediments to knowledge being removed, comp. v. 13.

ἀνακάμπτω, f. ψω, pr. trans. to bend or turn up or back; intrans. to turn back, return, Matt. 2. 12; hence metaph. Luke 10. 6 (ἡ εἰρήνη ὑμῶν) ἐφ' ὑμᾶς ἀνακάμψει your salutation shall return to you, i. e. they shall not enjoy the peace and prosperity you have desired for them.

ἀνάκειμαι, f. κείσομαι, to be laid up or deposited, as offerings in the temples of the gods; in which sense ἀνάκειμαι serves as the neut. or pass. of the act. ἀνατίθημι. In N. T., 1. to be laid out, as a dead body, Mark 5. 40 in text. recept.

2. in later usage, to recline, i. e. at table upon a triclinium, in the ancient manner of eating, John 13. 23 ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ reclining in the bosom of Jesus, i. e. next to him on the triclinium: hence genr. to take a meal, to eat, dine, sup, Matt. 9. 10; ὁ ἀνακείμενος one at table, a guest, 22. 10.

ἀνακεφαλαιόω, ὦ, f. ὠσω (ἀνά, κεφάλαιον), to sum up, recapitulate, as an orator at the close of his discourse; in N. T. ἀνακεφαλαιοῦμαι, οὔμαι, to comprehend several things under one, to reduce under one head, Rom. 13. 9; Eph. 1. 10.

ἀνακλίνω, f. κλίνω, trans. to cause to lie upon, i. e. a) pr. to lay down, spoken of an infant, Luke 2. 7. b) in later usage, to cause to recline, i. e. in order to take a meal, at table, upon a triclinium, &c., Mark 6. 39; mid. ἀνακλίνομαι, to recline, as at table, &c. (= ἀνάκειμαι, q. v.), Luke 7. 36.

ἀνακόπτω, f. ψω, to beat or drive

back; in N. T. fig. to check, impede, hinder, trans. Gal. 5. 7 τίς ὑμᾶς ἀνέκοψε; where later eds. read ἐνέκοψε.

ἀνακράζω, f. ξω, to cry aloud, exclaim, intrans. Mark 1. 23.

ἀνακρίνω, f. κρινω, trans. and absol., pr. to separate or divide up; in N. T. fig. 1. to examine carefully, investigate, inquire. a) genr. Acts 17. 11; 1 Cor. 10. 25, 27 μηδὲν ἀνακρίνοντες not anxiously inquiring, i. e. whether the meat had been offered to idols. b) in a forensic sense, spoken of a judge, Luke 23. 14.

2. to judge of, estimate, trans., 1 Cor. 2. 14; to judge favourably, approve, 4. 3; or unfavourably, condemn, 9. 3; 14. 24 ἀνακρίνεται, where it is parallel with ἐλέγχεται, i. e. is convinced of his error and condemned, comp. v. 25.

ἀνάκρισις, εως, ἡ (ἀνακρίνω), examination before a judge, Acts 25. 26.

ἀνακύπτω, f. ψω, to raise one's self up, rise up, i. e. from a stooping posture, Luke 13. 11; metaph. to be elated, as with joy, 21. 28.

ἀναλαμβάνω, f. λήψομαι, aor. 2 ἀνέλαβον, aor. 1 pass. ἀνελήφθην, to take up, trans. a) genr. as from the ground; in N. T. only in the phrase ἀνελήφθη εἰς οὐρανόν he was taken up, received up, into heaven, Mark 16. 19; or ἀνελήφθη simply, where εἰς τὸν οὐρ. is implied, Acts 1. 2, 22; 1 Tim. 3. 16 ἐν δόξῃ. With the accessory idea of bearing, Acts 7. 43 ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, alluding probably to the manner in which the statues of heathen gods were carried about in processions. Spoken of arms, &c. to take up arms, Eph. 6. 13. b) to take up or with, take along, i. e. as a companion or fellow-traveller, Acts 20. 13.

ἀνάληψις, εως, ἡ (ἀναλαμβάνω), a taking up into heaven, Luke 9. 51.

ἀναλίσκω, f. λώσω, aor. 1 ἀνήλωσα, to consume, i. e. to destroy, trans. Luke 9. 54.

ἀναλογία, as, ἡ (ἀνάλογος, fr. ἀνά, λόγος), ratio, proportion, Rom. 12. 6 κατὰ τὴν ἀναλογίαν πίστεως, i. e. according to the measure of the gifts and faculties with which we hold and manifest our faith, comp. v. 3, where it is μέτρον.

ἀναλογίζομαι, f. σομαι, to reckon up, compute, as in arithmetic, geometry, &c.; in N. T. to consider attentively, reflect upon, Heb. 12. 3.

ἀναλος, ου, ὁ, ἡ, adj. (α, ἄλς), not salt, insipid, Mark 9. 50 ἐὰν τὸ ἅλας ἀναλον γένηται if the salt become not salt, i. e. lose its savour and pungency.

ἀνάλυσις, εως, ἡ (ἀναλύω), pr. resolution, dissolving; also departure, e. g. from a banquet; in N. T. departure, i. e. from life, 2 Tim. 4. 6.

ἀναλύω, f. σω, to loosen again, undo; in N. T. to depart, i. e. from life, Phil. 1. 23: with the accessory idea of going home or back, hence to return, e. g. ἐκ τῶν γάμων, Luke 12. 36.

ἀναμάρτητος, ου, ὁ, ἡ, adj. (α, ἁμαρτάνω), without sin, faultless, John 8. 7.

ἀναμένω, f. μενῶ, to wait out, i. e. to remain; in N. T. to await, expect, i. e. with patience and confidence, trans. 1 Thess. 1. 10.

ἀναμιμνήσκω, f. μνήσω, aor. 1 pass. ἀνεμνήσθην with mid. signif., to call up to mind, remind, cause to remember. a) genr., and constr. with double accus., 1 Cor. 4. 17; in the sense of to admonish, exhort, 2 Tim. 1. 6. b) mid. ἀναμιμνήσκομαι, to call to mind, recollect, remember, absol. Mark 11. 21; with gen. of thing, 14. 72; accus. 2 Cor. 7. 15.

ἀνάμνησις, εως, ἡ (ἀναμιμνήσκω), remembrance, Luke 22. 19.

ἀνανεόω, ῶ, f. ὥσω, to renew; mid. ἀνανεόομαι, οὔμαι, to renew for one's self; in N. T. to renew one's self, be renewed, viz. in spirit, Eph. 4. 23, i. e. to be changed from a carnal to a Christian spirit and life.

ἀνανήφω, f. ψω, to become sober again, ἐκ μέθης; in N. T. metaph. to recover sobriety of mind, recover one's self, i. e. ἐκ τῆς τοῦ διαβόλου παγίδος, intrans. 2 Tim. 2. 26.

Ἀνανίας, α, ὁ, Ananias, Heb. 'Jehovah hath given,' pr. name of three persons in N. T.

ἀναντιρρήτος, ου, ὁ, ἡ, adj. (α, ἀντί, ἐρέω), not to be contradicted, indisputable, Acts 19. 36.

ἀναντιρρήτως, adv. pr. without con-

tradition; hence without hesitation, promptly, Acts 10. 29.

ἀνάξιος, ου, ὁ, ἡ, adj. (α, ἄξιος), unworthy, not adequate, foll. by gen. 1 Cor. 6. 2.

ἀναξίως, adv. unworthily, i. e. in an improper manner, irreverently, 1 Cor. 11. 27, 29.

ἀνάπαυσις, εως, ἡ (ἀναπαύω), rest, quiet, as from occupation, oppression, or torment, Rev. 4. 8 ἀνάπαυσιν οὐκ ἔχουσι . . . λέγοντες exclaiming without intermission, &c.; meton. place of rest, fixed habitation, Matt. 12. 43.

ἀναπαύω, f. σω, to cause to rest, give rest to; in N. T. a) metaph. to give rest, namely to the mind, to free from sorrow or care, to refresh, recreate, trans. Matt. 11. 28. b) mid. ἀναπαύομαι, to rest, i. e. to take rest, enjoy repose, the idea of previous exertion, anxiety, or suffering being included; spoken of those who are fatigued, Mark 6. 31; sleep, 14. 41; enjoy a tranquil life, Luke 12. 19; quietly wait for any thing, Rev. 6. 11; die, 14. 13. c) from the Heb. ἀναπαύομαι, to have a place of rest, to abide, dwell, 1 Pet. 4. 14, comp. Rom. 8. 11.

ἀναπείθω, f. είσω, to persuade over; in N. T. in a bad sense, i. e. to seduce, trans. Acts 18. 13.

ἀναπέμπω, f. ψω, trans. 1. to send up, as before a judge or tribunal, &c. to refer, remit, Luke 23. 7.

2. to send back, trans. Philem. 12.

ἀνάπηρος, ου, ὁ, ἡ, adj. (ἀνά, πηρός), maimed, i. e. deprived of some member, or of the use of it, Luke 14. 13.

ἀναπίπτω, f. πεσοῦμαι, aor. 2 ἀνέπεσον, aor. 1 mid. ἀνεπεσάμην, pr. to fall upon or towards, i. e. to fall down, lie down; in N. T. to recline, as at table at meals, &c. in the ancient manner, Matt. 15. 35; 21. 20 ἐπὶ τὸ στῆθος Ἰησοῦ reclined upon the breast of Jesus, i. e. sat next to him on the triclinium. By impl. to take a place at table, &c. to eat, Luke 11. 37: in the same sense aor. 1 mid. imperat. ἀνάπεσαι, 14. 10, 17. 7, in some eds., for ἀνάπεσον or ἀνάπεσε in text. rec. This sense of the word belongs only to the later Greek.

ἀναπληρόω, ὦ, f. ὥσω, *to fill up, complete, trans.* a) spoken of measure, 1 Thess. 2. 16 ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας, i. e. τὸ μέτρον τῶν ἁμαρτιῶν in Matt. 23. 32. b) of prophecy, &c. *to fulfil*, 13. 14. c) of a work or duty, *to fulfil, perform*, Gal. 6. 2 τὸν νόμον τοῦ Χρ. *the precept of Christ*. d) of persons, ἀναπληροῦν τὸν τόπον τινός *to fill the place of any one, i. e. to sustain his character*, 1 Cor. 14. 16. e) in the sense of *to supply, make good*, i. e. a deficiency, ὑστέρημα, 1 Cor. 16. 17.

ἀναπολόγητος, ου, ὅ, ἡ, adj. (α, ἀπολογέομαι), *without apology, inexcusable*, Rom. 1. 20.

ἀναπράσσω, f. ξω, *to make up, i. e. to call in, to exact*, e. g. a debt, in some mss. Luke 19. 23 instead of ἀν ἔπραξα.

ἀναπτύσσω, f. ξω, *to fold back, unfold*; in N. T. *to unroll*, e. g. τὸ βιβλίον, a roll or volume, Luke 4. 17.

ἀνάπτω, f. ψω (ἀνά, ἄπτω), *to light up, kindle, trans.* Luke 12. 49.

ἀναρίθμητος, ου, ὅ, ἡ, adj. (α, ἀριθμός), *innumerable*, Heb. 11. 12.

ἀνασειώ, f. είσω, *to shake up or backwards and forwards*, e. g. the hands; in N. T. metaph. *to stir up, instigate*, as τὸν ὄχλον, Mark 15. 11.

ἀνασκευάζω, f. άσω (σκεῦος), *to pack up baggage, &c. in order to remove, to lay waste* i. e. by collecting and carrying off every thing, *to destroy*; hence in N. T. metaph. *to destroy*, e. g. τὰς ψυχάς, *to pervert*, i. e. from the truth, fatally, Acts 15. 24.

ἀνασπάω, ὦ, f. άσω, *to draw up or out*, Luke 14. 5.

ἀνάστασις, εως, ἡ (ἀνίστημι), 1. *a rising up*, as opp. to ἡ πτώσις, *fall*; by meton. *the author or cause of rising up*, i. e. metaph. *the author of a better state, of higher prosperity, of eternal happiness*, Luke 2. 34; others here take ἀνάστασις in the sense of *breaking up, removal*, and as referred to the mind, *disturbance, agitation, perturbation*.

2. *resurrection*, i. e. of the body from death, *return to life*, viz. a) spoken of individuals who have returned to life, Heb. 11. 35 *women*

received their dead ἐξ ἀναστάσεως, lit. *from resurrection*, i. e. raised again to life; so of the resurrection of Jesus, Acts 1. 22, al. b) of the future and general resurrection at the end of all things, ἐν τῇ ἐσχάτῃ ἡμέρᾳ John 11. 24; either simply ἀνάστασις Acts 24. 15, ἀνάστασις νεκρῶν 26. 23, or ἐκ νεκρῶν 1 Cor. 15. 12; John 5. 29 bis εἰς ἀνάστασιν ζωῆς . . . εἰς ἀνάστασιν κρίσεως *resurrection unto life*, i. e. eternal happiness, *resurrection unto condemnation*, i. e. eternal misery; Heb. 11. 35 ἵνα κρείττονος ἀναστάσεως τύχωσιν *that they might obtain a better resurrection*, namely, than that just before spoken of, i. e. that they might obtain the resurrection unto life. c) of the resurrection of the righteous, τῶν δικαίων Luke 14. 14, called also the *first resurrection* Rev. 20. 5, 6. d) by meton. *the author of resurrection*, John 11. 25.

ἀναστατόω, ὦ, f. ὥσω (ἀνάστατος, fr. ἀνίστημι), found only in later Greek, and equivalent to ἀνάστατον ποιεῖν in earlier writers, *to drive out, expel; to devastate, destroy*, as cities; hence in N. T. *to disturb, agitate, put in commotion*, trans. spoken of cities, Acts 17. 6; of the minds of Christians, Gal. 5. 12.

ἀνασταυρόω, ὦ, f. ὥσω, *to raise up and fix upon the cross, crucify*; in N. T. metaph. Heb. 6. 6.

ἀνασπενάζω, f. ξω, *to fetch up a deep-drawn sigh*, i. e. *to sigh deeply*, Mark 8. 12.

ἀναστρέφω, f. ψω, aor. 2 pass. ἀν-εστράφην. 1. *to turn up, overturn*, trans. e. g. τὰς τραπέζας John 2. 15. 2. *to turn back again*, and, intrans. and middle, *to return*, Acts 5. 22: by Hebraism, 15. 16 ἀναστρέφω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβίδ, put adverbially for *again*; others, *I will restore, set up again*.

3. mid. ἀναστρέφομαι, and aor. 2 pass., *to turn one's self round, be turned round*, same as Lat. *versari*, or in English *to turn one's self or one's hand to any thing*; with ἐν and dat. a) spoken of place, pr. *to move about in a place*, and thence *to sojourn, dwell in*, Matt. 17. 22; of a state or thing, &c. *to be occupied*

with, to be in, to live in, ἐν πλάνῃ 2 Pet. 2. 18. b) of persons, &c. literally *to move about among*, i. e. *to live with, be conversant with*, and hence genr. *to live, pass one's time, conduct one's self, &c.* Eph. 2. 3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτέ, [ὄντες] ἐν ταῖς ἐπιθυμίαις.

ἀναστροφή, ἡς, ἡ (ἀναστρέφω), *a turning about; in N. T. mode of life, conduct, deportment*, Gal. 1. 13, sæp.

ἀνατάσσομαι, f. τάξομαι, *to set up in order, arrange, compose*, trans. Luke 1. 1.

ἀνατέλλω, f. τελῶ, aor. 1 ἀνέτειλα, perf. ἀνατέταλκα. 1. trans. *to cause to rise up*, e. g. τὸν ἥλιον Matt. 5. 45.

2. intrans. *to rise up*. a) pr. spoken of light, Matt. 4. 16; of a cloud, Luke 12. 54; of the morning star, 2 Pet. 1. 19; of the sun, Matt. 13. 6. The earlier Greek writers use ἀνατέλλειν of the sun, and ἐπιτέλλειν of the stars. b) metaph. of the Messiah's descent from the tribe of Judah, *to spring*, Heb. 7. 14.

ἀνατίθημι, f. ἀναθήσομαι, *to place upon, to lay up, suspend*, as a gift in a temple; in N. T. mid. aor. 2 ἀνεθέμην, *to place before*, i. e. *to declare to any one, to make known*, trans. Acts 25. 14.

ἀνατολή, ἡς, ἡ (ἀνατέλλω), *a rising*, as of the sun and moon; hence in N. T. 1. by meton. the *day-spring, dawn, or the rising sun*, Luke 1. 78 ἀνατολή ἐξ ὕψους, i. e. the rising of the celestial Sun from on high, the MESSIAH; others, *a shoot*.

2. put in sing. and plur. for the east, spoken both of the heavens and the earth, Matt. 2. 1, sæp.

ἀνατρέπω, f. ψω, *to overturn, overthrow*, trans.; in N. T. metaph. *to subvert, destroy*, 2 Tim. 2. 18.

ἀνατρέφω, f. θρέψω, literally *to nourish up*, i. e. *to bring up*, as a child, trans. Acts 7. 20, 21; metaph. spoken of mental culture, *to educate*, 22. 3.

ἀναφαίνω, f. φανῶ, pr. *to light up*, as lamps, *to make appear, shew*; in N. T. mid. ἀναφαίνομαι, *to shew one's self, to appear*, Luke 19. 11; pass. *to be shewn*, i. e. *to have pointed out to one's self*, Acts 21. 3 ἀναφανέντες τὴν Κύ-

προν being shewn Cyprus, i. e. having it pointed out to them as visible in the distance. In the act. ἀναφαίνω governs the acc. of the thing and dat. of pers.; in the pass. the dat. becomes the subject, and the acc. is retained.

ἀναφέρω, f. ἀνοίσω, aor. 1 ἀνήνεγκα, aor. 2 ἀνήνεγκον. 1. *to bear upwards, carry up, lead up*, as from a lower to a higher place, trans. foll. by εἰς with accus. of place whither, Matt. 17. 1. Spoken of sacrifices, *to offer up*, i. e. place upon the altar, ἐπὶ τὸ θυσιαστήριον James 2. 21; hence also without ἐπὶ τὸ θυσ. Heb. 7. 27 bis.

2. *to take up and bear*, i. e. in the place of another, *to take from another upon one's self, to take away*; in N. T. spoken metaph. of sins, τὰς ἁμαρτίας, *to bear the punishment of sin, to expiate*, Heb. 9. 28; 1 Pet. 2. 24 ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον *who bore our sins in his own body upon the cross*, i. e. himself bore the punishment due to our sins.

ἀναφωνέω, ῶ, f. ἦσω, *to lift up the voice*, i. e. *to exclaim, cry out*, Luke 1. 42 φωνῇ μεγάλῃ, for which construction see ἀγαλλιάω b.

ἀνάχυσις, εως, ἡ (ἀναχέω), *a pouring out, effusion*; in N. T. metaph., 1 Pet. 4. 4 εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν *into the same emptying out, excess, of dissoluteness*.

ἀναχωρέω, ῶ, f. ἦσω, *to go back, recede*, spoken of those who flee; in N. T. simply *to go away, depart*, i. e. to go from one place to another, viz. a) genr. Matt. 2. 12, sæp. b) in the sense of *to withdraw, retire*, for privacy, &c. Acts 23. 19; Matt. 9. 24 ἀναχωρεῖτε *withdraw*, i. e. give place.

ἀνάψυξις, εως, ἡ (ἀναψύχω), *refreshment, recreation, rest*, Acts 3. 19 καιροὶ ἀναψύξεως *times of refreshing*, i. e. of peaceful enjoyment and bliss in the Messiah's kingdom.

ἀναψύχω, f. ξω, *to draw breath again, take breath*, i. e. *to revive, be refreshed*, intrans.; in N. T. genr. *to refresh, recreate*, trans. 2 Tim. 1. 16 ὅτι πολλάκις με ἀνέψυξε, i. e. has often delighted, gratified me.

ἀνδραποδιστής, οὔ, ὁ (ἀνδραποδίζω), a man-stealer, kidnapper, 1 Tim. 1. 10.
 Ἀνδρέας, οὐ, ὁ, Andrew, pr. name of one of the apostles.
 ἀνδρίζω, f. ἴσω (ἀνήρ), to render manly or brave; in N. T. mid. ἀνδρίζομαι, to shew one's self a man, 1 Cor. 16. 13.
 Ἀνδρόνικος, οὐ, ὁ, Andronicus, a Jewish Christian.
 ἀνδροφόνος, οὐ, ὁ (ἀνήρ, φόνος), a homicide, murderer, 1 Tim. 1. 9.
 ἀνέγκλητος, οὐ, ὁ, ἡ, adj. (ἀ, ἐγκαλέω), pr. not arraignable; hence in N. T. unblameable, irreprehensible, 1 Cor. 1. 8.
 ἀνεκδιήγητος, οὐ, ὁ, ἡ, adj. (ἀ, ἐκδιηγέομαι), what cannot be related, i. e. unspeakable, unutterable, 2 Cor. 9. 15.
 ἀνεκκάλητος, οὐ, ὁ, ἡ, adj. (ἀ, ἐκκαλέω), unspeakable, ineffable, 1 Pet. 1. 8.
 ἀνέκλειπτος, οὐ, ὁ, ἡ (ἀ, ἐκλείπω), unfailing, exhaustless, Luke 12. 33.
 ἀνεκτός, ἡ, ὅν (ἀνέχομαι), tolerable, supportable; in N. T. used only in the compar., Matt. 10. 15, al.
 ἀνελεήμων, οὐ, ὁ, ἡ, adj. (ἀ, ἐλεήμων), uncompassionate, cruel, Rom. 1. 31.
 ἀνεμίζομαι (ἄνεμος), to be agitated by winds, tossed, spoken of waves, James 1. 6: only in N. T.
 ἄνεμος, οὐ, ὁ (ἄω or ἄημι), wind, i. e. air in motion. a) pr. Matt. 11. 7; Rev. 7. 1 μὴ πνέῃ ἄνεμος. Spoken of violent, stormy winds, Matt. 14. 30 τὸν ἄνεμον ἰσχυρόν, Jam. 3. 4 ὅπῃ σκληρῶν ἀνέμων, et ssep.; Rev. 7. 1 οἱ τέσσαρες ἄνεμοι the four cardinal winds. Hence b) by meton. οἱ τέσσαρες ἄνεμοι the four quarters of the earth or heavens, whence these cardinal winds blow, Matt. 24. 31. c) metaph. put as the emblem of instability, &c. ἄνεμος τῆς διδασκαλίας wind of doctrine, i. e. empty doctrine, unstable opinion, &c. Eph. 4. 14.
 ἀνένδεκτος, οὐ, ὁ, ἡ, adj. (ἀ, ἐνδέχεται), impossible, what cannot be, Luke 17. 1.
 ἀνεξερεύνητος, οὐ, ὁ, ἡ, adj. (ἀ, ἐξερευνάω), inscrutable, Rom. 11. 33.
 ἀνεξίκακος, οὐ, ὁ, ἡ, adj. (ἀνέχομαι,

κακός), patient under evils and injuries, 2 Tim. 2. 24.
 ἀνεξιχνίαστος, οὐ, ὁ, ἡ, adj. (ἀ, ἐξιχνιάζω), which cannot be explored, metaph. inscrutable, incomprehensible, Rom. 11. 33.
 ἀνεπαίσχυντος, οὐ, ὁ, ἡ, adj. (ἀ, ἐπαισχύνομαι), without cause of shame, irreproachable, 2 Tim. 2. 15.
 ἀνεπίληπτος, οὐ, ὁ, ἡ, adj. (ἀ, ἐπιλαμβάνω), pr. not to be apprehended; in N. T. metaph. irreprehensible, unblameable 1 Tim. 3. 2, comp. Tit. 1. 7, where it is ἀνέγκλητος.
 ἀνέρχομαι, f. ἀνελεύσομαι, aor. 2 ἀνῆλθον (ἀνά, ἔρχομαι), to come up, go up, ascend, i. e. from a lower to a higher place, e. g. εἰς τὸ ὄρος John 6. 3, εἰς Ἱεροσόλυμα Gal. 1. 17.
 ἄνεσις, εὖς, ἡ (ἀνίημι), a letting loose, remission, relaxation, viz. a) from bonds, imprisonment, &c. Acts 24. 23 ἔχειν ἄνεσιν, i. e. to be freed from bonds, &c. b) from active exertion, labour, &c. 2 Cor. 8. 13 οὐχ ἵνα ἄλλοις [ῇ] ἄνεσις not that others may be freed, i. e. from the duty of contributing. c) metaph. remission, rest, quiet, either internal, 2 Cor. 2. 12, or external, 7. 5.
 ἀνετάζω, f. ἄσω (ἀνά, ἐτάζω), to examine thoroughly, inquire strictly; in N. T. in a forensic sense, to examine, as by scourging, &c. Acts 22. 24, 29.
 ἄνευ, a prep. governing the gen., without. a) spoken of THINGS, e. g. of the instrument, without the help of, 1 Pet. 3. 1; of manner, 4. 9. b) of PERSONS, without the knowledge or will of, Matt. 10. 29 ἄνευ τοῦ πατρὸς without the Father's knowledge.
 ἀνεύθετος, οὐ, ὁ, ἡ, adj. (ἀ, εὐθετος), not opportune, not commodious, Acts 27. 12.
 ἀνευρίσκω, f. ρήσω, aor. 2 ἀνεῦρον (ἀνά, εὐρίσκω), to find out, as by searching, trans. Luke 2. 16.
 ἀνέχω, f. ἐξω (ἀνά, ἔχω), to hold up, hold in or back, restrain, stop; found in N. T. only in middle, ἀνέχομαι, f. ἀνέχομαι, imperf. ἀνειχόμεην and (with double augm.) ἡνειχόμεην, aor. 2 ἡνεσχόμεην, pr. to hold one's self upright, hence to bear up, hold out, endure; foll. by genit. a) spoken of THINGS, to endure, bear patiently

(with gen.), as afflictions, 2 Thess. 1. 4 ἐν ταῖς θλίψεσιν αἷς ἀνέχεσθε, where αἷς is by attraction for ὧν; absol. 1 Cor. 4. 12. b) of PERSONS, to bear with, have patience with, as the errors or weaknesses of any one, Matt. 17. 17. c) by impl. to admit, receive, i. e. to listen to (with gen.); spoken of persons, Acts 18. 14; of doctrine, &c. 2 Tim. 4. 3.

ἀνεψιός, ου, ὁ, a nephew, Col. 4. 10.

ἄνηθον, ου, τό, anethum, dill, an aromatic plant, Matt. 23. 23.

ἀνήκω, defect. (ἀνά, ἤκω), to come up to any thing, extend to, reach to, to pertain or belong to; in N. T. metaph. to pertain to any thing, i. e. to be fit, proper, becoming; used only impersonally, ἀνῆκεν Col. 3. 18, and particip. neut. τὸ ἀνῆκον, τὰ ἀνῆκοντα, that which is proper, becoming, Philem. 8, Eph. 5. 4.

ἀνήμερος, ου, ὁ, ἡ (α, ἥμερος), ungentle, fierce, 2 Tim. 3. 3.

ἀνὴρ, ὁ, gen. ἀνδρός. 1. a man, i. e. an adult male person. a) pr. Matt. 14. 21, et sæpiss. Spoken of men in various relations and circumstances, where the context determines the proper meaning; e. g. husband, Matt. 1. 16, al.; a bridegroom, one betrothed, 1. 19, Rev. 21. 2; a soldier, as we also speak of an army of men, Luke 22. 63. In the vocat. in a direct address, ἄνδρες men! sirs! Acts 14. 15, expressing respect and deference; and hence implying also a man of consideration, importance, &c. Luke 24. 19. b) joined with an adj. or noun, it forms a periphrasis for a subst., Luke 5. 8 ἀνὴρ ἁμαρτωλός εἰμι, i. e. a sinner: so with gentile adjectives, ἀνὴρ Ἰουδαῖος a Jew, Acts 10. 28; in a direct address, ἄνδρες Ἀθηναῖοι Athenians, 17. 22; ἄνδρες ἀδελφοί brethren, 1. 16. c) metaph. ἀνὴρ, a man, i. e. of ripe understanding, opposed to a child, 1 Cor. 13. 11.

2. indef. a man, i. e. one of the human race, a person, Luke 11. 31 μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης the men of this generation, al. sæp.; Rom. 4. 8 μακάριος ἀνὴρ, ᾧ κτλ, happy the man, to whom, &c. i. e. he, ille. So ἄνδρες τοῦ τόπου inhabitants, Matt. 14. 35.

ἀνθίστημι, f. ἀντιστήσω (ἀντί, ἵστημι), in N. T. only perf. ἀνθέστηκα, aor. 2 ἀντέστην, and impf. mid. ἀνθιστάμην, to stand against, mid. to set one's self against, i. e. to withstand, to oppose, to resist, either in words or deeds, or both; with dat. case, or absol., Matt. 5. 39, Eph. 6. 13; Gal. 2. 11 κατὰ πρόσωπον αὐτῷ ἀντέστην I withstood him to the face.

ἀνθομολογέω, ᾧ, f. ἤσω (ἀντί, ὁμολογέω), mid. ἀνθομολογέομαι, οὔμαι, pr. to utter mutually the same things; hence spoken of two parties, to make an accord, also alternately or mutually to confess or profess; in N. T. mid. to profess publicly, i. e. to praise, celebrate, pr. alternately, as in the temple-worship; foll. by dat. Luke 2. 38 καὶ αὐτὴ ἀνθωμολογεῖτο τῷ κυρίῳ and she likewise praised the Lord, as Simeon had just before done.

ἄνθος, εος, τό, a flower, James 1. 10.

ἀνθρακία, ας, ἡ (ἄνθραξ), a bed or mass of live coals, John 18. 18.

ἄνθραξ, ακος, ὁ, a coal, a live coal, Rom. 12. 20, where 'to heap coals of fire on one's head,' signifies, to excite in him painful feelings of regret.

ἀνθρωπάρεσκος, ου, ὁ, ἡ, adj. (ἄνθρωπος, ἀρέσκω), desirous to please men, i. e. without regard to God, Eph. 6. 6: a word of the later Greek.

ἀνθρώπινος, η, ον (ἄνθρωπος), human, pertaining to man, e. g. a) in nature or kind, James 3. 7 φύσις ἀνθρωπίνη human nature, i. e. man; 1 Cor. 2. 4, 13 σοφία ἀνθρωπίνη human wisdom. b) in respect to origin or adaptation, 1 Cor. 4. 3 ἀνθρωπίνη ἡμέρα human day of trial, i. e. a court-day; 10. 13 πειρασμὸς ἀνθρώπινος, i. e. common to men, not peculiar; Rom. 6. 19 ἀνθρώπινον λέγω I speak in the manner of men, i. e. in a manner adapted to human weakness, &c.

ἀνθρωποκτόνος, ου, ὁ, ἡ, adj. (ἄνθρωπος, κτείνω), in N. T. as a subst. a homicide, a murderer; spoken of Satan, as the author of sin and death, John 8. 44; hence a murderer, i. e. in heart, in purpose, 1 John 3. 15 bis.

ἄνθρωπος, ου, ὁ, ἡ. 1. *a man, homo*, i. e. an individual of the human race, *a man or woman, a person*. a) genr. and univers. Matt. 4. 19: in a direct address, ὦ ἄνθρωπε, but rather implying the person addressed to be an inferior, comp. in ἀνὴρ 1. a., Luke 5. 20. So οἱ ἄνθρωποι *men*, i. e. *the living*, Rev. 9. 10; or *those with whom we live, people*, Matt. 5. 13; or *men of this world, this generation, wicked men*, 10. 17, al.: also οἱ ἄνθρωποι *other men*, simply *others*, 6. 5, al. b) spoken in reference to his human nature, *a man*, i. e. *a human being*. (α) pr. Jam. 5. 17 Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, 1 Tim. 2. 5 ἄνθρωπος Χριστός, et pass. Here is included the idea of human infirmity and imperfection, especially when spoken in opposition to God and divine things; Gal. 1. 11, 12 κατὰ ἄνθρωπον. . . παρὰ ἀνθρώπου, i. e. of human origin; so λέγειν or λαλεῖν κατὰ ἄνθρωπον *to speak after the manner of men*, i. e. in accordance with human views, &c., *to illustrate by human examples or institutions, to use a popular mode of speaking*, &c., Rom. 3. 5, 1 Cor. 9. 8; — 15. 32 εἰ κατὰ ἄνθρωπον ἐθηριομάχησα *according to man's will*, &c. i. e. οὐ κατὰ Θεόν. The gen. ἀνθρώπου stands also instead of the adj. ἀνθρώπινος, as 2 Pet. 2. 16 ἐν ἀνθρώπου φωνῇ *with a human voice*; Rev. 13. 18 ἀριθμὸς ἀνθρώπου *a man's number*, i. e. an ordinary number; 21. 17 μέτρον ἀνθρώπου *human measure*, i. e. common. (β) metaph. spoken of the INTERNAL *man*, ὁ ἔσω ἄνθρωπος, i. e. *the mind, the soul, the rational man*, Rom. 7. 22, called in 1 Pet. 3. 4 ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος *the hidden man of the heart*, to which is opposed ὁ ἔξω ἄνθρωπος *the external visible man*, 2 Cor. 4. 16. So ὁ παλαιὸς καὶ ὁ καινὸς ἄνθρωπος, i. e. *the old man*, or the former unrenewed disposition of heart, and *the new man*, or the disposition which is created and cherished by Christianity, Rom. 6. 6. c) spoken with reference to the *character and condition* of a person, and applied in various senses, according to the context, viz. (α) *a man, vir*, i. e. a male person of ripe age, Matt. 8. 9,

al. sæp.; ἄνθρωπος τοῦ Θεοῦ *man of God*, i. e. minister or messenger of God, one devoted to his service, 1 Tim. 6. 11. (β) *a husband*, as opp. to a wife, Matt. 19. 10 ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναίκος. (γ) *a son*, as opp. to a father, Matt. 10. 35, or *a male child* generally, John 7. 23. (δ) *a master*, as opp. to servants, &c. Matt. 10. 36. (ε) *a servant*, Luke 12. 36, comp. v. 37; so probably ψυχὰι ἀνθρώπων *female slaves*, Rev. 18. 13. (ς) οἱ ἄνθρωποι ἐν τῇ πόλει, i. e. *citizens, inhabitants*, John 4. 28.

2. indefin. ἄνθρωπος, = τις, *any man, a certain man*, i. e. *one, some one, any one*. a) genr. τις ἄνθρωπος *a certain man*, Luke 10. 30; without τις, Matt. 9. 9 εἶδεν ἄνθρωπον καθήμενον, al. sæp.; εἷς ἄνθρωπος for εἷς τις, John 11. 50. So in a general proposition, *a man*, i. e. *any one* out of a number, Rom. 3. 28 πίστει δικαιοῦσθαι ἄνθρωπον *a man is justified by faith*, i. e. *any one who has faith is justified*: with a negative, *no man, no one*, Matt. 19. 6. b) joined with an adject. or noun it forms a periphrasis for a subst., comp. ἀνὴρ 1. b., Matt. 11. 19 ἄνθρωπος φάγος καὶ οἶνοπότης *a glutton and winebibber*; so with gentile adjectives, as ἄνθρ. Ἰουδαῖος *a Jew*, Acts 21. 39. c) by impl. ὁ ἄνθρωπος, with the article, *every man, every person, whoever*, Matt. 4. 4, al.

3. ὁ ἄνθρωπος, with the article, = αὐτός or ἐκεῖνος, *this, that, he*, &c. Matt. 26. 72 οὐκ οἶδα τὸν ἄνθρωπον, i. e. τὸν ἄνθρωπον τοῦτον ὃν λέγετε, as in Mark 14. 71; Luke 6. 10 εἶπεν τῷ ἀνθρώπῳ, where later eds. read αὐτῷ. Sometimes ἐκεῖνος is added, Matt. 26. 24.

4. υἱὸς τοῦ ἀνθρώπου *son of man*, from the Hebr. a) = ἄνθρωπος, *a man*; and so *sons of men* is the same as *men*, Mark 3. 28 πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, comp. Matt. 12. 31, where it is τοῖς ἀνθρώποις; Heb. 2. 6 in the first clause τί ἐστὶν ἄνθρωπος, in the second ἢ υἱὸς ἀνθρώπου. b) as a proper name for the MESSIAH, with the art., ὁ υἱὸς τοῦ ἀνθρώπου John 12. 34, where ὁ υἱὸς τοῦ ἀνθ. and ὁ Χριστός are interchanged; so Luke

22. 69, 70 ὁ υἱὸς τοῦ ἀνθ. and ὁ υἱὸς τοῦ Θεοῦ; Matt. 16. 13, 16, 20 ὁ υἱὸς τοῦ Θ., ὁ υἱὸς τοῦ ἀνθρώπου, and ὁ Χριστός. By using this name of himself before his judges, Jesus openly professed himself to be the Messiah, and was so understood by all present, Matt. 26. 64.

ἀνθυπατεύω, f. εὐσω (ἀνθύπατος), *to be proconsul*, Acts 13. 12.

ἀνθύπατος, ου, ὁ (ἀντί, ὑπατος), *a proconsul*, Acts 13. 6.

ἀνίημι, f. ἀνήσω, aor. 2 ἀνῆν, aor. 1 pass. ἀνέθην (ἀνά, ἵημι), *to send up or forth*; in N. T. *to let go*, trans. i. e. a) *to relax, loosen*, e. g. τὰς ζευκτηρίας Acts 27. 40, τὰ δεσμά 16. 26. b) *to omit, cease from*, as τὴν ἀπειλήν Eph. 6. 9; in the sense of *to leave, neglect, not care for*, Heb. 13. 5 οὐ μή σε ἀνῶ.

ἀνίλεως, ω, ὁ, ἡ, adj. (ἀ, ἵλεως or ἵλαος), *uncompassionate, pitiless*, James 2. 13, where Lachmann has ἀνέλεος.

ἀνιπτος, ου, ὁ, ἡ, adj. (ἀ, νίπτω), *unwashed*, Matt. 15. 20.

ἀνίστημι, f. ἀναστήσω, aor. 1 ἀνέστησα, aor. 2 ἀνέστην and imperat. ἀνάστηθι, by apoc. ἀνάστα (ἀνά, ἵστημι). This verb is divided between the trans. and intrans. significations.

I. TRANSITIVE, in the present, imperf., fut., and aor. 1 of the act., *to cause to rise up, raise up, cause to stand*, viz. a) pr. spoken of those lying down, Acts 9. 41; of the dead, *to raise up, recall to life*, John 6. 39; ἐκ νεκρῶν Acts 13. 34. b) metaph. *to raise up*, i. e. *to cause to exist, cause to appear*, e. g. σπέρμα τινί Matt. 22. 24, τὸν Χριστὸν Acts 2. 30, προφήτην 3. 22. Pass. ἱερεὺς ἀνίστασθαι Heb. 7. 11.

II. INTRANSITIVE, in the perf., pluperf., and aor. 2 act., and in the mid., *to rise up, to arise*, viz. a) pr. spoken of those who are sitting or lying down, Matt. 26. 62; Luke 22. 45 ἀναστὰς ἀπὸ τῆς προσευχῆς *rising up from prayer*, i. e. from a kneeling or recumbent posture; of rising from bed or from sleep, 11. 7. So ἀναστῆναι ἐκ νεκρῶν *to rise from the dead, return to life*, Matt. 17. 9; without ἐκ νεκρῶν, 20. 19: fig. Eph. 5. 14 ἀνάστα ἐκ τῶν νεκρῶν, i. e. *arise from the death of sin*, 'put on the

new man in Christ.' b) metaph. *to arise*, i. e. *to come into existence, to be*, Acts 7. 18. c) in the sense of *to stand forth, come forward, appear*, Matt. 12. 41, al.; ἀναστῆναι ἐπὶ τινα *to rise up against any one, to assault*, Mark 3. 26. d) by a species of oriental pleonasm, it is often prefixed, espec. in the participle, to verbs of going, undertaking, or doing any thing, Matt. 9. 9 ἀναστὰς ἠκολούθησεν *he arose and followed*; Mark 1. 35 ἀναστὰς ἐξῆλθε, al. sæp.; so also Rom. 15. 12 ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, 1 Cor. 10. 7 ἀνέστησαν παίζειν.

Ἀννα, ης, ἡ, *Anna*, a prophetess, mentioned Luke 2. 36.

Ἀννας, α, ὁ, *Annas*, a high priest of the Jews, Luke 3. 2.

ἀνόητος, ου, ὁ, ἡ, adj. (ἀ, νοέω), pass. *unthought of, unintelligible*; in N. T. act. *unintelligent, unwise, foolish*, spoken of those who are slow to understand or admit moral and religious truth, Rom. 1. 14; of lusts, *impudent, brutal*, 1 Tim. 6. 9.

ἄνοια, ας, ἡ (ἄνους, fr. ἀ, νοῦς), *want of understanding, folly*; in N. T., from the Heb., *madness, wickedness*, i. e. spoken of rage and malignity, Luke 6. 11; of foolish temerity, 2 Tim. 3. 9.

ἀνοίγω, f. ἀνοίξω (ἀνά, οἶγω), with irreg. forms, viz. aor. 1 ἀνέωξα and later ἡνοιξα, perf. 1 ἀνέωχα, perf. 2 ἀνέωγα, perf. pass. ἀνέωγμαι and (with triple augm.) ἡνέωγμαι, aor. 1 pass. ἀνέφχθην and later ἡνοιχθην and (with triple augm.) ἡνέφχθην, aor. 2 pass. later form ἡνοιγην, fut. 2 pass. ἀνοιγήσομαι. In N. T. *to open*, trans., and in later usage perf. 2 ἀνέωγα intrans., *to be open, to stand open*. a) spoken of what is closed by a cover or door, &c. Matt. 2. 11 θησαυροὺς *treasures*, i. e. boxes, caskets, &c.; 27. 52 τὰ μνημεῖα *sepulchres*, which were closed by large stones: fig. the throat of wicked men is called τάφος ἀνεωγμένος *an open sepulchre*, Rom. 3. 13, as voiding forth noisome slanders against God and the righteous: most freq. with θύρα, *a door or gate*, Acts 5. 23, al. So, in order that one may enter, Matt. 25. 11; or go out, Acts 5. 19; or view the interior, Rev. 11. 19. So τὸ

φρέαρ τῆς ἀβύσσου *the pit of the abyss*, Rev. 9. 2, since in the East pits or wells are closed with large stones: θύρα is implied before ἀνοιγῆσεται Matt. 7. 7, Luke 11. 9; hence, metaph. *to open the door*, as of the heart, i. e. receive willingly, Rev. 3. 20; *to open the door*, viz. of faith or of the kingdom of heaven, i. e. to afford an opportunity of embracing the gospel, Acts 14. 27; *to open the door*, viz. for the gospel, or for a teacher, &c. i. e. to give him opportunity to publish the gospel and gain converts, 1 Cor. 16. 9. b) of the heavens, *to open the heavens*, or *to have the heavens opened or divided*, so that celestial things may become manifest, Matt. 3. 16. c) of a book, i. e. a volume, rolled up and sealed, Rev. 5. 2; or of the seals of a book, τὰς σφραγίδας, 5. 9. d) of the mouth, *to open the mouth*, e. g. of a fish, Matt. 17. 27; in order to speak, i. e. *to hold forth, discourse*, 5. 2; in the sense of *to pour out one's mind, open one's heart*, i. e. to speak fully and frankly, 2 Cor. 6. 11. So *not to open one's mouth*, i. e. *not to utter complaints*, &c. Acts 8. 32. Spoken of the dumb, *to have the mouth opened*, i. e. *to recover the power of speech*, Luke 1. 64. Fig. of the earth, *to open her mouth*, i. e. *to open, to form a chasm*, Rev. 12. 16. e) of the eyes, *to open the eyes*, e. g. either one's own eyes, Acts 9. 8, or those of another, i. e. *to cause to see, to restore sight*, Matt. 9. 30: metaph. *to open the eyes of the mind*, i. e. *cause to perceive and understand*, Acts 26. 18.

ἀνοικοδομέω, ὦ, f. ἤσω (ἀνά, οἰκοδομέω), *to rebuild*, trans. Acts 15. 16.

ἀνοιξις, εως, ἡ (ἀνοίγω), *the act of opening*, Eph. 6. 19, where ἐν ἀνοίξει τοῦ στόματος corresponds to ἐν παρρησίᾳ in the subsequent clause.

ἀνομία, ας, ἡ (ἄνομος), pr. *lawlessness*, i. e. *violation of law, transgression*; in N. T. spoken chiefly of the divine law, viz. a) pr. 1 John 3. 4 bis: hence b) by impl. and from the Heb., *sin, iniquity, unrighteousness*, Matt. 23. 28; Rom. 6. 19 τὰ μέλη ὑμῶν δοῦλα τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, i. e. 'obedient to depraved desires, so as to work iniquity:'

hence ὁ ἐργαζόμενος or ὁ ποιῶν τὴν ἀνομίαν *a worker of iniquity*, i. e. *wicked, impious*, Matt. 7. 23; 13. 41. Spoken of *defection from Christianity to idolatry*, i. e. *apostasy*, 2 Thess. 2. 7.

ἄνομος, ου, ὁ, ἡ, adj. (α, νόμος), *lawless*, i. e. a) *without law, not subject to the law*, i. e. of Moses, 1 Cor. 9. 21: hence put for *gentile, pagan*, Acts 2. 23. b) by impl. and from the Heb., *a violator of the divine law, a transgressor, impious, wicked*, 1 Tim. 1. 9; in the sense of *malefactor*, Mark 15. 28; 2 Thess. 2. 8 *that impious one*, = ἄνθρωπος τῆς ἁμαρτίας in ver. 3, referring to the guilt of idolatry, &c.

ἀνόμως, adv., *without law*; Rom. 2. 12 bis, 'those who have sinned not being subject to the law (of Moses) will be condemned, not indeed by the (Mosaic) law, but by the moral law.'

ἀνωρθόω, ὦ, f. ὥσω (ἀνά, ὀρθόω), *to set upright, erect, trans.* a) pr. aor. 1 pass. ἀνωρθώθην with mid. signif. *to stand erect*, Luke 13. 13; act. *to confirm, strengthen, establish*, e. g. τὰ γόνατα Heb. 12. 12. b) *to erect again, rebuild*, Acts 15. 16.

ἀνόσιος, ου, ὁ, ἡ, adj. (α, ὅσιος), *unholy, ungodly*, regardless of duty to God or man, 1 Tim. 1. 9.

ἀνοχή, ῆς, ἡ (ἀνέχω), *a holding back, delay*; in N. T. *self-restraint, forbearance, patience*, Rom. 2. 4; 3. 26.

ἀνταγωνίζομαι, f. ἴσομαι (ἀντί, ἀγωνίζομαι), *to be an antagonist, to contend with*, Heb. 12. 4.

ἀντάλλαγμα, ατος, τό (ἀντί, ἀλλάσσω), *that which is exchanged for any thing, compensation, equivalent*; hence genr. *price*, Matt. 16. 26 ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ *the price of his life*, i. e. of deliverance from death,—the phrase being borrowed from the redemption of a slave.

ἀνταναπληρώω, ὦ, f. ὥσω (ἀντί, ἀναπληρόω), *to fill up instead of, to make good, trans.* Col. 1. 24 ἀνταπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου *I fill up, make good, what is yet wanting to me of afflictions for Christ*, i. e. 'instead of any deficiency (ἀντὶ ὑστερήματος), I endure a fulness (πλήρωμα) of afflictions for Christ.'

ἀνταποδίδωμι, f. δώσω (ἀντί, ἀποδίδωμι), lit. *to give back instead of something received, to repay, requite*, with dat., or absol. a) spoken of GOOD, *to recompense, reward*, Luke 14. 14. b) of EVIL, *to requite, avenge*, &c. Rom. 12. 19.

ἀνταπόδομα, ατος, τό (ἀνταποδίδωμι), *requital, recompense, retribution*, e. g. of good, Luke 14. 12; of evil, Rom. 11. 9.

ἀνταπόδοσις, εως, ἡ (ἀνταποδίδωμι), *recompense, reward*, Col. 3. 24.

ἀνταποκρίνομαι (ἀντί, ἀποκρίνομαι), aor. 1 pass. ἀνταπεκρίθην with mid. signif., *to answer again, reply against*, Luke 14. 6.

ἀντεῖπον, aor. 2 (ἀντί, εἶπον), used as aor. of the verb ἀντιλέγω, *to reply, contradict, gainsay*, with dat. Luke 21. 15; absol. Acts 4. 14.

ἀντέχω (ἀντί, ἔχω), *to hold before*, intrans. *to resist*; in N. T. only mid., *to hold fast to, cleave to*, i. e. *to be faithfully attached to any person or thing*, Matt. 6. 24; hence, *faithfully to care for*, 1 Thess. 5. 14.

ἀντί, prep. with gen., pr. simply LOCAL, *over against, in presence of*, as ἀντί τινος στήναι; hence used metaph. either in a hostile sense, *against, contra*, or by way of comparison, where it implies something of equivalent value, and denotes substitution, exchange, requital, &c. 1. by way of substitution, *in place of, instead of*, Luke 11. 11 ἀντὶ ἰχθύος ὄφιν, Jam. 4. 15 ἀντὶ τοῦ λέγειν ὑμᾶς. As implying succession, Matt. 2. 22 Ἀρχέλαος βασιλεύει ἀντὶ Ἡρώδου. So John 1. 16 ἐλάβομεν χάριν ἀντὶ χάριτος, *one favour in place of or after another, grace upon grace*, i. e. *most abundant grace*.

2. by way of exchange, requital, equivalent, &c. *in consideration of, on account of*; spoken a) of price, *for*, Heb. 12. 16 ἀντὶ βρώσεως μιᾶς. b) of persons, *for whom, for the sake of whom, or in behalf of whom*, any thing is done, Matt. 17. 27. c) of retribution, *for*, Matt. 5. 38 ὁφθαλμὸς ἀντὶ ὁφθαλμοῦ. d) of the cause, motive, occasion, &c. *on account of, because of*, Heb. 12. 2 ἀντὶ τῆς χαρᾶς *on account of the joy*; Eph. 5. 31 ἀντὶ τούτου *because of this*, i. e. *for this*

cause; Luke 12. 3 ἀνθ' ὧν *on account of which things*, i. e. *wherefore*: but ἀνθ' ὧν is more commonly a causative particle, for ἀντὶ τούτου ὅτι, *on this account that, because that*, or simply *because*; as, 1. 20 ἀνθ' ὧν οὐκ ἐπίστευσας, 19. 44.

NOTE. In composition ἀντί denotes 1. *over against*, as ἀντιτάσσω; 2. *contrary to*, as ἀντιλέγω; 3. *reciprocity*, as ἀνταποδίδωμι; 4. *substitution*, as ἀντιβασιλεύς, ἀνθύπατος; 5. *similarity or correspondence*, as ἀντίθεος, ἀντάξιος.

ἀντιβάλλω, f. βαλῶ, *to throw in one's turn*, as a weapon; in N. T. metaph. of words, *to cast backwards and forwards*, trans. i. e. *to converse*, Luke 24. 17.

ἀντιδιατίθημι, *to place or dispose over against*; in N. T. mid. ἀντιδιατίθεμαι, *to oppose one's self, be adverse*, 2 Tim. 2. 25.

ἀντίδικος, ου, ὁ, ἡ (ἀντί, δίκη), *an opponent, accuser*, e. g. the plaintiff in a suit at law, Matt. 5. 25; hence genr. *any adversary, enemy* (= ἐχθρός), Luke 18. 3.

ἀντίθεσις, εως, ἡ (ἀντιτίθημι), *antithesis, opposition*, 1 Tim. 6. 20 ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, i. e. *opposite opinions, contrary positions or doctrines*, &c.

ἀντικαθίστημι, f. ἀντικαταστήσω, in the transitive tenses, *to put in place of another, oppose*; in N. T. aor. 2 intrans. *to resist, stand firm against*, absol. Heb. 12. 4.

ἀντικαλέω, ῶ, f. ἐσω, *to invite in turn*, i. e. *to a feast*, trans. Luke 14. 12.

ἀντίκειμαι, f. κείσομαι, *to lie opposite*; in N. T. *to oppose, be adverse or repugnant to*, foll. by dat. Gal. 5. 17; ὁ ἀντικείμενος *an adversary, opposer*, with dat. Luke 13. 17; or absol. 1 Cor. 16. 9.

ἀντικρύ, adv. (ἀντί), *opposite to, over against*, with gen. Acts 20. 15.

ἀντιλαμβάνω, f. λήψομαι, *to take in turn*; in N. T. mid. ἀντιλαμβάνομαι, *to take to one's self, take part in, interest one's self for*, foll. by gen. a) spoken of THINGS, 1 Tim. 6. 2 οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι, i. e. 'who also are partakers of, devoted

to, the good cause; others, by Hebraism, *firmly attached to*. b) of PERSONS, to aid, protect, relieve, Luke 1. 54.

ἀντιλέγω, f. ἔξω, with dat. or absol. to speak against, i. e. a) to contradict, Acts 13. 45; foll. by μή with infin. to deny, Luke 20. 27. b) to oppose, disobey, to contemn or revile, John 19. 12.

ἀντίληψις, εως, ἡ (ἀντιλαμβάνω), aid, relief; in N. T., by meton. of abstract for concrete, a helper, reliever, 1 Cor. 12. 28, where it refers to those appointed to take care of the poor and sick, i. e. the διάκονοι, both male and female.

ἀντιλογία, as, ἡ (ἀντιλέγω), contradiction, i. e. a) controversy, question, strife, Heb. 6. 16. b) contumely, reproach, 12. 3.

ἀντιλοιδορέω, ὦ, f. ἥσω, to revile in turn, 1 Pet. 2. 23.

ἀντίλυτρον, ου, τό (ἀντί, λύτρον), ransom, price of redemption, 1 Tim. 2. 6 ἀντίλυτρον ὑπὲρ πάντων, comp. Matt. 20. 28 λύτρον ἀντὶ πολλῶν.

ἀντιμετρέω, ὦ, f. ἥσω, to measure out again or in turn, absol. Luke 6. 38, i. e. metaph. put for to repay, requite, to render like for like.

ἀντιμισθία, as, ἡ (ἀντί, μισθός), retribution, recompense, wages; spoken of punishment, Rom. 1. 27; of reward, 2 Cor. 6. 13 τὴν αὐτὴν ἀντιμισθίαν πλατύνθητε καὶ ὑμεῖς, i. e. by way of recompense, open ye your hearts towards me in the same manner as I have done to you.

Ἀντιόχεια, as, ἡ, Antioch, the name of two cities in N. T. 1. Antioch of Syria, situated on the river Orontes: its modern name is Antakia. 2. Antioch of Pisidia, so called because it was attached to that province, although situated in Phrygia.

Ἀντιοχεύς, εως, ὁ, a citizen of Antioch, Acts 6. 5.

ἀντιπαρέρχομαι, f. ελεύσομαι, to pass along over against, i. e. to pass by without stopping, Luke 10. 31.

Ἀντίπας, α, ὁ, Antipas, pr. name of a martyr, Rev. 2. 13.

Ἀντιπατρίς, ἰδος, ἡ, Antipatris, pr. name of a city of Palestine, situated in a fertile and well-watered

plain between Cæsarea and Jerusalem.

ἀντιπέραν, adv. (ἀντί, πέραν), over against, on the opposite shore, &c. Luke 8. 26, where some mss. read ἀντιπέρα.

ἀντιπίπτω, f. πεσοῦμαι, pr. to fall against or upon, i. e. in a hostile manner; in N. T. metaph. to oppose, resist, strive against, with dat. Acts 7. 51.

ἀντιστρατεύομαι, mid. dep. (ἀντί, στρατεύω), pr. to lead out an army against; in N. T. metaph. to oppose, Rom. 7. 23.

ἀντιτάσσω, f. ξω, to draw up an army, arrange in battle-array against; in N. T. mid. ἀντιτάσσομαι, metaph. to set one's self against, oppose, resist, absol. Acts 18. 6; with dat. Rom. 13. 2.

ἀντίτυπος, ου, ὁ, ἡ, adj. (ἀντί, τύπος), resisting a blow or impression, i. e. hard, solid; in N. T. ἀντί in compos. sometimes implies resemblance, correspondence, hence formed after a type or model, like, corresponding; and neut. ἀντίτυπον, used as a subst., antitype, that which corresponds to a type, Heb. 9. 24.

ἀντίχριστος, ου, ὁ, an antichrist, lit. an opposer of Christ; found only in John's epistles, and there defined to be, collectively, all who deny that Jesus is the Messiah, and that the Messiah is come in the flesh, 1 John 2. 18.

ἀντλέω, ὦ, f. ἥσω (ἄντλος), to draw out, as water, wine, &c., absol. and trans. John 2. 8, 9.

ἄντλημα, ατος, τό (ἀντλέω), what is drawn; in N. T. a bucket, i. e. any vessel for drawing water, John 4. 11.

ἀντοφθαλμέω, ὦ, f. ἥσω (ἀντί, ὀφθαλμός), to look at directly or in the face; in N. T. used metaph. of a ship, to look the wind in the face, i. e. to bear up against, resist, withstand, with dat. Acts 27. 15.

ἄνυδρος, ου, ὁ, ἡ, adj. (α, ὕδωρ), waterless, dry, ἄνυδροι τόποι dry places, i. e. barren, sandy, desert, Matt. 12. 43: fig. of boastful deceivers and seducers, who are called πηγαὶ ἄνυδροι 2 Pet. 2. 17, and νεφέλαι ἄνυδροι Jude 12, i. e. fountains or

clouds that promise water, but deceive those who rely on them.

ἀνυπόκριτος, ου, ὁ, ἡ, adj. (α, ὑποκρίνομαι), *unfeigned, real, true, sincere*, Rom. 12. 9.

ἀνυπότακτος, ου, ὁ, ἡ, adj. (α, ὑποτάσσω), *unsubdued, i. e. spoken of things, pass. not made subject*, Heb. 2. 8; *spoken of persons, act. insubordinate, lawless, refractory*, 1 Tim. 1. 9.

ἄνω, adv. *up, above*, denoting, a) PLACE where, ἐν τῷ οὐρανῷ ἄνω Acts 2. 19. Hence ὁ, ἡ, τὸ ἄνω, as an adj., *what is above, upper*, referred to heaven, and therefore *heavenly, celestial*; so τὰ ἄνω *heaven*, John 8. 23; also *things above, heavenly or divine things*, Col. 3. 1; Gal. 4. 26 ἡ ἄνω Ἱερουσαλήμ *the celestial Jerusalem*; Phil. 3. 14 ἡ ἄνω κλήσις *the heavenly calling*, = ἐπουράνιος Heb. 3. 1. b) MOTION to a higher place, *upwards, sursum*, John 11. 41; 2. 7 ἕως ἄνω *to the very top or brim*.

ἀνώγειον, ου, τό, same as ἀνάγαιον, q. v.

ἄνωθεν, adv. (ἄνω). 1. of PLACE, *from above, from a higher place*, Matt. 27. 51: hence spoken of whatever is οὐρανόθεν or ἐκ τοῦ οὐρανοῦ *from heaven*; and since God dwells in heaven, it signifies *from God, in a divine manner*, John 3. 31; Jam. 3. 17 ἡ ἄνωθεν σοφία *heavenly or divine wisdom*, v. 15 ἡ σοφία ἄνωθεν.

2. of TIME. a) *from the first, from the beginning*, Acts 26. 5 προγινώσκοντές με ἄνωθεν *from the first*, i. e. from my earliest age; Gal. 4. 9 οἷς πάλιν ἄνωθεν δουλεύειν θέλετε *again from the very beginning*, i. e. wholly, as if ye had never been Christians. b) *again, another time*, John 3. 3, 7 γεννηθῆναι ἄνωθεν *to be born again*; others refer this to no. 1., and, so far as the sense is concerned, it is doubtless the same as ἐκ Θεοῦ γεννηθῆναι in 1. 13, but Nicodemus in v. 4 takes it as synonymous with δεύτερον.

ἀνωτερικός, ἡ, ὄν (ἀνώτερος, fr. ἄνω), *upper, higher*, Acts 19. 1 ἀνωτερικά μέρη *the higher regions*, i. e. the inland parts of Asia Minor, comp. 18. 23.

ἀνώτερος, α, ον, compar. *higher, superior*, used in the neut. as the compar. of ἄνω, Heb. 10. 8 ἀνώτερον λέγων *having said above, before*, in the former part of the quotation.

ἀνωφελής, έος, ὁ, ἡ, adj. (α, ὠφελέω), *useless, unprofitable*. a) pr. Heb. 7. 18. b) by impl. *injurious, noxious*, Tit. 3. 9.

ἀξίνη, ης, ἡ (ἄγνυμι, inf. ἄξαι), *an axe*, Matt. 3. 10.

ἄξιος, ία, ιον, *worth, worthy*, with gen. or absol. a) of equal value, of like worth, *worthy of comparison, comparable*, Rom. 8. 18. b) genr. *worthy of, deserving of*, either good or evil, viz. (α) of GOOD, absol., of persons, *worthy i. e. of benefit*, Matt. 10. 11; foll. by gen. of thing, 10. 10 τῆς τροφῆς, Luke 10. 7 τοῦ μισθοῦ; by gen. of person, i. e. τοῦ εἶναι τινος *worthy to be the friend of, or to be cherished by, any one*, Matt. 10. 37; by infin. aor. Luke 15. 19 οὐκ ἄξιος κληθῆναι υἱός. (β) of EVIL, *deserving of*, absol. Rev. 16. 6; foll. by gen. πληγῶν Luke 12. 48; ἄξιος θανάτου *deserving of death*, 23. 15.

c) by impl. *suitable, corresponding to*, with gen., as καρποὺς ἀξίους τῆς μετανοίας, Matt. 3. 8: hence ἀξιόν ἐστι *it is suitable, proper, &c.* 1 Cor. 16. 4.

ἀξιόω, ὦ, f. ὥσω (ἄξιος), *to regard as deserving, to hold worthy of*. a) pr. with accus. and gen. 2 Thess. 1. 11; pass. with gen. 1 Tim. 5. 17: foll. by infin. aor. Luke 7. 7. b) *to regard as suitable, deem proper, think good*, foll. by infin. aor., Acts 15. 38 ἡξίου, μὴ συμπαραλαβεῖν τοῦτον,—others, *to desire, wish, &c.*

ἀξίως, adv. *suitably, properly, in a becoming manner*, foll. by gen., Col. 1. 10.

ἀόρατος, ου, ὁ, ἡ, adj. (α, ὁράω), *unseen, invisible*, Rom. 1. 20.

ἀπαγγέλλω, f. ἐλῶ, aor. 1 ἀπήγγειλα, aor. 2 pass. ἀπηγγέλην (ἀπό, ἀγγέλλω), with dat. of person and accus. of thing or περί foll. by gen., or ὅτι, πῶς, or infin. 1. *to give intelligence, bring word from any person or place, concerning any thing, i. e.* a) *to relate, inform of, tell*, i. e. what had occurred, &c. with dat. of pers. Matt. 8. 33, sæp.; foll. by εἰς,

Luke 8. 34. b) *to announce, make known, declare, tell*, i. e. what is done or to be done, &c., Matt. 12. 18, sæp.; Heb. 2. 12 ἀπαγγεῖλω τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, i. e. *declare, make known*,—others, *praise, celebrate*. In the sense of *to exhort*, with infin., Acts 26. 20; also, by impl., *to confess*, Luke 8. 47.

2. *to bring back word from any one, to report*, foll. by dat. of pers. with or without accus. of thing, Matt. 2. 8; 11. 4.

ἀπάγχω, f. ἀγξω (ἀπό, ἄγχω), *to strangle*; in N. T. mid. ἀπάγχομαι, *to strangle one's self*, i. e. by hanging, *to hang one's self*, Matt. 27. 5.

ἀπάγω, f. ξω, aor. 2 ἀπήγαγον, aor. 1 pass. ἀπήχθην (ἀπό, ἄγω), *to lead away, conduct away*, trans. a) genr. Luke 13. 15; foll. by πρὸς, Acts 23. 17. Spoken in N. T. chiefly in a judicial sense, *to lead away or bring*, i. e. before a judge or to prison, foll. by πρὸς or εἰς, Matt. 26. 57, or to punishment, 27. 31: hence absol. ἀπαχθῆναι *to be put to death*, Acts 12. 19. b) used of a way, foll. by εἰς, Matt. 7. 13, 14 ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν and εἰς τὴν ζωὴν. c) mid. ἀπάγομαι, lit. *to lead one's self away, to go away*, i. e. metaph. *to go astray, be seduced*, 1 Cor. 12. 2 πρὸς τὰ εἰδωλα, i. e. *to the worship of idols*.

ἀπαίδευτος, ου, ὁ, ἡ, adj. (α, παιδεύω), pr. *untaught*; in N. T. of things, *inept, trifling, absurd*, 2 Tim. 2. 23.

ἀπαίρω, f. αἰρῶ (ἀπό, αἶρω), trans. *to take away, remove*, intrans. *to go away, depart*; in N. T. only aor. 1 pass. subj. ἀπαρθῶ, in the passive sense, *to be taken away*, Matt. 9. 15, or perhaps with the mid. intrans. sense, *to depart*.

ἀπαιτέω, ὦ, f. ἥσω (ἀπό, αἰτέω), *to demand back from any one*, viz. what is one's own, *to require*, trans. with ἀπό τινος, Luke 12. 20 τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ *they shall require thy life*, indef. for the pass. *thy life shall be required*, i. e. by him who gave it.

ἀπαλγέω, ὦ, f. ἥσω (ἀπό, ἀλγέω), pr. *to grieve out, cease from grieving*; in N. T. *to cease to feel, be unfeel-*

ing, i. e. without sense of decorum, shame, &c. Eph. 4. 19.

ἀπαλλάσσω, f. ξω (ἀπό, ἀλλάσσω), *to remove from*, trans. τὴν ἀπό τινος. Hence in N. T. a) mid. ἀπαλλάσσομαι, *to remove one's self from*, or intrans. *to depart, leave*, with ἀπό, Acts 19. 12. b) by impl. *to free, set free, dismiss*, trans. foll. by ἀπό, Luke 12. 58 ἀπηλλάχθαι ἀπ' αὐτοῦ *to be set free, let go*, from thy opponent, creditor, &c. i. e. by private adjustment; metaph. Heb. 2. 15.

ἀπαλλοτριόω, ὦ, f. ὥσω (ἀπό, ἀλλοτριόω), *to estrange, alienate*; pass. *to be alienated from, be a stranger to*, foll. by gen. Eph. 2. 12; absol. Col. 1. 21.

ἀπαλός, ἡ, ὄν, *soft, tender*; spoken of a shoot of a tree, Matt. 24. 32.

ἀπαντάω, ὦ, f. ἥσω (ἀπό, ἀντάω), *to meet from opposite directions, to fall in with*, with dat. Matt. 28. 9, al.; spoken of a hostile encounter, Luke 14. 31.

ἀπάντησις, εως, ἡ (ἀπαντάω), *a meeting, encounter*; in N. T. only in the phrase εἰς ἀπάντησιν, used for the inf. ἀπαντᾶν *to meet*; foll. by gen. Matt. 25. 1; by dat. Acts 28. 15.

ἅπαξ, adv. of time, *once*, i. e. a) pr. *once, semel*, 2 Cor. 11. 25, al.; ἅπαξ καὶ δὶς *once and again*, i. e. several times, Phil. 4. 16. b) metaph. *once for all, already, formerly*, Heb. 6. 4.

ἀπαράβατος, ου, ὁ, ἡ, adj. (α, παραβαίνω), act. *not passing over*, i. e. *not transgressing*, pass. *not violated, inviolate*, e. g. ὁ νόμος; in N. T. spoken of Christ's priesthood, Heb. 7. 24, either act. *not transient, perpetual*, or pass. *immutable, unchanging*.

ἀπαρασκευάστος, ου, ὁ, ἡ, adj. (α, παρασκευάζω), *unprepared*, 2 Cor. 9. 4.

ἀπαρνέομαι, οὔμαι, f. ἥσομαι, deponent (ἀπό, ἀρνέομαι), fut. 1 pass. ἀπαρνηθήσομαι in passive sense, *to deny*, i. e. *to disown, abjure*, trans.; spoken a) of Christ and his religion, Matt. 26. 34; of persons denied by Christ, Luke 12. 9. b) foll. by εἰς τὸν, *to deny one's self*, i. e. *to disown and renounce self, to disregard all personal interests and enjoyments*, Matt. 16. 24.

ἀπαρτί, adv. of time, = ἀπ' ἄρτι, for

which it is put in later eds., *from now, from this time*, i. e. a) *henceforth, hereafter*, John 1. 52, comp. ἀπὸ τοῦ νῦν Luke 1. 48. b) = ἄρτι, but stronger, *at this very time, even now*, Rev. 14. 13 μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπαρτί, *blessed even now are the dead*, &c.

ἀπαρτισμός, οὗ, ὁ (ἀπαρτίζω, a word of the later Greek), *completion*, Luke 14. 28 εἰ ἔχει τὰ [δέοντα] πρὸς ἀπαρτισμόν *whether he has what is necessary for the completion*, i. e. of the building.

ἀπαρχή, ἡς, ἡ (ἀπάρχομαι), *pr. an offering of first-fruits*; in N. T. *the first-fruits, primitiæ*, which were usually consecrated to God; hence a) *the first part, earnest of any thing*, Rom. 11. 16 ἀπαρχή, i. e. φυράματος, *the first-fruits, first portion*, viz. of the mass, metaph. spoken of the patriarchs and ancestors of the Jewish nation: fig., 8. 23 τὴν ἀπαρχὴν τοῦ πνεύματος *the first-fruits of the Spirit*, i. e. his first gifts, the earnest of future and still higher gifts. b) spoken of persons, *first in time, first in any thing*, i. e. the first of whom any particular thing may be predicated, a *firstling*, Rom. 16. 5 ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν, i. e. the first in Asia Minor who embraced the Christian religion: in 1 Cor. 15. 20 Christ is called ἡ ἀπαρχὴ τῶν κεκοιμημένων, i. e. the first who has risen from the dead.

ἅπας, ασα, αν (ἅμα, πᾶς), same as πᾶς, but stronger, *the whole, every, all together*, Matt. 24. 39, al. sæp.; spoken also indefinitely of a large number, without necessarily including every individual in it, Mark 8. 25, al.

ἀπατάω, ὦ, f. ἤσω, *to deceive, delude*, i. e. *lead into error*, trans. Eph. 5. 6.

ἀπάτη, ἡς, ἡ (ἀπατάω), *deception, delusion*; in N. T. pass., spoken of any thing deceptive, seducing, &c. Matt. 13. 22; Eph. 4. 22 ἐπιθυμίας τῆς ἀπάτης *deceitful propensities*, i. e. which seduce to sin and disappoint.

ἀπάτωρ, ορος, ὁ (α, πατήρ), *without father, or having lost his father*; in N. T. *one whose father is not recorded in the Hebrew genealogies*, Heb. 7. 3.

ἀπαύγασμα, ατος, τό (ἀπό, αὐγή), *reflected splendour or brightness*, Heb. 1. 3 ἀπαύγασμα τῆς δόξης τοῦ Θεοῦ, i. e. fig. 'in whom the divine majesty is conspicuous,' same as εἰκὼν Col. 1. 15.

ἀπεῖδον, aor. 2, subjunc. ἀπίδω (ἀπό, εἶδω), used as aor. of ἀφοράω, *to look away from one thing towards another*; in N. T. *to see out or through*, i. e. *to see to an end, perceive, know*, Phil. 2. 23.

ἀπείθεια, ας, ἡ (ἀπειθής), *unwillingness to be persuaded, wilful unbelief, obstinacy*, Rom. 11. 30; Col. 3. 6 υἱὸς τῆς ἀπειθείας, by Hebr., *unbelievers*, i. e. pagans.

ἀπειθέω, ὦ, f. ἤσω (ἀπειθής), *not to suffer one's self to be persuaded, to refuse belief*, i. e. *to disbelieve, be disobedient*. a) absol. spoken of disbelievers in Christ, Acts 14. 2; of those who are disobedient to God, Heb. 3. 18: hence οἱ ἀπειθήσαντες *unbelievers*, i. e. pagans, 11. 31. b) foll. by dat. of person or thing, e. g. τῷ υἱῷ John 3. 36; τῇ ἀληθείᾳ Rom. 2. 8.

ἀπειθής, έος, οὗς, ὁ, ἡ, adj. (α, πείθω), *unwilling to be persuaded, refusing belief and obedience, contumacious*, Luke 1. 17.

ἀπειλέω, ὦ, f. ἤσω, *to threaten, menace*, foll. by dat. Acts 4. 17 ἀπειλῇ ἀπειλησώμεθα αὐτοῖς *let us strongly threaten them*,—where the use of ἀπειλῇ is intensive, see ἀγαλλιάω b, and ἀνάθεμα: hence in the sense of *to reproach, upbraid*, absol. 1 Pet. 2. 23.

ἀπειλή, ἡς, ἡ (ἀπειλέω), *a threat*, Acts 4. 29: hence *reproach, upbraiding*, Eph. 6. 9.

ἄπειμι, f. έσομαι (ἀπό, εἰμί), *to be absent*, 1 Cor. 5. 3.

ἄπειμι (ἀπό, εἶμι), impf. ἀπῆειν, *to go away, depart*, intrans. Acts 17. 10.

ἀπεῖπον, aor. 2 (ἀπό, εἶπον), aor. 1 mid. ἀπειπάμην, *pr. to speak out or off*, i. e. *to the end*; in N. T. mid. *to speak one's self off from any thing*, i. e. *to renounce, disown*, implying aversion, trans. 2 Cor. 4. 2.

ἀπείραστος, ου, ὁ, ἡ, adj. (α, πειράζω), *untried, untempted*, i. e. *incapable of being tempted*, foll. by gen.

Jam. 1. 13; others, act. *not having tried*.

ἀπειρος, ου, ό, ή, adj. (α, πείρα), *inexperienced, ignorant*, foll. by gen. Heb. 5. 13 ἀπειρος λόγου *ignorant of true doctrine*.

ἀπεκδέχομαι, f. έξομαι, depon. (ἀπό, εκδέχομαι), *to wait out*, i. e. *to wait long for, await ardently, expect*, trans. Rom. 8. 19.

ἀπεκδύομαι, f. ύσομαι (ἀπό, εκδύομαι), depon. mid. *to strip off, lay aside*; in N. T. fig. Col. 3. 9; trans. *to despoil*, 2. 15 τὰς ἀρχάς, i. e. *deprive of power*.

ἀπέκδυσις, εως, ή (ἀπεκδύομαι), *a putting off*, metaph. *renunciation*, Col. 2. 11.

ἀπελαύνω, aor. 1 ἀπήλασα (ἀπό, ελαύνω), *to drive away from*, Acts 18. 16.

ἀπελεγμός, ου, ό (ἀπελέγχω), *confutation*, by impl. *disesteem, contempt*, Acts. 19. 27 εἰς ἀπελεγμὸν ἐλθεῖν, same as ἀπελέγχεσθαι, and parallel to εἰς οὐδὲν λογισθῆναι.

ἀπελεύθερος, ου, ό, ή, adj. (ἀπό, ελεύθερος), *a freedman*, 1 Cor. 7. 22.

Ἀπελλήης, ου, ό, pr. name of a man.

ἀπελπίζω, f. ίσω (ἀπό, ἐλπίζω), *to hope out*, i. e. *to have done hoping, to despond, despair*, Luke 6. 35 δανείζετε, [κατὰ] μηδὲν ἀπελπίζοντες, i. e. *'lend, never despairing nor doubting of requital, for so your reward will be great from God,'* comp. v. 34; others, *to hope for something in return*, same as ἐλπίζειν ἀπό τινος.

ἀπέναντι, adv. (ἀπό, ἐναντι), *from over against, opposite to*, viz. a) pr. *before, in the presence of*; spoken of persons, Matt. 27. 24; of place, ver. 61. b) by Hebr., fig. of what is *before the mind*, Rom. 3. 18. c) also by Hebr., *against, contrary to*, Acts 17. 7.

ἀπέπω, see ἀπεῖπον.

ἀπέραντος, ου, ό, ή, adj. (α, πέρας), *unlimited*, 1 Tim. 1. 4 γενεαλογίαι ἀπέραντοι *interminable genealogies*, i. e. *which may be extended without limit*.

ἀπερισπάστως, adv. (α, περισπάω), *without distraction or solicitude*, i. e. *about earthly things*, 1 Cor. 7. 35.

ἀπερίτμητος, ου, ό, ή, adj. (α, περιτέμνω), prop. *not circumcised*; in N. T. metaph. Acts 7. 51 ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν *uncircumcised in heart and ears*, i. e. *whose heart and ears are still covered with the ἀκροβυστία of nature, so that they neither listen to nor obey the divine precepts; hence obdurate, perverse*.

ἀπέρχομαι, f. ἀπελεύσομαι, aor. 2 ἀπῆλθον, perf. ἀπελήλυθα (ἀπό, ἔρχομαι), *to go away from one place, &c. to another*: hence a) genr. *to go away, depart*, absol. Matt. 8. 21, al.; foll. by ἀπό, Mark 5. 17: fig. *spoken of things, &c.*, e. g. of leprosy, 1. 42; of fruits, Rev. 18. 14 ἡ ὀπώρα . . . ἀπῆλθεν ἀπὸ σοῦ *has passed away, perished, from thee*, same as ἀπώλετο ἀπὸ σοῦ, *ibid.*; 21. 1 ἡ πρώτη γῆ ἀπῆλθεν *has passed away*; 9. 12 ἡ οὐαὶ ἡ μία ἀπῆλθεν *is over, is past*. b) *to go away to a place, i. e. to depart for, set out*; with ἐκεῖ Matt. 2. 22, ὅπου 8. 19; εἰς 8. 32, al.; πρὸς 14. 25, al.: *spoken of a passage by water*, 8. 18; metaph. of rumour, *to go forth, spread abroad*, 4. 24, comp. 9. 26, where ἐξῆλθεν: including the idea of arrival, i. e. *to go away quite to a place, i. e. to come to, arrive at*, Luke 23. 33. c) by Hebraism, with case, ὀπίσω τινός *to go away after any one, to follow*, e. g. as companion or disciple in the Jewish manner, Mark 1. 20: in a similar sense, foll. by πρὸς τινα, John 6. 68. d) in the sense of *to withdraw, go apart*, Matt. 26. 36. e) *spoken of those who turn back, to go back, return*, foll. by εἰς, Matt. 9. 7; with case, εἰς τὰ ὀπίσω *to turn back*, John 18. 6; *to return*, 6. 66.

ἀπέχω, f. ἀφέξω (ἀπό, ἔχω). 1. *to hold off from*; in N. T. a) mid. ἀπέχομαι, *to hold back one's self from*, i. e. *to abstain, refrain from*, with gen. or foll. by ἀπό, Acts 15. 20. b) intrans. *to be distant from, be absent*, suppl. ἑαυτόν, &c., Luke 7. 6: fig. *spoken of the heart, &c.*, Matt. 15. 8 ἡ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ *their heart is far from me*, i. e. *they do not reverence nor regard me*.

2. *to have off or out*, i. e. *to have all that is one's due, so as to cease from having any more, to have received in*

full; spoken of reward or wages Matt. 6. 2, παράκλησιν Luke 6. 24, πάντα Phil. 4. 18; of a person, to have for good and all, Philem. 15: hence ἀπέχει impers. *sufficit, it is enough*, Mark 14. 41, i. e. ye have slept enough, — others, *it is gone, it is over*, i. e. the hour of anguish.

ἀπιστέω, ὦ, f. ἤσω (ἀπιστος), *to withhold belief, to doubt, distrust*, absol. Acts 28. 24; with dat. Luke 24. 11: hence *to disbelieve, be unbelieving*, i. e. without faith in God and Christ, Mark 16. 16: by impl. *to break one's faith, prove false*, 2 Tim. 2. 13.

ἀπιστία, ας, ἡ (ἀπιστος), *unbelief, incredulity, distrust*, i. e. in respect to declarations, doctrines, promises, &c., Matt. 13. 58; 1 Tim. 1. 13 ἐν ἀπιστία, i. e. in a state of unbelief, before embracing the gospel: hence, by impl., *violation of faith, perfidy, apostasy*, Heb. 3. 12.

ἀπιστος, ου, ό, ἡ, adj. (α, πίστις). 1. pass. spoken of things, *incredible*, Acts 26. 8.

2. act. spoken of persons, *withholding belief, incredulous, distrustful*, Matt. 17. 17; οἱ ἀπισταὶ *those who have not believed*, i. e. on Christ, 2 Cor. 4. 4: hence, by impl., *heathen, pagan, one who does not believe in and worship the true God*, 1 Cor. 6. 9; so with the idea of *impiety*, Tit. 1. 15; further, by impl., *faithless, false, apostate*, Luke 12. 46.

ἀπλόος οὐς, όη ἡ, όον οὐν, *simple* (lit. *not complex*); in N. T. metaph. spoken of the eye, *sound, perfect*, Matt. 6. 22, Luke 11. 34.

ἀπλότης, τητος, ἡ (ἀπλόος), *simplicity*, i. e. a) genr. *sincerity, candour, probity*, 2 Cor. 1. 12; ἐν ἀπλότητι καρδίας *in simplicity of heart, sincerity*, Eph. 6. 5. b) spoken of *Christian simplicity, frankness, integrity, fidelity*, &c., 2 Cor. 11. 3; as manifesting itself in *liberality*, 8. 2.

ἀπλῶς, adv. (ἀπλόος), *simply*, i. e. *in simplicity, sincerely, in reality*, Jam. 1. 5, — others, *liberally*; see in ἀπλότης b.

ἀπό, prep. governing the genitive; like ἐκ, παρά, ὑπό, it expresses what is strictly the idea of the gen. case itself, viz. the *going forth* or *proceeding* of one object FROM another; and

is used of such objects as before were on, by, or with another, but are now separated from it (not in it, for to this ἐκ corresponds), in respect of place, time, origin, or source, &c.: its general meaning is therefore *from, away from, of, &c.*

I. of PLACE. 1. implying motion from, away from. a) genr., and put after words signifying *departure from* a place, person, &c., Matt. 8. 34 ὅπως μεταβῇ ἀπὸ τῶν ὀρίων αὐτῶν. So fig. spoken of diseases, Mark 1. 42; of goods taken, Rev. 18. 14; of error, wandering, 1 Tim. 6. 10; of aversion, Rom. 16. 17; of desertion, Acts 15. 38; and the like, often. Put after words implying any kind of motion *away from* a place or person, Matt. 5. 29 βάλε ἀπὸ σοῦ, al. sæp. So metaph. in the *const. præg.* Acts 8. 22 μετανόησον [καὶ ἀποστρέφητι] ἀπὸ τῆς κακίας. Sometimes with the accessory idea of *down, down from*, i. e. a higher place, after verbs of motion of any kind, Matt. 8. 1 καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους. b) as indicating the *place whence* any thing comes or proceeds, &c., Acts 28. 21 οὐτε γράμματα ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας. Corresponding to μέχρι Rom. 15. 19, to ἕως Matt. 1. 17. Put after verbs of coming, following, setting off, &c., Matt. 3. 16 ἀνέβη ἀπὸ τοῦ ὕδατος, i. e. *away from*, not *out of*; so with ἐλθών, &c. implied, Mark 7. 4. Prefixed to an adverb of the like sense, ἀπὸ ἄνωθεν, Matt. 27. 51. Spoken of *order or succession*, ἀρχομαι ἀπό τινος *to begin from, &c.*, Matt. 20. 8. So with ἀρξάμενος implied, Acts 28. 23; Matt. 2. 16 ἀπὸ διετούς καὶ κατωτέρω *from two years old downwards*.

2. implying the *separation or removal* of one thing from another, and put after words which denote this in any way: such verbs are often construed with a simple genitive, but the preposition may also be inserted for the sake of perspicuity; thus a) after verbs implying *separation*, Matt. 25. 32; so in the *const. præg.* Rom. 9. 3. b) after verbs of *depriving, removing, taking away, &c.*, Luke 10. 42; so where this idea is implied in the context, as ἀπόλετο ἀπὸ σοῦ, Rev. 18. 14. After verbs of *hiding*

or concealing, in which removal is implied, Matt. 11. 25; after ὕστερόω, Heb. 12. 15. c) after verbs of *demanding, desisting, abstaining, restraining, &c.*, as ἀπαιτεῖν Luke 6. 30, ἐκζητεῖν 11. 51, ἀφίστημι Acts 5. 38, ἀπέχεσθαι 15. 20, καταπαύειν Heb. 4. 4, ἐκδικεῖν Rev. 6. 10. d) after verbs of *loosing*, i. e. λύειν and ἀπολύειν Luke 13. 15 and 16. 18, καταργεῖν Rom. 7. 2. In like manner after verbs of *freeing, purifying from, healing, &c.*, and also after similar adjectives; so after σώζειν Matt. 1. 21, θεραπεύειν Luke 5. 15, ἰαθῆναι 6. 17, δικαιοῦν Acts 13. 39, ἐλευθεροῦν Rom. 6. 18, ῥύεσθαι 15. 31, καθαρίζειν 2 Cor. 7. 1, ῥαντίζεσθαι Heb. 10. 22, λούειν Acts 16. 33; after ἀθῶος Matt. 27. 24, ὑγιής Mark 5. 34, καθαρός Acts 20. 26, ἐλεύθερος Rom. 7. 3, ἄσπιλος Jam. 1. 27; so with verbs of *redeeming*, Rev. 14. 3. e) after verbs implying *fear, caution, avoidance, &c.*, e. g. φοβεῖσθαι Matt. 10. 28; φυλάσσειν and φυλάσσεσθαι 1 John 5. 21, Luke 12. 15; προσέχειν Matt. 7. 15; βλέπειν in the sense of *to beware*, Mark 8. 15; φεύγειν *to avoid*, 1 Cor. 10. 14.

3. implying *distance* of one object from another, Rev. 12. 14 τρέφεται . . . ἀπὸ προσώπου τοῦ ὄφεως, i. e. *far from, away from*, the serpent; μακρὰν ἀπὸ *far from*, Matt. 8. 30, al.; so after ἀπέχω, Luke 7. 6. In later Greek writers and in N. T. ἀπό is prefixed to the noun of measure, which marks the distance, John 11. 18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε: the full form seems to be εἶναι ἀπὸ *to be distant from*, or γίνεσθαι ἀπὸ. Before an adv. of distance, ἀπὸ μακρόθεν Matt. 26. 58.

4. found sometimes instead of ἐκ, where the distinction between the two (see above) is not quite kept in view; so after verbs comp. with ἐκ, as ἐκβάλλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ Matt. 7. 4, comp. v. 5 where ἐκ τοῦ ὀφθ.; Luke 9. 5 ἐξερχομένου ἀπὸ τῆς πόλεως, comp. John 4. 30 ἐκ τῆς πόλεως; Matt. 17. 18 ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, Mark 1. 25 ἐξ αὐτοῦ: so metaph. of thoughts, purposes, &c., Mark 7. 15 τὰ ἐκπορεύομενα ἀπ' αὐτοῦ, comp. 5. 20 ἐκ τοῦ ἀν-

θρώπου, Matt. 15. 18 ἐκ τοῦ στόματος, ἐκ τῆς καρδίας; Matt. 18. 35 εἰ ἀφῆτε ἀπὸ τῶν καρδιῶν τὰ παραπτώματα, comp. Mark 12. 30: in many instances such verbs imply external *departure*, and are then properly construed with ἀπό, as Luke 5. 8 ἐξελθε ἀπ' ἐμοῦ, comp. 1. a. above. Put also for ἐκ after the verbs ἐγείρω, διεγείρω, &c., Matt. 1. 24 διεγερθεὶς ἀπὸ τοῦ ὕπνου, comp. Rom. 13. 11 ἐξ ὕπνου ἐγερθῆναι; Matt. 14. 2 ἠγέρθη ἀπὸ τῶν νεκρῶν, comp. Mark 6. 14 ἐκ νεκρῶν.

II. of *TIME*, i. e. *from* any time onwards, *since* any time. a) before a noun, Matt. 9. 22 ἀπὸ τῆς ᾠρας ἐκείνης: with the names of persons, 1. 17; before events or circumstances, 13. 35. b) before a pronoun, as ἀφ' ἧς sc. ἡμέρας *from what day*, i. e. *from the time when, since*, Luke 7. 45; fully written Col. 1. 6, comp. Acts 20. 18. So ἀφ' οὗ sc. χρόνου *from what time, since*, Luke 13. 25. c) before adverbs of time, with or without τοῦ, e. g. ἀπὸ τοῦ νῦν *from now, henceforth*, Luke 1. 48; ἀπ' ἄρτι, see in ἄρτι and ἅπαρτι; ἀπὸ πέρυσιν *a year ago*, 2 Cor. 8. 10; ἀπὸ πρωῒ *from morning*, Acts 28. 23; ἀπὸ τότε *from that time*, Matt. 4. 17, al., see in τότε.

III. of the *ORIGIN* or *SOURCE* of any thing; where ἐπὶ marks the secondary, indirect, mediate origin; ἐκ denotes the primary, direct, ultimate source; and ὑπὸ the immediate efficient agent. 1. spoken of the *place* or *quarter* whence any one is derived or to which he belongs; so with the article, Matt. 21. 11 ὁ προφήτης ὁ ἀπὸ Ναζαρέτ *a Nazarene*; without the art., Luke 9. 38 ἀνὴρ ἀπὸ τοῦ ὄχλου, John 1. 45 ὁ Φίλιππος ἀπὸ Βηθσαϊδά, Gal. 4. 24 διαθήκη ἀπὸ ὄρους Σινᾶ *the Mount-Sinai covenant*, Mark 8. 11 σημεῖον ἀπ' οὐρανοῦ.

2. of the *source*, i. e. the person or thing *from* which any thing proceeds, is derived, &c., Matt. 24. 32 ἀπὸ τῆς συκῆς μάθετε τὴν παραβολήν, i. e. the parable drawn from the fig-tree; 2 Tim. 1. 3 ᾧ λατρεύω ἀπὸ προγόνων, i. e. whom I worship with a devotion inherited *from* my ancestors,—others, *in the manner of*. So 1 Thess. 2. 6 δόξαν οὐτε ἀφ' ὑμῶν

οὔτε ἀπ' ἄλλων, parallel to ἐξ ἀνθρώπων, i. e. human applause. Spoken of persons from whom one hears, learns, or asks any thing, Matt. 11. 29 μάθετε ἀπ' ἐμοῦ; of any source of knowledge, 7. 16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσθε αὐτούς. Here too we may refer the use of ἀπό to mark that which is the *occasion* or indirect cause of any thing, e. g. a) before the incidental cause, *from*, i. e. *by reason of*, *on account of*, *because of*, *in consequence of*, Matt. 18. 7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων, Luke 19. 3 οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου. b) before the *inciting* cause or motive, especially an affection of the mind, e. g. Matt. 13. 44 ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, al. c) before the *secondary* efficient cause, or that which produces, exhibits, or bestows any thing, Matt. 12. 38 θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν, i. e. exhibited by thee, but wrought ultimately ὑπὸ τοῦ Θεοῦ; Acts 23. 21 τὴν ἀπὸ σοῦ ἐπαγγελίαν, i. e. to be given, made by thee; αἰσχύνομαι ἀπ' αὐτοῦ *to be put to shame by him*, i. e. to be ashamed *at his coming*, before him, 1 John 2. 28. After verbs of *having* or *receiving* any thing from the author, &c., 1 Cor. 6. 19; ἀπὸ Θεοῦ, ἀπὸ κυρίου, &c., as the author or bestower, Rom. 1. 7, al. sæp. So ἀφ' ἑαυτοῦ *of one's self*, i. e. *of one's own accord*, *by his own authority*, Luke 12. 57; ἀπ' ἑμαυτοῦ *of myself*, John 5. 30; ἀπ' ἐμοῦ *of myself*, *by my own authority*, 7. 28. d) put after neuter and passive verbs to mark the *author* and *source* of the action; but not where the author is to be conceived of as *personally and immediately* active,—this latter idea being expressed by ὑπό and παρά: Matt. 16. 21 πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων, Acts 2. 22 ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον, i. e. 'confirmed *from* God, *from* heaven;' 10. 17 ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, i. e. sent *from* Cornelius, from his household, comp. 11. 11 where it is ἀπὸ Καισαρείας, and comp. also, in a different sense, Luke 1. 26 ἀπεσταλ. ὑπό, and John 1. 6 ἀπεσταλ. παρά. So James 1. 13 ἀπὸ τοῦ Θεοῦ πειράζομαι, i. e. tempted *from* God, from heaven; comp. ὑπὸ τοῦ διαβόλου, Matt. 4. 1, where Satan is re-

presented as the *immediate* agent. Still ἀπό would seem in a few instances to be used less definitely, where ὑπό might be expected, Mark 8. 31 ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων (where Lachmann has ὑπό), Luke 9. 22, 17. 25; comp. 1 Pet. 2. 4, where ὑπό.

3. spoken of the *manner* or *mode* in which any thing is done, Matt. 18. 35 *to forgive* ἀπὸ καρδιῶν *from the heart*, i. e. heartily, fully: hence ἀπὸ μέρους *ex parte*, i. e. *in part*, *partly*, Rom. 11. 25; Luke 14. 18 ἀπὸ μιᾶς παραιτέισθαι *with one accord*, or rather ἀπὸ μιᾶς i. e. φωνῆς *with one voice*.

4. of the *instrument*, or instrumental source, *from*, *by means of*, *with*, Luke 8. 3 διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς, 15. 16.

5. of the *material*, i. e. *from*, *of*, &c., Matt. 3. 4 ἔνδυμα ἀπὸ τριχῶν.

6. spoken of *dependence from* or *on* any person or thing, i. e. attachment to or connexion with any one, Acts 12. 1 οἱ ἀπὸ τῆς ἐκκλησίας, 15. 5, 27. 44.

7. implying a *part* in relation to a whole, a part *from* a whole, in the sense of FROM, OF, &c.; after ἐσθίω and πίνω, *to eat or drink of* any thing, i. e. a part of it, Luke 16. 21; 22. 18: after other verbs, where an accus. would imply the *whole*, Mark 6. 43 ἦραν ἀπὸ τῶν ἰχθύων, 12. 2 λάβη ἀπὸ τοῦ καρποῦ, sæp. Spoken of a *class* or *number* of persons, &c. *from* which one is selected, *of* which he forms part, &c., Matt. 27. 9 ἐτιμήσαντο [τινὲς] ἀπὸ υἱῶν Ἰσραήλ, 27. 21 τίνα θέλετε ἀπὸ τῶν δύο;

NOTE. In composition ἀπό implies, 1. separation, *from*, *off*, as ἀπολύω, ἀποτέμνω; 2. removal, *away*, as ἀποβάλλω, ἀπάγω; 3. abatement or cessation, as ἀπαλγέω; 4. completion, *in full*, as ἀπέχω, ἀποθνήσκω; 5. restitution, requital, as ἀποδίδωμι; 6. like a priv. it removes the force of the simple word, as ἀποδοκιμάζω, ἀποκαλύπτω.

ἀποβαίνω, f. ἥσομαι, aor. 2 ἀπέβην, pr. *to go away*, *depart*; in N. T. 1. *to go from*, *descend from*, as a ship, i. e. *to disembark*, land, Luke 5. 2.

2. metaph. *to result*, *become*, foll. by dat. of pers. and εἰς, Luke 21. 13. ἀποβάλλω, aor. 2 ἀπέβαλον, *to cast*

away, throw off, lay aside, trans. Mark 10. 50: metaph. Heb. 10. 35 τὴν παῖρῃσίαν to lay aside, i. e. to LOSE, confidence.

ἀποβλέπω, f. ψω, pr. to look away towards any thing, to fix the eyes intently upon; in N. T. metaph. to regard, have respect to, Heb. 11. 26.

ἀπόβλητος, ου, ό, ή, adj. (ἀποβάλλω), pr. what should be cast away, abjiciendum; in N. T. metaph. what is to be rejected, condemned, 1 Tim. 4. 4.

ἀποβολή, ής, ή (ἀποβάλλω), pr. a casting off; in N. T. metaph. a) rejection, Rom. 11. 15. b) loss, deprivation, Acts 27. 22.

ἀπογίνομαι, aor. 2 ἀπεγενόμην, to be absent from, depart; in N. T. metaph. to die to any thing, i. e. to renounce, 1 Pet. 2. 24.

ἀπογραφή, ής, ή (ἀπογράφω), a registry, enrolment; in N. T. enrolment in a public register, a census, Luke 2. 2.

ἀπογράφω, f. ψω, pr. to write off, i. e. to copy, delineate, write down; in N. T. to inscribe, enrol, as in a register, &c., Heb. 12. 23: mid. ἀπογράφομαι, to cause one's self to be enrolled, give one's name to the census, Luke 2. 1.

ἀποδείκνυμι, f. δείξω, to point out, shew; in N. T., 1. to designate, i. e. to constitute, appoint to any office or station, trans. 1 Cor. 4. 9; 2 Thess. 2. 4 ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός making himself God, i. e. giving himself out as such.

2. to shew by argument, to demonstrate, prove, Acts 25. 7; 2. 22 ἀποδειγμένους δυνάμεσι approved, confirmed of God by miracles.

ἀπόδειξις, εως, ή (ἀποδείκνυμι), manifestation, demonstration, proof, 1 Cor. 2. 4.

ἀποδεκατόω, ω, f. ώσω, to tithe off, trans. a) to tithe, levy tithes sc. of persons, Heb. 7. 5. b) to pay or give tithes of, Matt. 23. 23.

ἀπόδεκτος, ου, ό, ή, adj. (ἀποδέχομαι), acceptable, 1 Tim. 2. 3; 5. 4.

ἀποδέχομαι, f. δέξομαι, mid. depon., pr. to take from another for one's self; hence genr. to receive, trans. a) spoken of persons, to receive as a friend or guest, bid welcome, trans.

Luke 8. 40: metaph. of doctrine, &c., to admit, embrace, Acts 2. 41. b) to accept with joy, to welcome, and by impl. to applaud, extol, Acts 24. 3.

ἀποδημέω, ω, f. ήσω (ἀπόδημος), pr. to be absent from one's people or country; hence in N. T. to go abroad, travel into foreign countries, Matt. 21. 33.

ἀπόδημος, ου, ό, ή, adj. (ἀπό, δημος), gone abroad, absent in foreign countries, Mark 13. 34.

ἀποδίδωμι, f. δώσω, aor. 1 ἀπέδωκα, aor. 2 ἀπέδων, opt. ἀποδώην. 1. to give away from one's self, i. e. to deliver over, give up, bestow, trans. or absol. a) genr. Matt. 27. 58: metaph. of evidence, Acts 4. 33; so ἀποδιδόναι λόγον to give account, render account, Matt. 12. 36. b) spoken in reference to obligation of any kind, to give in full, to render, pay over or off, e. g. wages, Matt. 20. 8; of rent, tribute, expenses, 21. 41, 22. 21, Luke 10. 35; of vows or oaths, Matt. 5. 33; of duties in general, 1 Cor. 7. 3. c) spoken of trees, fruits, &c., to yield, Rev. 22. 2: metaph. Heb. 12. 11. d) mid. to deliver over for one's self, i. e. to dispose of by sale, to sell, trans. Acts 5. 8.

2. to give back again, restore, trans. or absol. a) genr. Luke 4. 20: spoken of debts, obligations, &c., to repay, refund, Matt. 5. 26, al. b) in the sense of to render back, requite, retaliate, either good or evil, Matt. 6. 4, al.

ἀποδιορίζω, f. ίσω, pr. to set off by bounds; in N. T. metaph. to divide off, separate, ἑαυτούς Jude 19, i. e. to create schisms, = ἀφορίζω Gal. 2. 12.

ἀποδοκιμάζω, f. άσω, to disapprove, reject, trans., spoken of a stone rejected or worthless, Matt. 21. 42; of Jesus rejected as the Messiah by the Jews, Mark 8. 31; of Esau, Heb. 12. 17.

ἀποδοχή, ής, ή (ἀποδέχομαι), reception, pr. of a guest, &c.; in N. T. metaph. assent, approbation, praise, 1 Tim. 1. 15.

ἀπόθεσις, εως, ή (ἀποτίθημι), a putting off, laying aside, metaph. 1 Pet. 3. 21.

ἀποθήκη, ής, ή (ἀποτίθημι), a place where any thing is laid up, a reposi-

tory; in N. T. spoken of grain, &c., a granary, storehouse, barn, Matt. 3. 12.

ἀποθησαυρίζω, f. ἴσω, *to treasure away, lay up in store*, in N. T. fig. 1 Tim. 6. 19.

ἀποθλίβω, f. ψω, *to press from every side, to crowd*, absol. Luke 8. 45.

ἀποθνήσκω, f. ἀποθανοῦμαι, aor. 2 ἀπέθανον, *to die*, intrans. i. e. through the force of ἀπό, *to die out, expire, become quite dead*; hence stronger than θνήσκω, though generally used synonymously with and instead of it. a) spoken of persons, &c. Matt. 9. 24; Rev. 14. 13 οἱ ἐν κυρίῳ ἀποθνήσκοντες *who die in the Lord*, i. e. in devoted fidelity to him; Rom. 14. 7, 8 ἐαυτῷ . . . τῷ κυρίῳ ἀποθνήσκειν *to die to or for one's self, to or for the Lord*, i. e. 'both in life and in death we belong not to ourselves, but to the Lord, and are bound to glorify him'; 6. 10 ἀπέθανε τῇ ἁμαρτίᾳ *he died for sin*, i. e. on account of it. Spoken of a violent death, *to be put to death, be killed, perish*, &c., Matt. 26. 35; of animals, 8. 32; of the punishment of death, John 19. 7. b) of vegetable life, e. g. seeds, *to rot*, John 12. 24; of trees, *to wither, die*, metaph. Jude 12. c) in an inchoative sense, *to be dying*, i. e. *to be near to death*, Luke 8. 42; or *to be exposed to death, be in danger of death*, 1 Cor. 15. 31; also *to be subject to death, be mortal*, Rom. 5. 15; Heb. 7. 8 *mortal men*. d) metaph. Rev. 3. 2; ἀποθνήσκειν τινί or ἀπό τινος *to die to or from any thing*, i. e. *to renounce, forsake*, Col. 2. 20 ἀπὸ τῶν στοιχείων, 3. 3 ἀπεθάνετε γάρ i. e. τοῖς ἐπὶ τῆς γῆς *to earthly things*; Gal. 2. 19 τῷ νόμῳ, i. e. the Mosaic law; Rom. 6. 2 τῇ ἁμαρτίᾳ, which supply also in v. 7, 8. e) metaph. *to die for ever, to come under condemnation of eternal death*, i. e. exclusion from Christ's kingdom, and subjection to eternal punishment for sin, same as the *second death* Rev. 20. 14; John 6. 50, where ἀποθάνη is contrasted with ζήσεται εἰς τὸν αἰῶνα, ver. 51; 11. 26, comp. ver. 25, where physical and eternal death are distinguished.

ἀποκαθίστημι (also ἀποκαθιστάω

and ἀνω), f. καταστήσω, *to put back into a former state, restore*, trans.; spoken a) of restoration to health, &c. Matt. 12. 13. b) of the Jewish kingdom, government, &c., which the Messiah was expected to restore and enlarge, Matt. 17. 11. c) of restoration to one's friends and country, e. g. from prison, Heb. 13. 19.

ἀποκαλύπτω, f. ψω, *to uncover*; in N. T. metaph. *to reveal, disclose, bring to light*, trans. a) genr. Matt. 10. 26: so in the passive, of things which become known or manifest by their effects, e. g. διαλογισμοί Luke 2. 35; βραχίων κυρίου John 12. 38; δικαιοσύνη . . . ὁργὴ Θεοῦ Rom. 1. 17, 18; δόξη 8. 18; σωτηρία 1 Pet. 1. 5; 1 Cor. 3. 13 ἐν πυρὶ ἀποκαλύπτεται *be revealed by fire*, i. e. *be tried, proved, made known*; Gal. 3. 23 τὴν μέλλουσάν πιστίν ἀποκαλυφθῆναι, i. e. *until Christ, the object of faith, should be revealed*. b) spoken of things revealed from God, i. e. taught, communicated, made known by his Spirit and influences, Matt. 11. 25; 1 Cor. 14. 30, supply τὶ ἀπὸ τοῦ Θεοῦ; of things revealed from God through Christ, Matt. 11. 27; through Paul, Gal. 1. 16. c) spoken of persons, in the pass., *to be revealed*, i. e. *to appear*, e. g. of Christ's appearing from heaven, Luke 17. 30; of antichrist, 2 Thess. 2. 3.

ἀποκάλυψις, εὼς, ἡ (ἀποκαλύπτω), *an uncovering*; in N. T. metaph. a) of the removal of the veil of ignorance and darkness, by the communication of light and knowledge, *illumination, instruction*, Luke 2. 32. b) in the sense of *revelation, disclosure, manifestation*, e. g. of that which becomes manifest by the event, Rom. 2. 5 ἡμέρα ἀποκαλύψεως *day of manifestation* of God's wrath, i. e. when it will be manifested; 8. 19 ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ = ἀποκ. τῆς δόξης τῶν υἱῶν τοῦ Θεοῦ, i. e. *the manifestation, disclosure, of the glorious liberty, bliss, of the sons of God*: so of that which before was unknown and concealed, especially the divine mysteries, purposes, doctrines, &c. 16. 25; of revelations from God or Christ, 2 Cor. 12. 1, Eph. 1. 17 πνεῦμα ἀποκαλύψεως *a spirit of revelation*, i. e. which

can fathom and unfold the deep things of God: spoken of future events, Rev. 1. 1. c) in the sense of *appearance*, and spoken of Christ's appearance from heaven, 2 Thess. 1. 7, al.

ἀποκαραδοκία, ας, ἡ (ἀποκαραδοκίῳ), *earnest expectation*, Rom. 8. 19.

ἀποκαταλλάσσω, f. ξω, lit. *to change from one state of feeling, &c. to another*, i. e. *to reconcile*, trans., foll. by dat. Eph. 2. 16; by εἰς Col. 1. 20.

ἀποκατάστασις, εως, ἡ (ἀποκαθίστημι), *restoration, restitution*, i. e. *to a former state*, Acts 3. 21 χρόνοι ἀποκαταστάσεως πάντων *the time of the restoration of all things*, i. e. the Messiah's future kingdom, = καιροὶ ἀναψύξεως, v. 19.

ἀπόκειμαι, f. είσωμαι, *to be laid away, laid up*, sc. for preservation, Luke 19. 20: metaph. *to be in store for*, await any one, with dat. of pers.; spoken of rewards, Col. 1. 5; of death, Heb. 9. 27.

ἀποκεφαλίζω, f. ίσω (ἀπό, κεφαλή), *to behead*, trans. Matt. 14. 10.

ἀποκλείω, f. είσω, *to close up*, i. e. *to shut to, make fast*, Luke 13. 25.

ἀποκόπτω, f. ψω, *to cut off, amputate*, trans. Mark 9. 43: mid. Gal. 5. 12 ὄφελον καὶ ἀποκόβονται, spoken of Judaizing teachers, *I could wish that in their own case they would not only circumcise, but even cut off* sc. the parts usually circumcised, i. e. emasculate themselves,—so Chrysostom; others, *separate themselves from the Christian community*.

ἀπόκριμα, ατος, τό (ἀποκρίνομαι), *an answer, judicial response, sentence*; in N. T. ἀπόκριμα τοῦ θανάτου *sentence of death*, 2 Cor. 1. 9, i. e. constant exposure to death, despair of life.

ἀποκρίνομαι, aor. 1 ἀπεκρινάμην, aor. 1 pass. ἀπεκρίθην, fut. 1 pass. ἀποκριθήσομαι, middle form of ἀποκρίνω, *to judge off*, i. e. *to separate out*; but the mid. always signifies *to answer*, and so also the aor. 1 pass. and fut. 1 pass. in later writers: with dat. of pers. or with πρὸς foll. by accus. a) pr. *to answer, reply*, as to a question, Matt. 11. 4, al. sæp.; to a judicial interrogation or accu-

sation, 26. 62; to an entreaty, exhortation, proposition, 4. 4, al. sæp.; by way of contradiction, denial, &c., 3. 15, al. sæp. b) by Hebr., *to proceed to speak*, i. e. either *to continue the discourse*, Matt. 11. 25, al.; or more frequently *to begin to speak*, probably with reference to what another had already said, 17. 4, sæpiss.: so of an interrogation, 27. 21, comp. Mark 14. 61 where ἐρωτάω.

ἀπόκρισις, εως, ἡ (ἀποκρίνομαι), *an answer, reply*, Luke 2. 47.

ἀποκρύπτω, f. ψω, *to hide away, conceal*, trans. Matt. 25. 18: metaph. *to hide*, i. e. *not to reveal*. foll. by ἀπό with gen. of pers. 11. 25; absol. 1 Cor. 2. 7.

ἀπόκρυφος, ου, ό, ἡ, adj. (ἀποκρύπτω), *hidden away, concealed*. a) metaph. Mark 4. 22. b) by impl. *laid up in store*, fig. Col. 2. 3.

ἀποκτείνω (later forms also ἀποκτένω and ἀποκτέννω), f. ἀποκτενῶ, aor. 1 ἀπέκτεινα, aor. 1 pass. ἀπεκτάθην, *to put to death*, trans. a) pr. *to kill, put to death*, in any way, Matt. 14. 5, al. sæp.; ἀποκτείνειν ἑαυτόν *to kill one's self*, John 8. 22: passive, *to be slain*, i. e. *to die, perish*, Rev. 9. 18, al. b) metaph. *to kill eternally, bring under condemnation of eternal death*, Matt. 10. 28 τὴν ψυχὴν ἀποκτείνειν *to kill the soul*, there = ψυχὴν ἀπολέσαι ἐν γεέννῃ. c) metaph. *to destroy, abolish*, τὴν ἔχθραν Eph. 2. 16.

ἀποκυέω, ῶ, f. ήσω, lit. *to finish being pregnant with*, i. e. *to bring forth, bear*, trans.; in N. T. metaph. *to beget, bring forth*, James 1. 15.

ἀποκυλίνδω (also ἀποκυλίω), f. ίσω, *to roll away*, trans. Matt. 28. 2.

ἀπολαμβάνω, f. λήψομαι, aor. 2 ἀπέλαβον, *to take or have from any one*, i. e. *to receive*, trans. a) strictly, with the idea of completeness, *to receive in full*, Luke 16. 25: so genr. *to obtain*, Gal. 4. 5. b) *to receive back, obtain again*, Luke 6. 34; spoken of retribution, requital, &c., 18. 30. c) *to take to one's self from another place or person*, i. e. either *to receive as a friend or guest*, 3 John 8, or *to take aside with one's self*, Mark 7. 33.

ἀπόλαυσις, εως, ἡ (ἀπολαύω), *fruition, enjoyment*, i. e. a) the act of enjoying, εἰς ἀπόλαυσιν *for enjoyment*, i. e. *to enjoy*, 1 Tim. 6. 17. b) the source of enjoyment, *advantage, profit, pleasure*, Heb. 11. 25.

ἀπολείπω, f. ψω, aor. 2 ἀπέλιπον, *to leave away from one's self*, i. e. a) *to leave behind*, trans. 2 Tim. 4. 13; pass. *to be left behind, remain*, metaph. ἀπολείπεται *there remains*, Heb. 4. 6. b) *to desert, renounce*, Jude 6.

ἀπολείχω, f. εἴχω, *to lick off*, trans. Luke 16. 21 οἱ κύνες ἀπέλειχον τὰ ἔλκη αὐτοῦ, i. e. *they licked his sores clean*.

ἀπόλλυμι, f. ἀπολέσω and ἀπολῶ, perf. 1 ἀπολώλεκα, perf. 2 ἀπόλωλα, mid. fut. ἀπολούμαι, aor. 2 ἀπωλόμην: the force of ἀπό here is *away, wholly*; the verb is therefore stronger than the simple ὅλλυμι.

I. active form. 1. *to destroy, cause to perish*, trans. a) spoken of *things*, fig. 1 Cor. 1. 19. b) of PERSONS, *to destroy, put to death, cause to perish*. (α) spoken of *physical death*, Matt. 2. 13, al.; in a judicial sense, 27. 20. (β) of *moral or spiritual death*, i. e. *eternal punishment*, Matt. 10. 28; Luke 9. 25 ἐαυτὸν ἀπολέσαι *to destroy himself*, i. e. *eternally*.

2. *to lose, be deprived of*, trans. Matt. 10. 42; τὴν ψυχὴν ἀπολέσαι, i. e. *to lose one's life or soul*, 10. 39.

II. middle and passive forms, as also perf. 2 ἀπόλωλα. 1. *to be destroyed, to perish*, intrans. a) spoken of *things*, Matt. 5. 29, al. b) of PERSONS, *to be put to death, to die, perish*. (α) spoken of *physical death*, Matt. 8. 25, sæp. (β) of *moral or spiritual death, to perish eternally*, i. e. *to be deprived of eternal life*, Luke 13. 3; οἱ ἀπολλύμενοι *those who perish*, who are exposed to eternal death, 1 Cor. 1. 18.

2. *to be lost*, e. g. θρίξ Luke 21. 18: spoken of those who wander away and are lost, as the prodigal son, 15. 24; sheep straying in the desert, ver. 4: metaph. Matt. 10. 6.

Ἀπολλύων, οντος, ὁ (ἀπολλύω), *Apollyon*, i. e. the destroyer, same as Ἀβαδδὼν, Rev. 9. 11.

Ἀπολλωνία, as, ἡ, *Apollonia*, a city of Macedonia, Acts 17. 1.

Ἀπολλῶς, ὡ, ὁ, *Apollo*, pr. name of a man, Acts 18. 24.

ἀπολογέομαι, οὔμαι, f. ἡσομαι, dep. mid. (ἀπό, λόγος), *to speak one's self off*, i. e. *to plead for one's self, defend one's self*, before a tribunal or elsewhere, absol. Luke 21. 14; foll. by dat. of pers. *to or against whom*, Acts 19. 33; by περί with gen. 26. 2; with an accus. implying manner, Luke 12. 11 τί ἀπολογήσῃσθε.

ἀπολογία, as, ἡ (ἀπολογέομαι), a plea, defence, before a tribunal or elsewhere, Acts 22. 1; foll. by dat. of pers. *against whom*, 1 Cor. 9. 3; περί τινος Acts 25. 16; πρὸς τινα 22. 1.

ἀπολούω, f. ούσω, *to wash off*; in N. T. mid. ἀπολούομαι, *to wash one's self clean from*, i. e. *to wash away, be freed from*, metaph. τὰς ἁμαρτίας, i. e. *the consequences of sin*, Acts 22. 16.

ἀπολύτρωσις, εως, ἡ (ἀπολυτρόω), *redemption*, i. e. a) *deliverance on account of a ransom paid*; spoken of the deliverance from the power and consequences of sin, which Christ procured for his followers by laying down his life as a ransom, λύτρον, comp. Matt. 20. 28; so Rom. 3. 24, al.; by meton. 1 Cor. 1. 30. b) *deliverance simply*, the idea of a ransom being dropped, e. g. from calamities and death, Luke 21. 28; so of the soul from the body as its prison, Rom. 8. 23.

ἀπολύω, f. ύσω, *to let loose from, to loosen, unbind, &c.* trans.; in N. T. metaph. a) *to free from, relieve from*, τῆς ἀσθενείας, Luke 13. 12. b) *to release, let go free, set at liberty*, trans. Matt. 18. 27, al. sæp.: metaph. *to overlook, forgive*, Luke 6. 37. c) spoken of a wife, *to let go free*, i. e. *to put away, divorce*, trans. Matt. 1. 19; of a husband, Mark 10. 12. d) *to dismiss, simply*, i. e. *to let go, send away*, trans. e. g. τοὺς ὄχλους, Matt. 14. 15; of other persons, 15. 23; τὴν ἐκκλησίαν *to dismiss the assembly*, Acts 19. 40: so mid. ἀπολύομαι, *to depart, go away*, 28. 25. e) *to dismiss*, i. e. *from life, to let depart or die*, trans. Luke 2. 29.

ἀπομάσσω, f. ξω, *to wipe off*; in N. T. mid. *to wipe off from one's self*, τὸν κονιορτόν Luke 10. 11.

ἀπονέμω, f. ἐμῶ, to divide out, apportion, assign; in N. T. to assign, bestow, trans. 1 Pet. 3. 7.

ἀπονίπτω, f. ψω, to wash off; in N. T. mid. ἀπονίπτομαι, to wash off for one's self, as the hands, to wash one's own hands, Matt. 27. 24,—among the ancients an action symbolical of innocence.

ἀποπίπτω, aor. 2 ἀπέπεσον, to fall from, intrans., Acts 9. 18.

ἀποπλανάω, ᾠ, f. ἤσω, to cause to wander from, lead astray from; in N. T. metaph. to seduce, deceive, trans. Mark 13. 22: pass. metaph. to go astray from, i. e. to swerve from, apostatise, 1 Tim. 6. 10.

ἀποπλέω, f. πλεύσομαι, to sail away, depart by ship, intrans., Acts 13. 4.

ἀποπλύνω, f. υνῶ, to wash off or out, to rinse, trans. Luke 5. 2.

ἀποπνίγω, f. ξω, to strangle, as by drowning, trans. Luke 8. 33: metaph. spoken of plants, to choke, overpower, ver. 7.

ἀπορέω, ᾠ, f. ἤσω (ἀπορος), and in N. T. mid. ἀπορέομαι, οὔμαι, to be without resource, i. e. to know not what to do, to hesitate, be in doubt and uncertainty; foll. by περί with gen. John 13. 22, εἰς τι Acts 25. 20: by impl. to be perplexed, anxious, 2 Cor. 4. 8.

ἀπορία, ας, ἡ (ἀπορέω), the state of one who knows not what to do, doubt, perplexity, Luke 21. 25 συνοχὴ ἐθνῶν ἐν ἀπορίᾳ disquiet of nations, with uncertainty, perplexity, as to the event.

ἀπορρίπτω, f. ψω, to cast off, throw aside; in N. T. with a reflexive pron. implied, Acts 27. 43 ἀπορρίψαντες sc. ἑαυτοὺς throwing or letting themselves off or down, i. e. from the ship into the water.

ἀπορφανίζω, f. ἴσω (ἀπό, ὄρφανος), to bereave of; in N. T. pass. to be bereaved of, foll. by ἀπό, i. e. metaph. to be separated from, 1 Thess. 2. 17.

ἀποσκευάζω, f. ἄσω, and mid. ἀποσκευάζομαι; lit. to divest one's self of baggage, &c., hence genr. to remove, put out of the way, Acts 21. 15 ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλήμ divesting ourselves of baggage, i. e. perhaps leaving part of it behind,—or ἀποσκευασάμενοι sc. τὰ πάντα may mean putting aside or

disregarding all impediments, comp. ver. 12-14: later eds. read ἐπισκευασάμενοι.

ἀποσκίασμα, ατος, τό (ἀπό, σκιάζω), a shade, shadow; metaph. the slightest trace or vestige, James 1. 17.

ἀποσπάω, ᾠ, f. ἄσω, to draw from, draw away, trans. e. g. τὴν μάχαιραν from the scabbard, Matt. 26. 51: spoken of persons, to draw away disciples from another to one's self, Acts 20. 30. Aor. 1 pass. in mid. sense, to withdraw one's self, depart, go away, with ἀπό, Luke 22. 41.

ἀποστασία, ας, ἡ (ἀφίστημι), apostasy, defection, Acts 21. 21.

ἀποστάσιον, ου, τό (ἀφίστημι), defection, desertion, as of a freedman from his patron, &c.; in N. T. divorce, repudiation, βιβλίον ἀποστασίου a bill of divorce, Matt. 19. 7: by meton. ἀποστάσιον bill of divorce, 5. 31.

ἀποστεγάζω, f. ἄσω, to remove the roof, unroof, trans. Mark 2. 4.

ἀποστέλλω, f. στέλῶ, aor. 1 ἀπέστειλα, perf. ἀπέσταλκα, pass. perf. ἀπέσταλμαι, aor. 2 ἀπεστάλην, to send away, send off, forth, out, trans. or absol. a) spoken of persons sent as agents, messengers, &c. Matt. 10. 5, al. sœp.: so of persons, i. e. prophets, teachers, angels, sent from God, 10. 40; in this sense the accus. of the person sent is often omitted, John 5. 33; so ἀποστείλας before an active verb, as Matt. 2. 16 ἀποστείλας ἀνείλε πάντας he sent out and slew, &c. In the sense of to expel, drive away, Mark 5. 10. b) metaph. spoken of things, to send forth, &c. i. e. to proclaim, bestow, e. g. τὸν λόγον Acts 10. 36; τὴν σωτηρίαν 28. 28; τὴν ἐπαγγελίαν the promise, i. e. the thing promised, the Comforter, Luke 24. 49: so of physical things, Acts 11. 30 ἀποστείλαντες sc. τὴν διακονίαν sending off the present; ἀποστέλλει τὸ δρέπανον he sends forth, i. e. thrusts in, the sickle, Mark 4. 29. c) in the sense of to dismiss, let go, Mark 8. 26; Luke 4. 19 ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει to let the oppressed go free.

ἀποστερέω, ᾠ, f. ἤσω, to deprive of, defraud of. a) spoken of persons, foll. by accus. 1 Cor. 6. 8; absol.

Mark 10. 19; with respect to conjugal intercourse, 1 Cor. 7. 5: mid. *to suffer one's self to be defrauded*, 6. 7. b) spoken of things, James 5. 4 ὁ μισθὸς ὁ ἀπεστερημένος, i. e. *wages held back by fraud*; foll. by gen. 1 Tim. 6. 5 τῶν ἀπεστερημένων τῆς ἀληθείας *defrauding themselves of the truth*, i. e. *being destitute of it*.

ἀποστολή, ἡς, ἡ (ἀποστέλλω), *a sending off or expedition*; in N. T. *the office of an apostle, apostleship*, Acts 1. 25.

ἀπόστολος, ου, ὁ (ἀποστέλλω), *one sent forth, a messenger, ambassador, apostle*, viz. a) genr. *a messenger*, John 13. 16. b) spoken of messengers or ambassadors sent from God, and joined with προφηται, Luke 11. 49; in this sense spoken of the Messiah, Heb. 3. 1. c) of the apostles of Christ, viz. (α) of the twelve apostles, Matt. 10. 2, al. sæp., called by Paul οἱ ὑπερλίαν ἀπόστολοι, 2 Cor. 12. 11. (β) in a wider sense, spoken of the helpers and companions of the twelve, 2 Cor. 8. 23.

ἀποστοματίζω, f. ἴσω (ἀπό, στόμα), *to repeat from the mouth or memory, to repeat to pupils, cause pupils to repeat by heart*; hence in N. T. *to prepare questions to be answered off-hand, to ensnare by questions*, trans. Luke 11. 53.

ἀποστρέφω, f. ψω, *to turn away from, turn aside, avert*, trans. foll. by ἀπό with genit. a) pr. τὴν ἀκοὴν ἀπὸ τῆς ἀληθείας *the ears from the truth*, 2 Tim. 4. 4: fig. Acts 3. 26; Luke 23. 14 ἀποστρέφοντα τὸν λαόν, i. e. ἀπὸ τοῦ Καίσαρος (v. 2), i. e. *exciting the people to rebellion against Cæsar*: in the sense of *to put away from, remove*, Rom. 11. 26. b) mid. ἀποστρέφομαι, *to turn one's self away from*, foll. by accus., i. e. *either to forsake, desert*, 2 Tim. 1. 15, or *to refuse, reject*, Matt. 5. 42. c) *to turn back*, i. e. *to return, restore*, Matt. 27. 3; spoken of a sword, *to put back, replace*, 26. 52.

ἀποστρυγέω, ὦ, f. ἴσω, lit. *to hate off*, i. e. *to avoid with hatred, abhor, detest*, trans. Rom. 12. 9.

ἀποσυνάγωγος, ου, ὁ, ἡ, adj. (ἀπό, συναγωγή), *excluded from the syna-*

gogue, i. e. *excommunicated*, John 9. 22.

ἀποτάσσω, f. ξω, *to arrange off*, i. e. *to assign to different places, to separate*; in N. T. mid. ἀποτάσσομαι, *to arrange one's self off, separate one's self from*, i. e. *to take leave of, bid farewell to*, with dat. a) pr. Luke 9. 61: in the sense of *to dismiss, send away*, Mark 6. 46, comp. ἀπολύω Matt. 14. 23. b) metaph. *to renounce, forsake*, Luke 14. 33.

ἀποτελέω, ὦ, f. ἔσω, *to finish off, perfect*; in N. T. pass. *to be perfected*, i. e. *to be grown up, be of full stature*, Jam. 1. 15.

ἀποτίθημι, f. ἀποθήσω, *to put off, lay aside*; in N. T. mid. ἀποτίθεμαι, *to put off from one's self, lay aside*, trans. τὰ ἱμάτια, Acts 7. 58: metaph. *to renounce, abjure*, Rom. 13. 12.

ἀποτινάσσω, f. ξω, *to shake off*, trans. Luke 9. 5; Acts 28. 5.

ἀποτίνω or τίω, f. ἴσω, *to pay off*, i. e. *to repay, make good*, Philem. 19.

ἀποτολμάω, ὦ, f. ἴσω, lit. *to dare off*, i. e. *to come out boldly*, Rom. 10. 20 ἀποτολμᾷ καὶ λέγει *comes out boldly and says*, or *boldly declares*.

ἀποτομία, as, ἡ (ἀποτέμνω), pr. *a cutting off*; metaph. *cutting severity, sharpness, rigour*, Rom. 11. 22.

ἀποτόμως, adv. (ἀποτέμνω), metaph. *sharply, severely*, 2 Cor. 13. 10.

ἀποτρέπω, f. ψω, *to turn away from, avert*; in N. T. mid. ἀποτρέπομαι, *to turn one's self away from*, i. e. *to avoid, shun*, trans. 2 Tim. 3. 5.

ἀπουσία, as, ἡ (ἄπειμι), *absence*, Phil. 2. 12.

ἀποφέρω, aor. 1 ἀπήνεγκα, aor. 2 ἀπήνεγκον, aor. 1 pass. ἀπηνέχθην, *to bear or carry away from one person or place to another*, trans. Mark 15. 1.

ἀποφεύγω, f. ξω, *to flee from, escape*, trans.; in N. T. metaph. 2 Pet. 2. 18; foll. by gen. 1. 4.

ἀποφθέγγομαι, f. ἐγξομαι, *to speak out, utter aloud, declare*, absol. Acts 2. 4; trans. 26. 25; foll. by dat. 2. 14.

ἀποφορτίζομαι, f. ἴσομαι (ἀπό, φόρτος), *to unlade, as a ship*, trans. Acts 21. 3.

ἀπόχρησις, εως, ἡ (ἀποχράομαι), *a*

using up, consumption by use, hence genr. use, Col. 2. 22 ἃ ἔστι πάντα εἰς φθορὰν τῇ ἀποχρήσει κατὰ τὰ ἐντάλματα ἀνθρώπων *all which* (i. e. the touching, tasting, handling), *if indulged in* (τῇ ἀποχρήσει *in the use*), *are causes of destruction, condemnation, according to these men*,—others take ἀπόχρησις to mean *abuse*, but this gives a weaker sense here.

ἀποχωρέω, ὦ, f. ἤσω, *to depart from, go away*, intrans. Matt. 7. 23.

ἀποχωρίζω, f. ἴσω, *to separate off*, i. e. *to designate, appoint*; in N. T. *to separate, disjoin*, pass., Rev. 6. 14 ὁ οὐρανὸς ἀπεχωρίσθη *the heavens* (i. e. the firmament) *were separated, rent*, and the parts rolled away as a scroll; Acts 15. 39.

ἀποψύχω, f. ξω, *to breathe out, expire*; in N. T. *to be faint at heart*, as from fear or terror, Luke 21. 26, comp. Matt. 28. 4.

Ἀππίος, ου, ὁ, Appius, i. e. Appius Claudius Cæsar, who built the Appian way from Rome to Brundisium; hence in N. T. Ἀππίου φόρον *Forum Appii*, a small town on the Appian way, Acts 28. 15.

ἀπρόσιτος, ου, ὁ, ἡ, adj. (α, πρόσειμι), *unapproached or unapproachable, inaccessible*, 1 Tim. 6. 16 φῶς ἀπρόσιτον, i. e. *excessive*.

ἀπρόσκοπος, ου, ὁ, ἡ, adj. (α, προσκόπτω), *not stumbling*, i. e. a) act. *not causing to stumble*, pr. spoken of a way, level, smooth; metaph. *giving no offence, not causing to sin*, 1 Cor. 10. 32. b) pass. *not stumbling*, i. e. metaph. *not falling into sin, pure*, Acts 24. 16.

ἀπροσωπολήπτως, adv. (α, προσωποληπτέω), *without respect of persons, impartially*, 1 Pet. 1. 17.

ἄπταιστος, ου, ὁ, ἡ, adj. (α, πταίω), *not stumbling*, pr. of a horse; in N. T. metaph. *without falling into sin, blameless*, = ἄμωμος, Jude 24.

ἄπτω, f. ψω, *to put one thing to another, to adjoin, apply*; hence in N. T. 1. spoken of fire as *applied to things, to set fire to, kindle, light*, trans. λύχνον, Luke 8. 16; τὸ πῦρ, 22. 55.

2. mid. depon. ἄπτομαι, *to apply one's self to*, i. e. *to touch*, with gen. a) genr. Matt. 8. 3, al. sæp. b) in

the Levitical sense (comp. Lev. 5. 2, 3), Col. 2. 21 μὴ ἅψη, μηδὲ γεύσῃ, μηδὲ θίγῃς, or perhaps here, by implication, in the sense *to eat*, which would make the climax stronger, viz. *eat not, taste not, touch not*; 2 Cor. 6. 17 ἀκαθάρτου μὴ ἅπτεσθαι *touch no unclean one*, i. e. *have no intercourse with the heathen*. c) fig. ἅπτεσθαι γυναικὸς *to touch a woman*, i. e. *to have carnal intercourse with her*, 1 Cor. 7. 1. d) by impl. *to harm, injure*, 1 John 5. 18.

Ἀπφία, as, ἡ, Apphia, pr. name of a woman, Philem. 2.

ἀπωθέω, ὦ, f. ἀπώσω, *to thrust away, cast off*; in N. T. mid. ἀπωθέομαι, aor. 1 ἀπώσάμην, *to thrust away from one's self, cast off, repulse*, trans., Acts 7. 27: in the sense of *to reject, refuse*, &c. 7. 39.

ἀπώλεια, as, ἡ (ἀπόλλυμι), *loss, destruction*, viz. a) spoken of things, waste, Matt. 26. 8. b) of persons, destruction, death, Acts 25. 16 χαρίζεσθαί τινα εἰς ἀπώλειαν *to deliver up any one to death*, i. e. *to be put to death*: spoken of the second death, perdition, i. e. eternal exclusion from the Messiah's kingdom, Matt. 7. 13, sæp.; 2 Pet. 2. 1 αἰρέσεις ἀπωλείας, i. e. *fatally destructive heresies*,—so in v. 2 by meton., where later eds. ἀσελγείαις; John 17. 12 ὁ υἱὸς τῆς ἀπωλείας *the son of perdition*, i. e., from the Heb., *one devoted to perdition*.

ἄρά, âs, ἡ, prayer, i. e. supplication; in N. T. imprecation, curse, Rom. 3. 14.

ἄρα or ἄρα, a particle illative and interrogative: as *illative* it stands in classical writers after other words in a clause, and is always written ἄρα; as *interrogative* it stands first in a clause, and in prose and the epic poets is written ἄρα,—in the other poets, if the first syllable be long, it is written ἄρα, if short, ἄρα. In N. T.

I. AS ILLATIVE, ἄρα, *therefore, then, now, consequently*, marking a transition to what naturally follows from the words preceding. a) pr. Rom. 7. 21 εὕρισκω ἄρα τὸν νόμον *I find therefore the law*: so ἐπεὶ ἄρα *since then, since in that case*, 1 Cor. 5. 10.

b) where it does not directly refer to any thing expressed, but still the idea 'according to nature or custom,' &c. lies at the basis, *then, now, indeed, perhaps*, often not to be expressed in English: so τίς ἄρα *who now? who then?* i. e. simply *who?* Matt. 18. 1; τί ἄρα *what then? what?* 19. 27; εἰ ἄρα *if perhaps*, Mark 11. 13; εἴπερ ἄρα *if indeed*, 1 Cor. 15. 15; Acts 21. 38 οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος *art not thou then that Egyptian?* μήτι ἄρα 2 Cor. 1. 17. c) contrary to classic usage, ἄρα is used in N. T. as illative at the *beginning* of a clause, and without interrogation, *therefore, consequently, &c.*, Luke 11. 48: when εἰ precedes, ἄρα in the ἁpodosis may be rendered *it follows that, &c.*, Matt. 12. 28, sæp.; in this use, ἄρα is sometimes strengthened by other particles, e. g. ἄρα οὖν *therefore then, so then, wherefore*, a favourite expression of Paul, Rom. 5. 18, sæp.; ἄρα γε *therefore then, so then, &c.* Matt. 7. 20; once after εἰ, as εἰ ἄρα γε *if perhaps, if haply*, Acts 17. 27.

II. as INTERROGATIVE, ἄρα at the beginning of a clause serves merely to denote a question, like the Lat. *num*, and cannot be expressed in English; it requires the answer to be negative, Luke 18. 8; strengthened by γέ, as ἀρά γε *num, whether indeed?* Acts 8. 30.

Ἀραβία, ας, ἡ, *Arabia*, the name of a large region including the desert and peninsula which lies between Syria and Palestine, the Arabian and Persian gulfs, and the Indian ocean or sea of Arabia, Gal. 1. 17, 4. 25.

Αραμ, indec. *Aram*, Heb. 'high,' pr. name of a man, Matt. 1. 3.

Ἀραψ, αβος, ὁ, *an Arabian*, Acts 2. 11.

ἀργέω, ὦ, f. ἥσω (ἀργός), *not to labour; in N. T. to be inactive, idle, i. e. metaph. to be still, to linger*, intrans. 2 Pet. 2. 3 τὸ κρίμα οὐκ ἀργεῖ *whose condemnation lingers not, i. e. will not be delayed.*

ἀργός, ἡ, ὅν (α, ἔργον), *not labouring, unemployed, inactive.* a) pr. Matt. 20. 3; with the idea of choice, *idle*, 1 Tim. 5. 13. b) by implication, *indolent, slothful, slow*, metaph. 2 Pet. 1. 8, *slothful* in Christian duty; Tit.

1. 12 γαστέρες ἀργαί *slow bellies, i. e. lazy gormandizers.* c) by impl. *vain, empty, without effect*, in the sense of *false, insincere*; e. g. πᾶν ῥῆμα ἀργόν, Matt. 12. 36, i. e. the language of a man who speaks one thing and means another, — others, *useless*, and then *wicked, injurious.*

ἀργύρεος οὐς, ἑα ἃ, εὐν οὖν (ἄργυρος), *silver, i. e. made of silver*, Acts 19. 24.

ἀργύριον, ου, τό (ἄργυρος), *silver.* a) pr. Acts 3. 6. b) meton. for *money* in general, Matt. 25. 18, sæp. c) meton. for *a silverling, a piece of silver*, i. e. a silver coin, the Jewish shekel, σίκλος, *siclus*, which, according to Josephus, was equivalent in value to four Attic drachmæ, i. e. about 2s. 7d., Matt. 26. 15.

ἀργυροκόπος, ου, ὁ (ἄργυρος, κόπτω), *a silversmith*, Acts 19. 24.

ἄργυρος, ου, ὁ (ἀργός white), *silver*, by meton. *silver-work*, e. g. images, plate, vessels, &c. Acts 17. 29; for *silver-money*, Matt. 10. 9.

Ἀρειος πάγος, ὁ, *Areopagus*, i. e. *Mars' hill, campus Martius*, a hill in Athens, where the court of the Areopagus sat, the supreme tribunal of justice, Acts 17. 19.

Ἀρεοπαγίτης, ου, ὁ, *an Areopagite, a judge of the court of the Areopagus*, Acts 17. 34.

ἀρέσκεια, ας, ἡ (ἀρέσκω), *desire of pleasing*, Col. 1. 10.

ἀρέσκω, f. ἀρέσω, aor. 1 ἤρεσα (ἄρω), *to please*, intrans. and with dat. a) in the sense of *to be pleasing, acceptable to*, Matt. 14. 6; Gal. 1. 10 ζητῶ ἀνθρώποις ἀρέσκειν; so τῷ Θεῷ, Rom. 8. 8: by Hebr., ἀρέσκω ἐνώπιόν τινος *to please in the sight of any one, i. e. to be acceptable to him*, Acts 6. 5. b) in the sense of *to seek to please or gratify, to accommodate one's self to*, Rom. 15. 2.

ἀρεστός, ἡ, ὅν (ἀρέσκω), *pleasing, acceptable, grateful*, foll. by dat. John 8. 29: by Hebr., τὰ ἀρεστὰ ἐνώπιον τοῦ Θεοῦ, 1 John 3. 22: hence ἀρεστόν ἐστι *it is good, placet*, Acts 6. 2; foll. by dat. of pers. *it is pleasing to, it gratifies*, 12. 3.

Ἀρέτας, α, ὁ, *Aretas*, a king of Arabia Petræa, 2 Cor. 11. 32.

ἀρετή, ἡς, ἡ, *virtue*, i. e. *good quality*, *excellence* of any kind, e. g. *manliness*, *valour*, *fortitude*, *moral excellence*; in N. T. spoken a) of the *divine efficiency*, *power*, &c. 2 Pet. 1. 3 διὰ δόξης καὶ ἀρετῆς, i. e. 'through a glorious display of his efficiency.' b) *meton. virtue*, i. e. *goodness of action*, *virtuous deeds*, Phil. 4. 8: spoken of God, *wondrous deeds*, as displays of the *divine power and goodness*, 1 Pet. 2. 9.

ἄρην, ὁ (obsol.), gen. ἀρνός for ἀρένος, *a lamb*, *metaph.* Luke 10. 3.

ἀριθμέω, ὦ, f. ἤσω (ἀριθμός), *to number*, *trans.* Rev. 7. 9; *pass.* Matt. 10. 30.

ἀριθμός, οὐ, ὁ, *number*, i. e. spoken of a *definite number*, John 6. 10 οἱ ἄνδρες τὸν ἀριθμὸν ὥσπερ πεντακισχίλιοι (for the *accus.* see Stuart's N. T. Gram. p. 158); Rev. 13. 17 τὸν ἀριθμὸν τοῦ ὀνόματος, i. e. the *number* which the *letters* of the *name* make out; ver. 18 ἀριθμὸς ἀνθρώπου ἐστὶ, i. e. a *number* which is made out by the *letters* of a *man's name*: spoken of an *indefinite number*, *a multitude*, Acts 6. 7.

Ἀριμαθαία, ας, ἡ, *Arimathea*, a *city* or *village* of *Palestine*, Matt. 27. 57.

Ἀρίσταρχος, ου, ὁ, *Aristarchus*, *pr. name* of a *man*, Acts 19. 29.

ἀριστάω, ὦ, f. ἤσω (ἄριστον), *to breakfast*, i. e. *to take any meal* before the *principal one* or *supper*, *intrans.* John 21. 12.

ἀριστερός, ὁ, ὄν, *left*, *lævus*, Matt. 6. 3 ἀριστερά i. e. *χείρ the left hand*; Luke 23. 33 ἐξ ἀριστερῶν i. e. *μερῶν*.

Ἀριστόβουλος, ου, ὁ, *Aristobulus*, *pr. name* of a *man*, Rom. 16. 10.

ἄριστον, ου, τό, *breakfast*, i. e. a *meal* which among the *Jews* corresponded sometimes to our *breakfast*, and sometimes to our *dinner*, Luke 11. 38.

ἀρκετός, ἡ, ὄν (ἀρκέω), *sufficient*, *enough*, Matt. 6. 34.

ἀρκέω, ὦ, f. ἤσω, *to hold back from*, *to ward off*, i. e. *danger* from any one; in N. T. by *impl. to be strong and able*, i. e. *to assist* any one; hence *to suffice*, *be enough*, *foll. by dat. of person*, Matt. 25. 9; *impers.* ἀρκεῖ τι *it is enough*, John 14. 8: *mid.* ἀρκέο-

μαι, *to suffice one's self with*, i. e. *to be satisfied*, *be content with*, *foll. by dat. of thing*, &c., Luke 3. 14; so with *prep.* ἐπὶ τούτοις, 3 John 10.

ἄρκος in later eds., or ἄρκτος, ου, ὁ, ἡ, *a bear*, Rev. 13. 2.

ἄρμα, ατος, τό (ἄρω), *a chariot*, Acts 8. 28; *war-chariots*, Rev. 9. 9.

Ἀρμαγεδδών or Ἀρμαγεδών, indec. *Armageddon*, Heb. 'mountain of Megiddo,' *pr. name* of a *place*, Rev. 16. 16. The name *Megiddo* occurs in O. T. as a *city* situated in the *great plain*, but pertaining to the *tribe* of *Manasseh*: it was remarkable as having been the *scene* of a *double slaughter*, Judg. 5. 19, 2 K. 23. 29; hence in Rev. it would seem to be put symbolically for *place of slaughter*.

ἀρμόζω, f. ὅσω (ἄρμός), *to adapt*, *fit*, *join together*, hence *to join in wedlock*, *marry*, i. e. *to another*; in N. T. *mid.* ἀρμόζομαι, *to marry to one's self*, *take as a wife*, *foll. by accus. and dat.*, fig. 2 Cor. 11. 2.

ἀρμός, οὐ, ὁ (ἄρω), *a joint*, Heb. 4. 12.

ἀρνέομαι, οὔμαι, f. ἤσομαι, *depon. to deny*, i. e. a) *to contradict*, *affirm not to be*, *opp. to ὁμολογεῖν*, *absol.* Luke 8. 45; spoken of *Peter's denying* himself to be *Christ's disciple*, Matt. 26. 70; *foll. by accus.*, Luke 22. 57 αὐτόν, namely Ἰησοῦν, i. e. *denying* that he had any *connexion* with him; Tit. 1. 16 ἀρν. τὸν Θεὸν τοῖς ἔργοις, i. e. *to deny* by *actions* that there is a *God*; 1 John 2. 22 ὁ ἀρνούμενος ὅτι and ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱὸν *denying* *God* to be the *father* of *Christ*, and *Christ* to be the *son* of *God*. b) *to refuse*, *foll. by infin.*, Heb. 11. 24. c) in the *sense* of *to renounce*, *reject*, *trans.*, e. g. *to reject* *Christ*, Matt. 10. 33: so τὴν πίστιν *to desert the Christian faith*, *to apostatise*, 1 Tim. 5. 8; spoken of *Christ* as *rejecting* men, Matt. 10. 33: fig. Luke 9. 23 ἀρν. ἑαυτόν (text. recept. ἀπαρν.) *to deny one's self*, i. e. *to disregard* one's *personal interests* and *enjoyments*; but 2 Tim. 2. 13 ἀρν. ἑαυτόν *to deny one's self*, i. e. *to renounce* one's *own character*, *be inconsistent* with one's *self*.

ἀρνίον, ου, τό (ἀρήν, gen. ἀρνός), *a lamb*, *agnellus*; in N. T. fig. of the

followers of Christ, John 21. 15; of Christ himself, Rev. 5. 6, et sæpiss. in Rev.

ἀρνός, see ἀρήν.

ἀροτριάω, ὦ, f. ἄσω (ἀροτρον), *to plough*, intrans. Luke 17. 7.

ἀροτρον, ου, τό (ἀρώ), *a plough*, Luke 9. 62.

ἀρπαγή, ἡς, ἡ (ἀρπάζω), *plundering, pillage*, i. e. the act of spoiling, Heb. 10. 34: metaph. of a disposition to plunder, *rapacity, ravening*, Matt. 23. 25,—others, *spoil, prey*.

ἀρπαγμός, οὔ, ὁ (ἀρπάζω), pr. = ἀρπαγή, *robbery, the act of rapine*; in N. T. fig. *object of rapine, something to be eagerly coveted*, Phil. 2. 6.

ἀρπάζω, f. ἄσω, aor. 1 pass. ἤρπασθην, but aor. 2 ἤρπάγην, *a later form, to seize upon, snatch away*, trans. a) spoken of beasts of prey, John 10. 12: metaph. *to seize with avidity*, Matt. 11. 12. b) spoken of what is snatched suddenly away, Jude 23 ἐκ τοῦ πυρὸς ἀρπάζοντες, comp. Amos 4. 11: in the sense of *to rob, plunder*, John 10. 28. c) *to carry away, hurry off*, i. e. by force and involuntarily, John 6. 15.

ἀρπαξ, αἶος, ὁ, ἡ, adj. (ἀρπάζω), *ravenous*, spoken of wild beasts, λύκοι ἀρπαγες, as the symbol of wicked men, Matt. 7. 15: metaph. *rapacious, extortionate, a robber*, Luke 18. 11.

ἀρράβων, ὦνος, ὁ (Heb.), *an earnest, a pledge*, sc. given to ratify a contract; in N. T. metaph. spoken of the privileges of Christians in this life, especially the gift of the Holy Spirit, as being *an earnest or pledge of future bliss*, 2 Cor. 1. 22.

ἀρράφος, ου, ὁ, ἡ, adj. (ἀ, ῥάπτω), *not sewed, having no seam*, John 19. 23.

ἀρρῆν, εἶος, ὁ, ἄρρην, τό, adj. (Att. for the old or Ion. ἀρσην), *male*, i. e. of the male sex, Rom. 1. 27.

ἀρρήτος, ου, ὁ, ἡ (ἀ, ῥητός), *unspeakable, secret, private*; in N. T. *unspeakable, ineffable*, 2 Cor. 12. 4.

ἀρρώστος, ου, ὁ, ἡ, adj. (ἀ, ῥώννυμι), *infirm, feeble*, Matt. 14. 14.

ἀρσενοκοίτης, ου, ὁ (ἀρσην, κοίτη), *a sodomite*, 1 Cor. 6. 9.

ἀρσην, εἶος, ὁ, ἄρσεν, τό, *male*, Matt. 19. 4.

Ἀρτεμᾶς, ᾱ, ὁ, *Artemas*, pr. name of a man, Tit. 3. 12.

Ἀρτεμις, ἰδος or ἰος, ἡ, *Artemis*, the Greek name of the goddess *Diana*.

ἀρτέμων, ονος, ὁ (ἀρτάω), *a top-sail*, Acts 27. 40; others, *a jib*.

ἄρτι, adv. (ἄρῳ), *now*, i. e. a) *just now, even now*, spoken of a time just elapsed, Matt. 9. 18. b) *now*, i. e. *at present, at this moment*, Matt. 3. 15 ἄφες ἄρτι *suffer it now*, i. e. for the present; John 13. 7 opp. to μετὰ ταῦτα, ver. 33 to ὕστερον; 1 Cor. 13. 12 ἄρτι . . . τότε: hence ἡ ἄρτι ὥρα *the present time*, 1 Cor. 4. 11; ἕως ἄρτι *until now*, i. e. up to the present moment, Matt. 11. 12.

ἀρτιγέννητος, ου, ὁ, ἡ, adj. (ἄρτι, γεννητός), *just born, new born*; metaph. those who have just embraced the Christian faith, 1 Pet. 2. 2.

ἄρτιος, ου, ὁ, ἡ, adj. (ἄρῳ, ἄρτι), *perfect, complete*, spoken of a religious teacher, 2 Tim. 3. 17.

ἄρτος, ου, ὁ, *bread*, viz. a) genr. *bread, a loaf*, Matt. 4. 3, al. sæp.: spoken of the shew-bread, 12. 4; of the bread used in the Lord's supper, 26. 26: metaph. ὁ ἄρτος ἐκ τοῦ οὐρανοῦ *heavenly bread*, i. e. that divine and spiritual aliment presented to the life and soul of Christians in the person of the Son of God, John 6. 31. b) from the Heb., *food*, i. e. any thing for the sustenance of the body, Matt. 6. 11, al.; ἄρτος τῶν τέκνων '*food destined for the children*,' 15. 26. So in the phrases φαγεῖν ἄρτον Mark 3. 20, and ἄρτον ἐσθίειν 7. 5, *to eat bread*, i. e. *to take food, take a meal, to eat generally*; John 13. 18 τρώγων μετ' ἐμοῦ ἄρτον *who eateth bread with me*, i. e. who is my familiar friend; hence ἄρτον φαγεῖν παρά τινος *to eat the bread of any one*, i. e. to be supported by him, 2 Thess. 3. 8; τὸν ἑαυτῶν ἄρτον ἐσθίειν *to eat one's own bread*, i. e. to support one's self, ver. 12.

ἀρτύω, f. ὕσω (ἄρῳ), *to prepare fitly, set in order*, trans. e. g. an army for battle; in N. T. and later writers *to prepare food, &c. by seasoning, to season*, Mark 9. 50, where it is spoken of restoring to salt its pungency: metaph. Col. 4. 6 λόγος ἡρτυμένος

ἄλατι *discourse seasoned with salt, i. e. appropriate, salutary.*

Ἀρφαξάδ, ὁ, indec. *Arphaxad*, a son of Shem, Luke 3. 36.

ἀρχάγγελος, ου, ὁ (ἄρχων, ἄγγελος), *an archangel*, Jude 9.

ἀρχαῖος, α, ον (ἀρχή), *ancient, old, of former days, of old time*, Matt. 5. 21, where Christ is speaking of Jewish traditions; Luke 9. 8, al.

Ἀρχέλαος, ου, ὁ, *Archelaus*, a son of Herod the Great; in N. T. he is said βασιλεύειν *to be king*, Matt. 2. 22, referring to the interval immediately after the death of Herod, when he assumed the title of king.

ἀρχή, ἡς, ἡ, *beginning*, viz. a) spoken of TIME, *the beginning, commencement*, Matt. 24. 8: hence ἀρχὴν λαβεῖν *to begin*, Heb. 2. 3; John 2. 11 τὴν ἀρχὴν τῶν σημείων, i. e. the first miracle; Heb. 3. 14 τὴν ἀρχὴν τῆς ὑποστάσεως, for τὴν ὑπόστασιν τὴν πρώτην, i. e. our first confidence, our faith as at the first; 5. 12 τὰ στοιχεῖα τῆς ἀρχῆς, i. e. τὰ στοιχεῖα τὰ πρῶτα, *first principles, elements*. With prepositions, &c. viz. (α) ἀπ' ἀρχῆς *from the beginning*, viz. (1) of all things, *from everlasting*, Matt. 19. 4; or more fully, ἀπ' ἀρχῆς κόσμου or κτίσεως 24. 21, Mark 10. 6: (2) of any particular thing, e. g. of the gospel-dispensation, *from the first*, Luke 1. 2; of life, Acts 26. 4. (β) ἐν ἀρχῇ *in the beginning*, i. e. of all things, of the world, John 1. 1, 2; of the gospel-dispensation, *at the first*, Acts 11. 15. (γ) ἐξ ἀρχῆς *from the beginning, from the first*, e. g. of Christ's ministry, John 6. 64. (δ) κατ' ἀρχάς *at the beginning*, i. e. of all things, of old, Heb. 1. 10. (ε) accus. τὴν ἀρχὴν, *adverbially, at the beginning, at first*; hence *from the very beginning of*, i. e. *throughout, wholly*, John 8. 25 τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν *wholly that which I also say unto you*,—others, *that which I said to you from the beginning*, but then it should be ὅτι καὶ τὴν ἀρχὴν λαλῶ ὑμῖν.

b) spoken (meton. of abstract for concrete) of PERSONS, &c. the first, *primus*, Col. 1. 18; ἀρχὴ καὶ τέλος *the beginning and the end*, i. e. *the first and the last*, Rev. 21. 6; 3. 14 ἡ ἀρχὴ τῆς κτίσεως, comp. Prov. 8.

22. c) spoken of PLACE, *the extremity, corner*, e. g. of a sheet, Acts 10. 11: metaph. of dignity, *the first place*, i. e. *power, dominion*, Luke 20. 20: in the sense of *princedom, pre-eminence, precedence*, Jude 6: by meton. of abstr. for concrete, *rulers, magistrates, princes, &c.* i. e. persons of influence and authority, e. g. civil rulers, Luke 12. 11; spoken of the princes or chiefs among angels, Eph. 1. 21, among demons, 6. 12; and genr. the powers of the other world, Rom. 8. 38.

ἀρχηγός, οὔ, ὁ (ἀρχή, ἄγω), *one who makes a beginning*, i. e. a) *the author, source, cause* of any thing, Acts 3. 15; Heb. 2. 10. b) *a leader, chief, prince, &c.*, Acts 5. 31.

ἀρχι-, an inseparable particle, from ἀρχή, prefixed to names of office or dignity, like our *arch-*, which is equivalent to and derived from it.

ἀρχιερατικός, ἡ, ὅν (ἀρχιερεύς), *belonging to the high-priest*, Acts 4. 6.

ἀρχιερεύς, έως, ὁ (ἀρχι-, ἱερεύς), *a high-priest, chief priest*; in N. T. a) *the high-priest* of the Jews, Mark 2. 26, al. b) *a chief priest*, as spoken of those at the head of the twenty-four classes of priests mentioned 1 Chr. 24: they were members of the sanhedrim, and indeed the expressions ἀρχιερεῖς καὶ γραμματεῖς Matt. 2. 4 and ἀρχιερεῖς καὶ Φαρισαῖοι John 7. 32 seem to be put for τὸ συνέδριον *the sanhedrim*; in some instances the word ἀρχιερεῖς appears to be used by itself in a general sense to denote the same council, John 12. 10, comp. 11. 47. c) in Heb. 2. 17, et pass. Christ is called ἀρχιερεύς, and compared with the high-priest of the Jews, as having offered up himself a sacrifice for sin.

ἀρχιποιμήν, ένος, ὁ (ἀρχι-, ποιμήν), *a chief shepherd*, metaph. of Christ, 1 Pet. 5. 4.

Ἀρχιππος, ου, ὁ, *Archippus*, pr. name of a man, Col. 4. 17.

ἀρχισυνάγωγος, ου, ὁ (ἀρχι-, συναγωγή), *a ruler or moderator of the synagogue* (= ὁ ἄρχων τῆς συναγωγῆς Luke 8. 41): there were several *elders* in each synagogue, whose duty it was to preserve order, and to select and invite persons to read or

speak in the assembly, comp. Acts 13. 15: the presiding elder was called ἀρχισυνάγωγος, though the name is sometimes applied to them all. Mark 5. 22, al.

ἀρχιτέκτων, ονος, ὁ (ἀρχι-, τέκτων), *an architect*, 1 Cor. 3. 10.

ἀρχιτελώνης, ου, ὁ (ἀρχι-, τελώνης), *a chief publican*, i. e. a chief collector of the taxes, Luke 19. 2.

ἀρχιτρίκλινος, ου, ὁ (ἀρχι-, τρίκλινος), *the master of a feast*, i. e. the person who had the direction, &c. of an entertainment, John 2. 8.

ἄρχω, f. ξω (ἀρχή), *to begin, be first* in any thing; in N. T. *to be first* in rank, dignity, &c. i. e. *to rule, reign*, with gen. Mark 10. 42: mid. ἄρχομαι, *to begin*, intrans. and foll. by an infin. expressed or implied. a) genr. Matt. 4. 17 ἤρξατο κηρύσσειν, *alibi sæp.*; Luke 3. 23 ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, where the gen. ἐτῶν may be governed by ἀνὴρ understood, or by ἀρχόμενος. By Heb., emphatic, and implying difficulty, &c. *to attempt, undertake, venture*, Mark 6. 7. b) part. ἀρξάμενος, with infin. and ἀπό foll. by gen., *beginning from*, expressing the *terminus a quo*, the point of departure in a narration, transaction, &c. Matt. 20. 8 ἀποδὸς αὐτοῖς ἀρξάμενος ἀπὸ τῶν ἐσχάτων *beginning from or at the last*; Luke 24. 47 ἀρξάμενον ἀπὸ Ἱερουσαλήμ (where the neut. is the case absol.): so the verb, 1 Pet. 4. 17.

ἄρχων, οντος, ὁ (ἄρχω), *one first in power or authority*; hence *a ruler, lord, prince, a chief person*; genr. Matt. 20. 25: spoken of the Messiah as King of kings, Rev. 1. 5; of Moses as a judge, Acts 7. 27, as the leader of Israel, ver. 35; of magistrates of any kind, e. g. the high-priest, 23. 5; of civil judges, 16. 19; of a ruler of the synagogue, Luke 8. 41; of persons of influence among the Pharisees and other sects at Jerusalem, who also were members of the sanhedrim, 14. 1; of the chief of the fallen angels, Satan, 11. 15.

ἄρωμα, ατος, τό (ἄρω), *an aromatic, spices*, John 19. 40.

Ἀσά, ὁ, indec. Asa, Heb. 'medicus,' a king of Judah, Matt. 1. 7.

ἀσάλευτος, ου, ὁ, ἡ, adj. (α, σαλεύω), *unshaken, immovable*, Acts 27. 41: metaph. *firm, enduring*, Heb. 12. 28.

ἄσβεστος, ου, ὁ, ἡ, adj. (α, σβέννυμι), *not extinguished*; in N. T. *unquenchable*, spoken of fire, i. e. *perpetual, eternal*, Matt. 3. 12.

ἀσέβεια, as, ἡ (ἀσεβής), *impiety, ungodliness*, in thought or action, Rom. 1. 18: so the gen. as adj. Jude 15.

ἀσεβέω, ὦ, f. ἦσω (ἀσεβής), *to be ungodly, live impiously*, Jude 15.

ἀσεβής, έος, ους, ὁ, ἡ, adj. (α, σέβομαι), *impious, ungodly, wicked*, 1 Tim. 1. 9; implying exposure to punishment, Rom. 4. 5.

ἀσέλγεια, as, ἡ (ἀσελγής), *excess, intemperance*, in any thing, e. g. a) in words, &c. *arrogance, insolence*, Mark 7. 22. b) in general conduct, *unbridled licentiousness*, 2 Pet. 2. 2 ταῖς ἀσελγείαις in later eds. for ταῖς ἀπωλείαις. c) *particularly wantonness, lasciviousness*, Rom. 13. 13: in a wider sense, *debauchery, dissoluteness* in general, Eph. 4. 19.

ἄσημος, ου, ὁ, ἡ, adj. (α, σῆμα), *without mark*; in N. T. metaph. *obscure, ignoble, mean*, Acts 21. 39.

Ἀσὴρ, ὁ, indec. Asher, Heb. 'blessed,' the eighth son of Jacob, Luke 2. 36.

ἀσθένεια, as, ἡ (ἀσθενής), *want of strength, infirmity, weakness*, viz. a) genr. Rom. 6. 19; 2 Cor. 11. 30 τὰ τῆς ἀσθενείας μου = τὴν ἀσθενειάν μου: spoken of the weakness and infirmity of human nature generally, 13. 4. b) spec. *infirmity*, e. g. of the body, *disease, sickness*, Matt. 8. 17; Luke 13. 11 πνεῦμα ἀσθενείας, i. e. an evil spirit causing disease. c) fig. of the mind, *feebleness, want of energy*, 1 Cor. 2. 3. d) by impl. *sorrow, affliction, distress*, producing depression and perplexity of mind, Rom. 8. 26.

ἀσθενέω, ὦ, f. ἦσω (ἀσθενής), *to want strength, be feeble*, viz. a) genr. Rom. 8. 3 ἐν ᾧ ἡσθένει in that it was weak, i. e. unable to restrain the carnal appetites: so *to be accounted weak*, 2 Cor. 13. 4. b) spec. *to be infirm* in body, *be sick, labour under disease*, Matt. 10. 8, sæpe. c) fig. of the mind, *to be feeble-minded, faint-*

hearted, timid, 2 Cor. 11. 21: by Hebr., to be weak-minded, i. e. to doubt, hesitate, vacillate, spoken of those whose minds are easily disturbed, Rom. 14. 2; ἀσθενεῖν τῇ πίστει to be weak, not settled, in the faith, 4. 19; or in opinion, 14. 1. d) by impl. to be afflicted, distressed, by want, oppression, calamity, &c. Acts 20. 35.

ἀσθένημα, ατος, τό (ἀσθενέω), infirmity; metaph. doubt, scruple, hesitation, Rom. 15. 1.

ἀσθενής, έος, ους, ό, ή, adj. (α, σθένος), without strength, weak, feeble, viz. a) genr. Matt. 26. 41 ή σὰρξ ἀσθενής έστι the flesh is weak, i. e. unequal to the task: including the idea of imperfection, Heb. 7. 18; so neut. as subst. 1 Cor. 1. 25 τὸ ἀσθενές τοῦ Θεοῦ, ver. 27 τὰ ἀσθενή τοῦ κόσμου, spoken of men. b) spec. infirm in body, sick, diseased, Matt. 25. 39. c) fig. of the mind, faint-hearted, timid, 2 Cor. 10. 10: implying a want of decision and firmness, weak-minded, i. e. doubting, hesitating, vacillating, either in opinion or faith, 1 Cor. 8. 7. d) by impl. afflicted, distressed, by oppression, calamity, &c. 1 Cor. 4. 10: in a moral sense, wretched, diseased, Rom. 5. 6 ὄντων ήμῶν ἀσθενῶν = ἁμαρτωλῶν ὄντων ήμῶν in v. 8.

Ἀσία, ας, ή, Asia, i. e. in N. T. Asia Minor, comprehending the provinces of Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Mysia, Bithynia, Paphlagonia, Cappadocia, Galatia, Lycaonia, and Pisidia. Acts 19. 26, sæp.

Ἀσιανός, ου, ό, ή, adj. Asiatic, i. e. belonging to Asia Minor, Acts 20. 4.

Ἀσιάρχης, ου, ό (Ἀσία, ἄρχω), an Asiarch, Acts 19. 31: in the eastern provinces of the Roman empire persons of wealth were annually appointed to preside over the public worship, and to exhibit games and theatrical amusements at their own expense in honour of the gods: they received their titles from the province to which they belonged. The Ἀσιάρχαι were ten in number; of whom one was the chief Asiarch, and always resided at Ephesus the capital.

ἀσιτία, ας, ή (α, σίτος), abstinence from food, fasting, Acts 27. 21.

ἄσιτος, ου, ό, ή, adj. (α, σίτος), not taking food, fasting, Acts 27. 33.

ἀσκέω, ῶ, f. ήσω, to work up with skill, to exercise, practise, as an art; hence in N. T., with the reflexive pron. implied, to exercise one's self in any thing, foll. by έν with dat., i. e. to endeavour, strive, Acts 24. 16.

ἀσκός, ου, ό, a bottle, i. e. of skin, for water, wine, &c., like the oriental bottles of the present day, Matt. 9. 17.

ἀσμένως, adv. (ἄσμενος), gladly, with joy, Acts 2. 41.

ἄσοφος, ου, ό, ή, adj. (α, σοφός), unwise, i. e. without true wisdom in Christ, Eph. 5. 15.

ἀσπάζομαι, f. άσομαι, depon. mid. (σπάω), pr. to draw to one's self, hence to embrace, salute; in N. T. spoken a) of those who meet or are present, &c. to salute, welcome, greet, Matt. 10. 12; including the idea of to visit, pay one's respects to, Acts 18. 22: so to salute with a kiss, έν φιλήματι, Rom. 16. 16: spoken of the salute given to a king, homage, accompanied with prostration, Mark 15. 18. b) of those who separate, to take leave of, bid adieu, Acts 20. 1. c) of salutations sent by letter, &c. Rom. 16. 3-23, sæpiss. d) by impl. to love, treat with affection, Matt. 5. 47. e) spoken of things, to welcome, embrace, i. e. to receive gladly, τὰς έπαγγελίας, Heb. 11. 13.

ἀσπασμός, ου, ό (ἀσπάζομαι), salutation, greeting, either oral or by letter, Matt. 23. 7, Col. 4. 18.

ἄσπιλος, ου, ό, ή, adj. (α, σπίλος), spotless, without blemish, spoken of a victim, and fig. of Christ, 1 Pet. 1. 19: metaph. unblemished, pure; spoken of doctrine, 1 Tim. 6. 14; of moral conduct, James 1. 27.

ἀσπίς, ίδος, ή, an asp, a species of venomous serpent, Rom. 3. 14.

ἄσπονδος, ου, ό, ή, adj. (α, σπονδή), without treaty, i. e. informal; in N. T. averse to any compact, i. e. implacable, Rom. 1. 31.

ἀσσάριον, ου, τό, assarion, Lat. as, a brass coin, equal to one-tenth of the denarius or δραχμή, i. e. to about

three farthings; used in N. T. to denote the most trifling value, like our *mite, farthing, &c.*, Matt. 10. 29.

ἄσπον, adv. (compar. of ἄγχι), *nearer, next*, i. e. *close to*, Acts 27. 13.

Ἀσσος, ου, ἡ, *Assos*, a maritime city of Mysia in Asia Minor, Acts 20. 13.

ἄστατέω, ὦ, f. ἥσω (ἄστατος, fr. α, ἴστημι), *to have no fixed residence, to wander without a home*, intrans., 1 Cor. 4. 11.

ἀστειός, ου, ὁ, ἡ, adj. (ἄστν), *urbane, polished*; in N. T. *elegant*, and spoken of external form, *fair, beautiful*, Heb. 11. 23; Acts 7. 20 ἀστειός τῷ Θεῷ, by Hebr., *exceedingly fair*.

ἀστήρ, έρος, ὁ, a *star*, spoken of fixed stars, planets, meteors, &c., Matt. 2. 2, al.; Jude 13 ἀστέρες πλανῆται *wandering stars, meteors*, i. e. false and impious teachers; to Jesus is attributed ὁ ἀστήρ ὁ πρωῒνός the *morning-star*, as the symbol of majesty and glory, Rev. 2. 28: fig. put as the symbol of angels, 1. 16; probably also as the symbolic designation of an angel, 8. 10.

ἀστήρικτος, ου, ὁ, ἡ, adj. (α, στηρίζω), *not established, unstable*, metaph. spoken of those who have no firm persuasion of divine truth, 2 Pet. 2. 14.

ἄστοργος, ου, ὁ, ἡ, adj. (α, στοργή), *without natural affection, inhuman*, Rom. 1. 31.

ἀστοχέω, ὦ, f. ἥσω (ἄστοχος, fr. α, στόχος), *to miss the mark*; fig. *to miss, err, swerve from*, with gen., 1 Tim. 1. 6; foll. by περί with accus. 6. 21.

ἀστραπή, ἡς, ἡ, *lightning*. a) Rev. 4. 5: put as the symbol of speed, celerity, Matt. 24. 27. b) by impl. *brightness, splendour*, Matt. 28. 3.

ἀστράπτω, f. ἄψω (ἀστραπή), *to lighten*, i. e. as lightning, Luke 17. 24: by impl. *to shine, be bright*, 24. 4.

ἄστρον, ου, τό, a *constellation*; in N. T. a *star* (= ἀστήρ), Luke 21. 25; Acts 7. 43 the *star-god*, i. e. an image of Saturn in the form of a star.

Ἀσύγκριτος, ου, ὁ, *Asyncritus*, name of a man, Rom. 16. 14.

ἀσύμφωνος, ου, ὁ, ἡ, adj. (α, σύμφωνος), *dissonant, harsh*; in N. T. fig. *discordant, disagreeing*, Acts 28. 25.

ἀσύνετος, ου, ὁ, ἡ, adj. (α, συνετός), *void of understanding, dull of comprehension, foolish*, Matt. 15. 16: from the Heb., with the accessory idea of *impiety*, i. e. *impious, ungodly*, as neglecting the true wisdom, and continuing in sin, heathenism, &c. Rom. 1. 21, 31.

ἀσύνθετος, ου, ὁ, ἡ (α, συντίθεμαι), *not compounded*; in N. T. *covenant-breaking, faithless, treacherous*, Rom. 1. 31.

ἀσφάλεια, ας, ἡ (ἀσφαλής), *firmness, fixedness, implying security*, as from falling, breaking, &c. a) pr. Acts 5. 23: fig. in the sense of *certainty*, Luke 1. 4. b) metaph. *safety, security*, i. e. from peril, &c. 1 Thess. 5. 13.

ἀσφαλής, έος, οὖς, ὁ, ἡ, adj. (α, σφάλλω), *not falling*, i. e. *firm, fixed, immoveable*. a) pr. ἄγκυρα, Heb. 6. 19: fig. τὸ ἀσφαλές in the sense of *certainty*, Acts 21. 34. b) metaph. *safe, secure*, i. e. *affording safety*, Phil. 3. 1.

ἀσφαλίζω, f. ἴσω (ἀσφαλής), and mid. depon. ἀσφαλίζομαι, f. ἴσομαι, *to make firm, fast*, trans. a) pr. Acts 16. 24. b) metaph. *to secure, make safe*, i. e. against enemies, &c. Matt. 27. 65: pass. ver. 64.

ἀσφαλῶς, adv., *firmly, without falling*; in N. T. a) *certainly, assuredly*, Acts 2. 36. b) *securely, safely*, i. e. against escape, rescue, &c. Mark 14. 44.

ἀσχημονέω, ὦ, f. ἥσω (ἀσχήμων), *to be deformed*; in N. T. fig. and intrans. a) *to behave unseemly, conduct one's self improperly*, 1 Cor. 13. 5. b) *to be disgraced, suffer reproach*, 1 Cor. 7. 36 εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον νομίζει *if any one thinks himself exposed to disgrace in respect to his daughter*, i. e. if he has fears of her being seduced.

ἀσχημοσύνη, ης, ἡ (ἀσχήμων), pr. *deformity*, metaph. *indecorum, indecency*, and by impl. *shameful lewdness*, Rom. 1. 27; by euphemism, *nakedness, pudenda*, Rev. 16. 15.

ἀσχήμων, ονος, ὁ, ἡ, adj. (α, σχῆμα), pr. *deformed*; in N. T. metaph. *indecent, unworthy*, 1 Cor. 12. 23.

ἄσωτία, ας, ἡ (ἄσωτος, fr. α, σῶζω),

dissoluteness, debauchery, revelry, Eph. 5. 18.

ἀσώτως, adv., *dissolutely, &c.* Luke 15. 13.

ἀτακτέω, ὦ, f. ἤσω (ἀτακτος), *to be disorderly*; in N. T. metaph. *to neglect one's duties*, 2 Thess. 3. 7.

ἀτακτος, ου, ὁ, ἡ, adj. (α, τάσσω), *disorderly, i. e. pr. not keeping the ranks, as of soldiers*; in N. T. metaph. *neglectful of duties, irregular, dissolute*, 1 Thess. 5. 14.

ἀτάκτως, adv., *disorderly, i. e. metaph. irregularly, dissolutely*; ἀτάκτως περιπατεῖν *to live a disorderly life*, 2 Thess. 3. 6.

ἄτεκνος, ου, ὁ, ἡ, adj. (α, τέκνον), *childless*, Luke 20. 28.

ἀτενίζω, f. ἴσω (ἀτενής, fr. α, τείνω), *to fix the eyes intently upon*; with εἰς and accus. Acts 1. 10; foll. by dat. without prep. Luke 4. 20.

ἄτερ, adv. *without, in the absence of*, with gen. and chiefly poetical, Luke 22. 6, 35.

ἀτιμάζω, f. ἄσω (ἄτιμος), *to dishonour, contemn, trans.* John 8. 49: in the sense of *to abuse, treat shamefully*, spoken of persons, Luke 20. 11; of things, τὸ σῶμα, Rom. 1. 24.

ἀτιμάω, see ἀτιμόω.

ἀτιμία, as, ἡ (ἄτιμος), *dishonour*. a) pr. 2 Cor. 6. 8; Rom. 1. 26 πάθη ἀτιμίας, i. e. *shameful passions*; *indecorum*, 1 Cor. 11. 14. b) in the sense of *vileness, meanness*, 1 Cor. 15. 43; so εἰς ἀτιμίαν *for a mean use*, Rom. 9. 21.

ἄτιμος, ου, ὁ, ἡ, adjec. (α, τιμή), *without honour, i. e. dishonoured, disgraced*; in N. T. a) *contemned, despised*, 1 Cor. 4. 10. b) *low, mean, of small estimation*, spoken of character, reputation, &c., Matt. 13. 57; of things, 1 Cor. 12. 23.

ἀτιμόω, ὦ, f. ὠσω (ἄτιμος), *to dishonour, affect with disgrace, trans.*; in N. T. *to abuse, treat shamefully*, Mark 12. 4.

ἀτμίς, ἴδος, ἡ, *a vapour, i. e. an exhalation*, James 4. 14; spoken of dense smoke, Acts 2. 19 ἀτμίς καπνοῦ *cloud of smoke*.

ἄτομος, ου, ὁ, ἡ, adj. (α, τομή), *uncut, not divisible, and by impl. very*

minute, as an atom; in N. T. spoken of time, ἐν ἀτόμῳ, sc. χρόνῳ, *in a moment, instantly*, 1 Cor. 15. 52.

ἄτοπος, ου, ὁ, ἡ, adj. (α, τόπος), *out of place, i. e. inept, absurd, unusual, strange*; in N. T. *improper, i. e. evil, wicked*; spoken of persons, 2 Thess. 3. 2; of conduct, Luke 23. 41: so *evil, in the sense of noxious, hurtful*, Acts 28. 6.

Ἀττάλεια, as, ἡ, *Attalia, a maritime city of Pamphylia*, Acts 14. 25.

αὐγάζω, f. ἄσω (αὐγή), *to shine upon, enlighten, metaph., with dat.* 2 Cor. 4. 4.

αὐγή, ἡς, ἡ, *light, brightness*, spoken of the light of day, the sun, &c., Acts 20. 11 ἄχρις αὐγῆς *till dawn*.

Αὔγουστος, ου, ὁ, *Augustus, a surname conferred by the senate on Octavianus, the first Roman emperor*, Luke 2. 1.

Αὐθάδης, εος, ους, ὁ, ἡ, adj. (αὐτός, ἡδομαι), *self-complacent*; by impl. *assuming, arrogant*, Tit. 1. 7.

αὐθαίρετος, ου, ὁ, ἡ, adj. (αὐτός, αἰρέομαι), *self-chosen, voluntary*; in N. T. *acting from choice, and as expressing an adverbial idea, of one's own accord, spontaneously*, 2 Cor. 8. 3, 17.

αὐθεντέω, ὦ, f. ἤσω (αὐθέντης for αὐτοέντης, fr. αὐτός and τὰ ἔντεα *armour, arms, i. e. a killer with one's own hand, either of others, or of one's self*; hence *perpetrator, author, and in later prose writers exercising authority, sovereign*); only in N. T. and later writers *to have authority over*, with gen. 1 Tim. 2. 12.

αὐλέω, ὦ, f. ἤσω (αὐλός), *to pipe, i. e. to play on the pipe, intrans.* Matt. 11. 17; Luke 7. 32.

αὐλή, ἡς, ἡ (ἄω), *a yard, court, i. e. any enclosed space in the open air, exposed to the weather*; spoken in N. T. a) of *a sheep-fold, into which flocks are driven at night*, John 10. 1. b) of *the court of an oriental house or edifice, i. e. the open court in the middle, round which the house is built, and which serves as a place of reception for company, &c.* Matt. 26. 58: spoken of the *exterior court before a dwelling or edifice*, Rev. 11. 2. c) by synecd. of a part for

the whole, a house, mansion, palace, Matt. 26. 3.

αὐλητής, οὐ, ὁ (αὐλέω), a piper, a minstrel, Matt. 9. 23.

αὐλίζομαι, f. ἴσομαι, depon. mid. (αὐλή), to pass the time in an αὐλή, pr. spoken of shepherds and their flocks at night; of an army, to encamp in the open air, to bivouac, hence genr. to remain, delay, in a place; in N. T. to pass the night, to lodge, intrans. Matt. 21. 17.

αὐλός, οὐ, ὁ (ᾄω, αὖω), a pipe, tibia, 1 Cor. 14. 7.

αὐξάνω, f. αὐξήσω, aor. 1 ηὐξησα, aor. 1 pass. ηὐξήθην (also αὔξω, Eph. 2. 21, Col. 2. 19), to increase, augment, trans. and intrans. a) trans. to give increase, cause to grow, enlarge, 1 Cor. 3. 6. b) intrans. αὐξάνω and αὔξω in later writers, and mid. αὐξάνομαι, f. ἥσομαι, aor. 1 pass. with middle signif. ηὐξήθην, to receive increase, grow, grow up. (α) mid. Matt. 13. 32: metaph. 2 Cor. 10. 15. (β) act. form, Matt. 6. 28, sæp.

αὔξησις, εως, ἡ (αὔξω), increase, enlargement, Eph. 4. 16; Col. 2. 19 αὔξει τὴν αὔξησιν τοῦ Θεοῦ, i. e. which God bestows; for the accus. see Stuart's N. T. Gram. p. 158.

αὔξω, see αὐξάνω.

αὔριον, adv. (αὔρα), to-morrow, Matt. 6. 30; Luke 13. 32, 33 σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ, or τῇ ἔχομένῃ, to-day and to-morrow, and the third day, i. e. for a time, a definite time; James 4. 13 to-morrow, i. e. at some future time: with the art. ἡ αὔριον, sc. ἡμέρα, the morrow, the next day, Matt. 6. 34.

αὐστηρός, ἄ, ὄν (ᾄω, αὖω), austere, spoken of flavour; in N. T. metaph. of disposition, &c. i. e. severe, harsh, Luke 19. 21.

αὐτάρκεια, as, ἡ (αὐτάρκης), self-sufficiency, in a good sense, i. e. sufficiency within one's self, viz. a) spoken of a mind satisfied with its lot, contentment, 1 Tim. 6. 6. b) spoken of the necessities of life, &c. competency, 2 Cor. 9. 8.

αὐτάρκης, εος, ους, ὁ, ἡ, adj. (αὐτός, ἀρκέω), sufficient in one's self, self-adequate; in N. T. satisfied with one's lot, contented, Phil. 4. 11.

αὐτοκατάκριτος, ου, ὁ, ἡ, adj. (αὐτός, κατακρίνω), self-condemned, Tit. 3. 11.

αὐτόματος, η, ον (αὐτός, μέμα), existing or acting of one's self, spontaneous, in an adverbial sense, Mark 4. 28.

αὐτόπτης, ου, ὁ (αὐτός, ὄπτω obsol.), self-beholding, i. e. an eye-witness, Luke 1. 2.

αὐτός, ἡ, ὁ, pron. self; in the oblique cases, him, her, it; with the art. the same.

I. SELF, in all the persons, myself, thyself, himself, &c. 1. joined with a noun or pronoun, as if in apposition, and put either after the noun, or before it and its article, viz. a) self, emphatic and apart from every thing not self; e. g. with proper names, Mark 12. 36 αὐτὸς Δαβὶδ David himself; John 4. 2 Ἰησοῦς αὐτός Jesus himself, i. e. in distinction from his disciples; 2 Cor. 10. 1 αὐτὸς ἐγὼ Παῦλος, Mark 6. 17 αὐτὸς ὁ Ἡρώδης, al. sæp.: with other nouns, Rom. 8. 26 αὐτὸ τὸ πνεῦμα, 1 Cor. 15. 28 αὐτὸς ὁ υἱός, Gal. 6. 13 οἱ περιτεμνόμενοι αὐτοί, Rev. 21. 3 αὐτὸς ὁ Θεός: with personal pronouns, as αὐτὸς ἐγὼ Luke 24. 39, καὶ γὰρ αὐτός Acts 10. 26, ὑμεῖς αὐτοί Mark 6. 31, αὐτοὶ ὑμεῖς John 3. 28: so with other pronouns, as αὐτοὶ οὗτοι Acts 24. 15, ὃς καὶ αὐτός Matt. 27. 57. b) with the sense even, implying comparison and distinction, 1 Cor. 11. 14 ἢ οὐδὲ αὐτὴ ἡ φύσις διδάσκει does not even nature herself teach? 2 Cor. 11. 14 αὐτὸς γὰρ ὁ Σατανᾶς for even Satan himself. c) as marking the strongest emphasis and prominence, the very, John 5. 36 αὐτὰ τὰ ἔργα ἃ ποιῶ μαρτυρεῖ the very works which I do, &c.; Heb. 9. 24. d) as marking the exclusion of all else, self alone, 2 Cor. 12. 13 αὐτὸς ἐγὼ I alone, i. e. exclusive of the other apostles; Rev. 19. 12 ὄνομα ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός except himself alone: with μόνος subjoined, John 6. 15. e) of one's self, of one's own accord, John 16. 27 αὐτὸς ὁ πατήρ φιλεῖ ὑμᾶς the Father himself of his own accord loveth you.

2. used alone, the personal pron. being omitted or implied; chiefly in

the nominative, for *I myself, he himself*, &c. with various degrees of emphasis; in the oblique cases only at the beginning of a construction.

a) genr. and often having καί: in the nom., Luke 6. 42 αὐτὸς οὐ βλέπων *thyself not seeing the beam*, al. sæp.; in the oblique cases, 24. 24 αὐτὸν δὲ οὐκ εἶδον, John 9. 21 αὐτὸν ἐρωτήσατε. b) by way of special emphasis, put for a person distinguished from all others, whom all know and venerate, &c.; so of Jesus, i. e. *He*, for *the Master, the Lord*, &c. Matt. 8. 24, sæp.; so of God, Heb. 13. 5: comp. the αὐτὸς ἔφα of the disciples of Pythagoras, *ipse dixit*, 'the master has said it.'

3. where several words intervene between the subject and verb, αὐτός is put emphatically, instead of repeating the subject itself, viz. a) in the sense of οὗτος or ἐκεῖνος, *this, that*, and often to be expressed in English by an emphatic *he, she, it, they*, &c. Matt. 1. 21 αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ for *HE* [and no other] *shall save his people*; 11. 14 αὐτός ἐστιν Ἡλίας *THIS is Elias*, al. sæp. b) with ordinals αὐτός implies *one's self with the others* included in the number, Rev. 17. 11 αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτά ἐστι *HE is the eighth*, i. e. he was with the seven and is of them.

II. PUT INSTEAD OF THE PERS. PRON. of the 3d person, *him, her, it, them*, &c., but only in the oblique cases, and not at the beginning of a construction. 1. as referring to a definite subject or antecedent expressed, viz. a) genr. and simply, Matt. 3. 16 καὶ ἰδοὺ ἀνέφχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδε τὸ πνεῦμα τοῦ Θεοῦ . . . ἐρχόμενον ἐπ' αὐτόν, al. sæpiss. In this use of αὐτόν, &c. some irregularities occur in N. T. viz. (α) as in Heb., a transition is made from the first person to the third, Luke 1. 45, comp. v. 44; or from the second to the third, Rev. 18. 24, comp. v. 22, 23. (β) sometimes αὐτόν or αὐτοῦ, &c. refers not to the nearest subject, but to a remote one, Mark 8. 22 παρακαλοῦσιν αὐτὸν [Ἰησοῦν], ἵνα αὐτοῦ [τυφλοῦ] ἁψῇται. So espec. Mark 9. 27, 28.

b) for the sake of distinctness, αὐ-

τόν, &c. is sometimes inserted after an antecedent by way of repetition, usually in the *same* case, Matt. 4. 16 τοῖς καθημένοις . . . φῶς ἀνέτειλεν αὐτοῖς, 5. 40 τῷ θέλοντι . . . ἄφες αὐτῷ, 25. 29 ἀπὸ τοῦ μὴ ἔχοντος ἀρθήσεται ἀπ' αὐτοῦ: but sometimes in a *different* case, 12. 36. This takes place especially after a *relative*, Mark 7. 25 γυνὴ ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, Acts 15. 17 ἐφ' οὓς . . . ἐπ' αὐτούς, Rev. 3. 8 θύραν ἣν οὐδεὶς δύναται κλεῖσαι αὐτήν, 7. 2 οἷς ἐδόθη αὐτοῖς. Of the same kind are those clauses commencing with a relative, where the writer abandons the construction, and proceeds with αὐτοῦ, &c., 2 Pet. 2. 3 οἷς τὸ κρίμα οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν for καὶ ὧν ἡ ἀπώλεια, Rev. 2. 18 καὶ οἱ πόδες αὐτοῦ for καὶ οὗ οἱ πόδες. Of a different kind are those constructions where αὐτόν, &c. is put after a relative epexegetically, Matt. 3. 12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, as in English *whose fan is in HIS hand*.

2. where no definite subject or antecedent is directly expressed, but αὐτόν, &c. stands in the *constructio ad sensum*. a) as referring to names of places, countries, &c., in which is likewise included the collective idea of their inhabitants, Matt. 4. 23 περιήγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, i. e. of the Galileans; 9. 35; Acts 8. 5 αὐτοῖς, i. e. the Samaritans; 20. 2. b) as referring to an abstract noun implied in a preceding concrete, and *vice versa*, John 8. 44 ψεύστης ἐστὶ καὶ ὁ πατήρ αὐτοῦ, i. e. τοῦ ψεύδους: *vice versa*, Rom. 2. 26 ἐὰν ἡ ἀκροβυστία . . . οὐχὶ ἡ ἀκρ. αὐτοῦ, i. e. of such an ἀκρόβυστος; Luke 5. 17 αὐτούς, i. e. τοὺς ἀσθενεῖς, comp. v. 15. c) as referring to an antecedent implied in a preceding verb, Acts 12. 21 ὁ Ἡρώδης ἐδημηγόρει πρὸς αὐτοὺς [τὸν δῆμον]: ὁ δὲ δῆμος ἐπεφώνει. 1 Pet. 3. 13, 14. d) where there is no grammatical reference whatever to the preceding context, but the antecedent is merely presupposed, Luke 1. 17 αὐτὸς προελεύσεται αὐτοῦ before HIM, i. e. the Messiah; so 1 John 2. 12, 2 John 6; comp. above in I. 2. b:

Luke 2. 22 καθαρισμοῦ αὐτῶν, i. e. of the mother and child; 23. 51 τῇ πράξει αὐτῶν, i. e. of the sanhedrim, τῶν βουλευτῶν, τῶν ἀρχιερέων, καὶ γραμματέων, see v. 50.

3. sometimes αὐτοῦ, &c. is found where we might expect the reflexive ἑαυτοῦ, αὐτοῦ, &c., Matt. 21. 45 οἱ Φαρισαῖοι ἐγνῶσαν ὅτι περὶ αὐτῶν λέγει, instead of περὶ αὐτῶν; John 1. 48 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν. In such cases the sentiment is expressed in the person of the *writer*, not in that of the subject.

4. sometimes, though not often, αὐτόν, &c. is omitted where it must be supplied in thought, Acts 13. 3 καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν [αὐτούς]; Mark 6. 5; 1 Cor. 10. 9; Eph. 5. 11; 2 Thess. 3. 15; 1 Tim. 6. 2.

III. WITH THE ARTICLE, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *the same*. a) genr. *the same, not different*, objectively, Mark 14. 39 τὸν αὐτὸν εἰπών, Luke 6. 38 τῷ αὐτῷ μέτρῳ, Rom. 9. 21 ἐκ τοῦ αὐτοῦ φυράματος, 10. 12 ὁ αὐτὸς κύριος πάντων. So τὸ αὐτό, τὰ αὐτά, *the same, the same things, like things*, Matt. 5. 46, Acts 15. 27: hence the following adverbial phrases; (α) τὸ αὐτό *the same, in the same manner, in like manner*, Matt. 27. 44. (β) ἐπὶ τὸ αὐτό, spoken of place or time; of place, *in the same place, in one place*, Acts 2. 1; of time, *at the same time, together*, 3. 1. (γ) κατὰ τὸ αὐτό *at the same time, together*, Acts 14. 1,—others, *in like manner*.

b) subjectively, *always the same*, i. e. *unchanging, immutable*, Heb. 1. 12 σὺ δὲ ὁ αὐτὸς εἶ, 13. 8 Ἰησοῦς Χρ. ὁ αὐτός. c) constr. with a dat., *the same with, the same as if*, 1 Cor. 11. 5 ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ. αὐτοῦ, adv. of place (pr. the gen. of τὸ αὐτό), *here, there, in this or that place*, = ἐπ' αὐτοῦ τοῦ τόπου, Matt. 26. 36, Acts 15. 34, 18. 19.

αὐτοῦ, ἡς, οὗ, Attic contr. for ἑαυτοῦ, ἡς, οὗ, pron. reflex. of 3d pers., *himself, herself, itself, &c.* Matt. 1. 21, al. sæp.

αὐτόφωρος, ου, ὁ, ἡ, adj. (αὐτός, φῶρ), pr. *taken in the very theft*, and genr. of any crime, *taken in the very*

act; hence in N. T. ἐπ' αὐτοφώρῳ, or ἐπαντοφώρῳ as an adv., *in the very act or offence*, e. g. adultery, John 8. 4.

αὐτόχειρ, ρος, ὁ, ἡ, adj. (αὐτός, χεῖρ), lit. *self-handed*, i. e. *doing any thing with one's own hands*, Acts 27. 19 αὐτόχειρες . . . ἐρρίψαμεν *with our own hands we threw overboard*.

αὐχμηρός, ὁ, ὄν (αὐχμός), *dirty, squalid*; in N. T. by impl. *murky, dark, dismal*, 2 Pet. 1. 19.

ἀφαιρέω, ὦ, f. ἤσω, f. 2 ἀφελῶ, aor. 2 ἀφείλον, aor. 2 mid. ἀφειλόμην (ἀπό, αἰρέω), *to take away, remove*, trans. a) genr. as τὸ ὄνειδος Luke 1. 25; so ἀφαιρεῖν τὴν ἁμαρτίαν *to take away sin*, i. e. the consequences of it, *to procure the forgiveness of sin*, Rom. 11. 27: construed with ἀπό τινος, *to take away from any one*, Rev. 22. 19 bis; middle, Luke 16. 3; passive, 10. 42: foll. by ἐκ τινος, Rev. 22. 19. b) in the place of *to cut off*, e. g. τὸ ὠτίον, τὸ οὖς, Matt. 26. 51, Luke 22. 50.

ἀφανής, ἑος, οὖς, ὁ, ἡ (α, φαίνω), *not apparent*, i. e. *unseen, hidden, concealed*, Heb. 4. 13.

ἀφανίζω, f. ἴσω (ἀφανής), *to cause to disappear, put out of sight*, trans., pass. *to disappear, be out of sight*; in N. T. a) pass. *to disappear, vanish*, e. g. ἀτμίς James 4. 14: metaph. *to expire with fear*, Acts 13. 41. b) by impl. *to destroy, consume*, Matt. 6. 19; comp. Luke 12. 33, where διαφθείρω. c) fig. *to deprive of a good appearance, to deform, disfigure*, e. g. τὰ πρόσωπα Matt. 6. 16, by neglect, &c. comp. v. 17.

ἀφανισμός, ου, ὁ (ἀφανίζω), *a disappearing, vanishing*, i. e. *destruction*; in N. T. fig. *abolition, abrogation*, i. e. of a covenant, Heb. 8. 13.

ἄφαντος, ου, ὁ, ἡ, adj. (α, πέφανται fr. φαίνομαι), *same as ἀφανής, not apparent, not seen*; hence ἄφαντος γενέσθαι *to disappear, vanish*, Luke 24. 31.

ἀφεδρών, ὦνος, ὁ (ἀπό, ἔδρα), *a privy*, Matt. 15. 17.

ἀφειδία, ας, ἡ (α, φείδομαι), *unsparingness*, i. e. *rigour, austerity*, Col. 2. 23.

ἀφελότης, τητος, ἡ (α, φελλεύς), *simplicity, sincerity*, Acts 2. 46.

ἄφεσις, εως, ἡ (ἀφίημι). 1. *dismissal*, i. e. *deliverance*, as from service, captivity, &c. Luke 4. 18 bis.

2. *remission*, i. e. *forgiveness*, *pardon*, of sins, absol. Mark 3. 29; foll. by τῶν ἁμαρτιῶν 1. 4, τῶν παραπτωμάτων Eph. 1. 7.

ἀφῆ, ἡς, ἡ (ἄπτω), a *ligature*, by which the different members of the body are connected, a *joint*, Eph. 4. 16; Col. 2. 19.

ἀφθαρσία, ας, ἡ (ἄφθατος), *incorruption*, *incapacity of decay*; hence spoken of the future bodies of the saints, *immortality*, 1 Cor. 15. 42; so of their future life and happiness, 2 Tim. 1. 10 ζῶν καὶ ἀφθαρσίαν, by hendiadys for ζῶν ἀφθατον. Spoken of things, &c. *perpetuity*, Eph. 6. 24.

ἀφθατος, ου, ὁ, ἡ, adj. (α, φθατός fr. φθείρω), *incorruptible*; spoken of persons, *immortal*, as God, Rom. 1. 23; the future bodies of the saints, 1 Cor. 15. 52; of things, *imperishable*, *enduring*, 9. 25.

ἀφθορία, ας, ἡ (ἄφθορος, fr. α, φθείρω), pr. *incorruption*, *incapacity of decay*; metaph. *incorruptness*, *integrity*, Tit. 2. 7 in some mss. for ἀδιαφθορία.

ἀφίημι (ἀπό, ἵημι), f. ἀφήσω, aor. 2 ἀφῆν, perf. ἀφείκα, aor. 1 ἀφῆκα, aor. 1 pass. ἀφέθην, f. 1 pass. ἀφεθήσομαι (anomalous forms: 2 sing. pres. ἀφεῖς from ἀφείω, Rev. 2. 20 in later eds.; imperf. ἤφιον from ἀφίω, Mark 1. 34; perf. pass. 3 pl. ἀφένται, Matt. 9. 2, from a form of the perf. act. ἀφείκα), to send forth or away, to let go from one's self, trans. a) pr. e. g. τοὺς ὄχλους to dismiss, Matt. 13. 36; spoken of a wife, to put away, 1 Cor. 7. 11: so Matt. 27. 50 ἀφῆκε τὸ πνεῦμα he gave up the ghost, i. e. expired; Mark 15. 37 ἀφείλ φωνὴν μεγάλην sending forth a loud cry. b) to let go from one's power, possession, &c., i. e. to let go free, let escape, Matt. 24. 40: fig. to let go from obligation towards one's self, to remit, e. g. a debt, offence, &c., foll. by dative of person, 18. 27; so of sins, to remit the penalty, i. e. to pardon, forgive, foll. by dat. of person, e. g. ὀφειλήματα 6. 12, ἁμαρτίας 9. 2, al., βλασφημίαν 12. 31, παραπτώ-

ματα 6. 14, ἁμαρτήματα Mark 3. 28, ἀνομίας Rom. 4. 7.

c) to let go from one's further notice, care, attendance, occupancy, &c. i. e. to leave, let alone, viz. (α) pr. to quit, forsake, abandon; spoken of persons, &c. Matt. 4. 11, al.; of things, &c. 4. 20 τὰ δίκτυα, 19. 27 τὰ πάντα, Mark 13. 34 τὴν οἰκίαν, John 4. 3 τὴν Ἰουδαίαν. So to leave, i. e. in any place or state, to let remain; Matt. 5. 24 ἄφες ἐκεῖ τὸ δῶρόν σου, John 8. 29 ἀφιέναι τινὰ μόνον: to leave to any one, i. e. to let him have or take, ἄφες αὐτῷ καὶ ἱμάτιον Matt. 5. 40; to leave behind, i. e. at death, 22. 25; to leave remaining, and pass. to be left, to remain, Heb. 2. 8, Matt. 23. 38, 24. 2 οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον. (β) metaph. to leave, in various senses, viz. to desert, quit, τὴν φυσικὴν χρῆσιν Rom. 1. 27; to omit, pass by, ἀφέντες τὸν τῆς ἀρχῆς λόγον Heb. 6. 1; to neglect, omit, τὰ βαρύτερα τοῦ νόμου Matt. 23. 23.

d) to let go, i. e. to let pass, permit, suffer, foll. by acc. with infin. expr. or impl., Matt. 8. 22, al.; Rev. 2. 20 ὅτι ἀφεῖς τὴν γυναῖκα with διδάσκειν: foll. by ἵνα with subjunct., in the manner of the later poets after verbs of command, &c. Mark 11. 16 οὐκ ἤφιεν ἵνα . . .: so the imperat. ἄφες, ἄφετε is followed by the subjunct. without ἵνα, e. g. ἄφες ἴδωμεν let us see, suffer us to see, Matt. 27. 49; ἄφες ἐκβάλω let me cast out, 7. 4. ἀφικνέομαι, οὔμαι, f. ἀφίξομαι, depon. (ἀπό, ἰκνέομαι), to come or go away, namely to a place, &c. i. e. to arrive at, reach; in N. T. metaph. spoken of a report, rumour, to come forth, spread abroad, Rom. 16. 19.

ἀφιλάγαθος, ου, ὁ, ἡ, adj. (α, φίλος, ἀγαθός), unfriendly, hostile, to goodness and good men, 2 Tim. 3. 3.

ἀφιλάργυρος, ου, ὁ, ἡ, adj. (α, φίλος, ἀργυρος), not covetous, liberal, generous, 1 Tim. 3. 3.

ἄφιξις, εως, ἡ (ἀφικνέομαι), arrival; in N. T. departure, Acts 20. 29.

ἀφίστημι, f. ἀποστήσω (ἀπό, ἵστημι), trans. and intrans.

I. TRANS. in the act. pres., imperf., fut., and aor. 1, to place away from, to separate, i. e. to remove, cause

to depart; in N. T. to lead away, seduce, as a people from their allegiance, Acts 5. 37 ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ he seduced many people to follow him.

II. INTRANS. in the act. perf., plur. perf., aor. 2, and in mid., to separate one's self, i. e. to depart. a) genr. to go away from, leave, with ἀπό foll. by gen. Acts 12. 10; in the sense of to forsake, desert, 15: 38; to withdraw from, avoid, 1 Tim. 6. 5. b) metaph. to desist from, refrain from, let alone, Acts 5. 38. c) to make defection from, revolt, apostatise, absol. Luke 8. 13; foll. by gen. 1 Tim. 4. 1; by ἀπό with gen. Heb. 3. 12.

ἀφνω, adv. (contr. from ἀφανῶς, fr. α, φαίνω), suddenly, unexpectedly, Acts 2. 2; 16. 26; 28. 6.

ἀφόβως, adv. (α, φόβος), without fear, boldly, Luke 1. 74.

ἀφομοιόω, ῶ, f. ὥσω (ἀπό, ὅμοιος), lit. to liken off, i. e. to make like, pass. Heb. 7. 3.

ἀφοράω, ῶ, f. ἀπόψομαι (ἀπό, ὁράω), to look away, i. e. towards a distant object; in N. T. metaph. to behold in one's mind, fix the mind on, Heb. 12. 2.

ἀφορίζω, f. ἴσω and Att. ἰῶ (ἀπό, ὀρίζω), to set off by bounds, limit off; in N. T. to set apart, separate, Matt. 13. 49; to set apart for any thing, to select, choose, foll. by εἰς τι Acts 13. 2; absol. Gal. 1. 15: in the sense of to excommunicate, Luke 6. 22.

ἀφορμή, ἥς, ἥ (ἀπό, ὁρμή), pr. that from which any thing proceeds, viz. means or apparatus, i. e. for accomplishing any thing; in N. T. occasion, opportunity, Rom. 7. 8.

ἀφρίζω, f. ἴσω (ἀφρός), to froth, foam, Mark 9. 18, 20.

ἀφρός, οὔ, ὁ, froth, foam, Luke 9. 39.

ἀφροσύνη, ἥς, ἥ (ἄφρων), want of wisdom, folly. a) genr. 2 Cor. 11. 1. b) from Heb., want of true wisdom, i. e. impiety, wickedness, Mark 7. 22.

ἄφρων, ονος, ὁ, ἥ, adj. (α, φρονέω), unwise, foolish. a) genr. Luke 11. 40. b) in the sense of uninstructed, unlearned, ignorant, i. e. of true religion, Rom. 2. 20.

ἀφυπνόω, ῶ, f. ὥσω (ἄφυπνος), pr. to cease to sleep, to awake from sleep; in N. T. and later writers, to sleep

away, i. e. to fall into a deep and prolonged sleep, Luke 8. 23, comp. Matt. 8. 24 where καθεύδω.

ἄφωνος, ου, ὁ, ἥ, adj. (α, φωνή), voiceless, i. e. a) dumb, not having the power of speech, e. g. beasts, 2 Pet. 2. 16; idols, 1 Cor. 12. 2. b) mute, silent, i. e. in patient suffering, Acts 8. 32. c) metaph. unexpressive, i. e. without expression, not having τὴν δύναμιν τῆς φωνῆς, 1 Cor. 14. 10.

Ἀχάζ, ὁ, indec. Ahaz, Heb. 'possessor,' a king of Judah, Matt. 1. 9.

Ἀχαΐα, ας, ἥ, Achaia, a region of Greece. Augustus divided Greece into two proconsular provinces, viz. Macedonia and Achaia; the former of which included Macedonia proper, with Illyricum, Epirus, and Thessaly; the other, all the country southward of the first division. In N. T. Ἀχαΐα is always employed in the latter acceptation.

Ἀχαϊκός, οὔ, ὁ, Achaicus, name of a man, 1 Cor. 16. 17, 25.

ἄχαριστος, ου, ὁ, ἥ, adj. (α, χαρίζομαι), unthankful, ungrateful, Luke 6. 35; 2 Tim. 3. 2.

Ἀχίμ, ὁ, indec. Achim, pr. name of a man, Matt. 1. 14.

ἄχειροποίητος, ου, ὁ, ἥ, adj. (α, χεῖρ, ποιέω), not made with hands, Mark 14. 58; 2 Cor. 5. 1.

ἄχλυσ, ὅς, ἥ, a thick mist, cloud, darkness; in N. T. spoken of the eyes, a mist, i. e. before the sight, Acts 13. 11.

ἄχρεῖος, α, ου (α, χρεῖα), pr. useless, unprofitable; in N. T. by implic. a) slothful, wicked, Matt. 25. 30, comp. v. 26. b) spoken in humility, humble, of little value, Luke 17. 10.

ἄχρειόω, ῶ, f. ὥσω (ἄχρεῖος), to render useless, mar, destroy; in N. T. pass. metaph. to become corrupt, depraved, Rom. 3. 12.

ἄχρηστος, ου, ὁ, ἥ, adj. (α, χρηστός), pr. useless, unprofitable; in N. T. metaph. and by impl. worse than useless, wicked, detrimental, Philem. 11, comp. v. 18.

ἄχρι, or ἄχρις sometimes before a vowel, pr. adv. of time (in N. T. also of place), marking duration, with the genitive, as a preposition, continuedly until, i. e. during, until,

usque ad; with verbs, as a conjunction, *so long as until*, i. e. *until*, followed in N. T. only by the subjunctive, implying uncertainty.

I. as a PREPOSITION, with the gen. a) with nouns (α) of time, as ἄχρι καιροῦ *during a season*, Luke 4. 13, sæp.; ἄχρι ἡμερῶν πέντε *during i. e. IN five days, or until, ON, the fifth day*, Acts 20. 6; of a point of time, ἄχρι θανάτου, 22. 4. (β) of place, Acts 11. 5 ἄχρις ἐμοῦ, 13. 6 ἄχρι Πάφου.

b) with a relative pronoun, either with a noun of time, as ἄχρι ἧς ἡμέρας *until the day when*, i. e. *until*, Acts 1. 2, or followed by οὗ, for ἄχρι χρόνου οὗ *until the time when*, i. e. *until*; so that ἄχρις οὗ has the nature of a conjunction, 7. 18 ἄχρις οὗ ἀνέστη *until another king arose*: with a verb in the present, ἄχρις οὗ signifies *so long as, while*, Heb. 3. 13. c) before particles, Rom. 1. 13 ἄχρι τοῦ δεῦρο, 8. 22 ἄχρι τοῦ νῦν.

II. as a CONJUNCTION, before verbs in the subjunct. Luke 21. 24. ἄχυρον, ου, τό, *chaff*; in N. T. *straw*, i. e. as broken up by treading out the grain, Matt. 3. 12.

ἄψευδής, έος, ό, ή, adj. (α, ψευδής), *incapable of falsehood*, Tit. 1. 2.

ἄψινθος, ου, ή, *wormwood*, as the emblem of poisonous bitterness, Rev. 8. 11, where, being the name of a star, it is masc.

ἄψυχος, ου, ό, ή, adj. (α, ψυχή), *inanimate, void of sense and life*, 1 Cor. 14. 7.

B.

Βάαλ, ό, indec. *Baal*, Heb. 'master,' pr. name of one of the gods of the Phœnicians and Babylonians.

Βαβυλών, ώνος, ή, *Babylon*, Heb. *Babel*, 'confusion,' the capital of Babylonia, and seat of the Assyrian and Chaldean empires; in N. T. a) pr. Matt. 1. 11. b) poetically and symbolically *Babylon* is put for the capital of heathenism, the chief seat of idolatry—probably pagan Rome, as being the successor of ancient Babylon in this respect, Rev. 14. 8.

βαθμός, ου, ό (βαίνω), *a step*, i. e. of a stair, door, &c.; in N. T. *a step of dignity, degree, standing*, 1 Tim. 3. 13.

βάθος, εος, ους, τό (βαθύς), *depth*. a) pr. Matt. 13. 5; Luke 5. 4 εἰς τὸ βάθος, i. e. τῆς θαλάσσης, *the deep, deep water, the sea*. b) metaph. (α) *greatness, abundance*, Rom. 11. 33 βάθος πλούτου, 2 Cor. 8. 2 ἡ κατὰ βάθος πτωχεία *deep, abject poverty*. (β) τὰ βάθη *depths, deep things*, i. e. *secret unrevealed purposes*, e. g. τοῦ Θεοῦ 1 Cor. 2. 10.

βαθύνω, f. νῶ (βαθύς), *to deepen*, Luke 6. 48 ἔσκαψε καὶ ἐβάθυνε = βαθείως ἔσκαψε *he dug deep, where, by Hebr., ἐβάθυνε stands adverbially*.

βαθύς, εἶα, ύ, *deep, profound*, e. g. τὸ φρέαρ John 4. 11: metaph. ὑπὲρ βαθεῖ Acts 20. 9; Luke 24. 1 ὄρθρου βαθείος, lit. *deep twilight*, i. e. *earliest dawn*, = λίαν πρῶτ Mark 16. 2. So τὰ βαθέα τοῦ Σατανᾶ *the deep things, secret purposes of Satan*, Rev. 2. 24.

βαῖον, ου, τό (βαῖς), plur. τὰ βαῖα, *branches of the palm-tree*, John 12. 13.

Βαλαάμ, ό, indec. *Balaam*, Heb., pr. name of a soothsayer; in N. T. put as the emblem of false and seducing teachers, 2 Pet. 2. 15.

Βαλάκ, ό, indec. *Balak*, Heb. 'vacant,' a king of the Moabites.

βαλάντιον, ου, τό, also βαλλάντιον, *a purse*, Luke 10. 4.

βάλλω, f. βαλῶ, perf. βέβληκα, aor. 2 ἔβαλον, perf. pass. βέβλημαι, aor. 1 pass. ἐβλήθην, f. 1 pass. βληθῆσθαι, *to throw, cast*, with a greater or less degree of force, as modified by the context; trans., foll. by dat. or prep. a) genr. κλῆρον *to cast lots*, i. e. *into the urn or vessel*, Matt. 27. 35, al.: spoken of a tree, *to cast its fruit*, Rev. 6. 13; so βάλλειν ἑαυτόν *to cast one's self*, John 21. 7, and with κάτω *to cast one's self down*, Matt. 4. 6; foll. by dat., *to cast to or before any one*, 15. 26; so 25. 27 βαλεῖν τὸ ἀργύριον τοῖς τραπεζίταις *to put out, place out, money with the brokers*. As construed with different prepositions and particles, the signification is variously modified, though the idea of *to throw* lies every where at bottom, viz. (α) foll. by ἀπό, *to throw from one, to cast away*, Matt. 5. 29. (β) by ἐκ, *to cast out of*, e. g. τοῦ στόματος *to vomit forth*, Rev. 12. 15. (γ) by ἔξω, *to cast out, i. e. to throw*

away, reject, Matt. 5. 13; fig. to *banish*, τὸν φόβον 1 John 4. 18. (δ) by εἰς with accus. of place whither, to *cast into*, e. g. εἰς πῦρ, &c., Matt. 3. 10, al. sæp.; εἰς τὴν θάλασσαν, 21. 21, spoken of nets, &c. to *cast into*, let down into the sea, 4. 18, al.; εἰς φυλακὴν to *cast into prison*, 18. 30, al.: spoken of contributions in money *cast into* a treasury, &c. Mark 12. 41; also to *deposit*, Matt. 27. 6: spoken of a sword, to *thrust into* the sheath, to *put up*, John 18. 11; of a sickle, Rev. 14. 19; so of the finger, hand, &c. to *thrust into*, *put into*, Mark 7. 33: spoken of liquids, as wine and water, where we can only translate by to *put into*, *pour into*, Matt. 9. 17: metaph. βάλλειν εἰς τὴν καρδίαν to *put into one's heart*, suggest to one's mind, John 13. 2. (ε) by ἔμπροσθεν or ἐνώπιόν τινος, to *cast before* any one, i. e. at his feet, Matt. 7. 6; Rev. 2. 14. (ζ) by ἐπὶ, to *cast upon*, e. g. τὸν σπόρον ἐπὶ τῆς γῆς to *sow, scatter seed*, Mark 4. 26; to *cast stones at* any one, John 8. 7 ἐπ' αὐτῇ, v. 59 ἐπ' αὐτόν. So βάλλειν τὴν εἰρήνην ἐπὶ τὴν γῆν to *send out peace upon the earth*, Matt. 10. 34; πῦρ Luke 12. 49; Rev. 2. 24 οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος, *cast upon*, i. e. *put upon, impose*: spoken of a sickle, to *thrust in*, 14. 16; of liquids, to *pour*, Matt. 26. 12.

b) pass. perf. and pluperf. βέβλημαι, to *be cast*, i. e. to *be laid, to lie*, i. q. κεῖμαι, Matt. 8. 6 βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, 9. 2 ἐπὶ κλίνης βεβλημένον, Luke 16. 20. So the act., Rev. 2. 22 βάλλω αὐτὴν εἰς κλίνην I *will cast her upon a bed*. c) foll. by accus. of pers. to *throw at* any one, Mark 14. 65 ῥαπίσμασιν αὐτὸν ἔβαλλον, lit. *they threw at him with blows*, i. e. they gave him blows,—where, however, Lachmann has ἔλαβον. d) intrans. or with ἑαυτόν implied, to *cast one's self*, i. e. to *rush forward*; spoken of a wind, to *blow*, Acts 27. 14.

βαπτίζω, f. ἴσω (βάπτω), a frequentative in form but not in fact, to *immerse, sink*, trans., e. g. spoken of ships, galleys, &c.; in N. T. 1. to *wash, cleanse by washing*, trans. mid. and aor. 1 pass. in middle sense, to *wash one's self, bathe, perform ablu-*

tion, Mark 7. 4 εἰς μὴ βαπτίσωνται, comp. v. 3 νίψωνται; Luke 11. 38.

2. to *baptise, administer the rite of baptism*, either that of John or of Christ, pass. and mid., to *be baptised* or to *cause one's self to be baptised*, i. e. genr. to *receive baptism*: in the primitive churches (where, according to oriental habits, bathing was to them what washing is to us,) the rite appears to have been ordinarily, though not necessarily, performed by immersion. Spoken a) pr. and (α) simply, Matt. 3. 6, sæp.: with an accus. of the cognate noun, Acts 19. 4 Ἰωάννης ἐβάπτισε βάπτισμα μετανοίας John *baptised* [with] a *baptism of repentance*, i. e. by which those who received it acknowledged their obligation to repent: in Luke's writings with a dative of the instrument or material employed, i. e. ὕδατι WITH *water*, 3. 16, Acts 1. 5; elsewhere with ἐν ὕδατι IN *water*, Matt. 3. 11, Mark 1. 8, John 1. 26: so with εἰς τὸν Ἰορδάνην *baptised into the Jordan*, Mark 1. 9. (β) with adjuncts marking the object and effect of the rite of baptism; chiefly εἰς with accus., to *baptise or be baptised INTO* any thing, i. e. into its belief, profession, observance, Matt. 3. 11 εἰς μετάνοιαν, Acts 2. 38 εἰς ἄφεσιν ἁμαρτιῶν, 19. 3 εἰς τὸ Ἰωάννου βάπτισμα i. e. the repentance into which John baptised; 1 Cor. 12. 13 εἰς ἓν σῶμα, i. e. that we may become one body; Rom. 6. 3 εἰς θάνατον. So with εἰς foll. by accus. of person, to *baptise or to be baptised INTO*, i. e. a profession of faith in any one and sincere obedience to him, Rom. 6. 3 εἰς Χριστόν, 1 Cor. 10. 2 εἰς τὸν Μωϋσῆν, Matt. 28. 19 εἰς τὸ ὄνομα τινος into the name of any one; so also, in the same sense, ἐπὶ τῷ ὀνόματι Ἰησοῦ Acts 2. 38, and ἐν τῷ ὀνόματι τοῦ κυρίου 10. 48: with ὑπέρ, 1 Cor. 15. 29 οἱ βαπτίζόμενοι ὑπὲρ τῶν νεκρῶν *baptised on account of the dead*, i. e. baptised into a belief of the resurrection of the dead.

b) metaph. and (α) in direct allusion to the sacred rite, βαπτίζειν ἐν πνεύματι ἁγίῳ καὶ πυρί to *baptise in the Holy Ghost and in fire*, i. e. to overwhelm, richly furnish, with all spiritual gifts, &c. Matt. 3. 11;

so with ἐν πνεύματι ἁγίῳ alone, Mark 1. 8. (β) genr., but still in allusion to the rite, *to baptise with calamities*, i. e. *to overwhelm with sufferings*, Mark 10. 38 τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι *to receive the baptism with which I must be baptised*, i. e. *can ye endure to be overwhelmed with sufferings like those which I must endure?*

βάπτισμα, ατος, τό (βαπτίζω), pr. *something immersed*; in N. T. baptism, spoken of the rite, viz. of John's baptism, Matt. 3. 7; of the baptism instituted by Jesus, Rom. 6. 4: metaph. *baptism into calamity*, i. e. *afflictions with which one is oppressed or overwhelmed*, Matt. 20. 22.

βαπτισμός, οὔ, ὁ (βαπτίζω). 1. *washing, ablution*, i. e. of vessels, &c., Mark 7. 4, 8.

2. *baptism*, i. e. the Christian rite, Heb. 6. 2.

βαπτιστής, οὔ, ὁ (βαπτίζω), a *baptiser*, i. e. *the Baptist*, as a cognomen of John the Baptist, Matt. 3. 1, sæp.

βάπτω, f. ψω, *to dip in, immerse*, trans. a) pr. with case, εἰς foll. by accus. John 13. 26 βάψας τὸ ψωμίον i. e. *εἰς τὸ τρυβλίον*, comp. Mark 14. 20; so trans. and with gen. of the thing touched, Luke 16. 24 ἵνα βάπτῃ τὸ ἄκρον τοῦ δακτυλίου ὕδατος, i. e., by impl., *in a small portion of water, which is then put in the gen.* b) by impl. *to tinge, dye*, with dat. of means, Rev. 19. 13.

Βαραββᾶς, ᾱ, ὁ, Barabbas, pr. name of a robber, Matt. 27. 16.

Βαράκ, ὁ, indec. Barak, Heb. 'lightning,' pr. name of a man, Heb. 11. 32.

Βαραχίας, ου, ὁ, Barachias, pr. name of a man, Matt. 23. 35.

βάρβαρος, ου, ὁ, a *barbarian*, i. e. in ancient usage simply *a foreigner*, viz. a) *one who uses a different language*, 1 Cor. 14. 11. b) *one who does not speak Greek, one not a Greek*, Acts 28. 2, where the inhabitants of Melita are so called as speaking a dialect of the Phœnician language; Rom. 1. 14 Ἑλληνσί τε καὶ βαρβάροις *to the Greeks and to those not Greeks*.

βαρέω, ὦ, f. ἦσω (βάρος), in N. T. only pass. βαρέομαι, οὔμαι, aor. 1 ἐβαρήθην, perf. part. βεβαρημένος, *to*

be heavy, weighed down, oppressed; metaph., βεβαρημένοι ὕπνῳ Luke 9. 32, and with ὕπνῳ implied Matt. 26. 43; Luke 21. 34 μήποτε βαρηθῶσιν αἱ καρδίαι ὑμῶν ἐν κραιπάλῃ, 'lest ye be oppressed through surfeiting,' &c. i. e. *become dull, heavy, stupid*. So *to be oppressed, borne down*, as by evils, calamities, &c. 2 Cor. 1. 8. In the sense of *to be burdened*, i. e. by expense, 1 Tim. 5. 16 μὴ βαρεῖσθω ἡ ἐκκλησία.

βαρέως, adv. (βαρύς), pr. *heavily*, metaph. *with difficulty*; τοῖς ὡς βαρέως ἤκουσαν, 'to hear with difficulty, be dull of hearing,' Matt. 13. 15, Acts 28. 27.

Βαρθολομαῖος, ου, ὁ, Bartholomew, Heb. 'son of Tolmai,' the patronymic appellation of one of the twelve, whose proper name seems to have been Nathanael, see John 1. 46, 21. 2.

Βαριησοῦς, οὔ, ὁ, Bar-jesus, Heb., the name of a magician, Acts 13. 6.

Βαριωνᾶς, ᾱ, ὁ, Bar-jonas, Heb., patronymic appellation of the apostle Peter, Matt. 16. 17.

Βαρνάβας, α, ὁ, Barnabas, Heb., surname of Joses, a Levite, who became the chief associate of Paul in his labours, Acts 4. 36, al. sæp.

βάρος, εος, ους, τό, *weight*; in N. T. only metaph. a) *weight*, i. e. in reference to its pressure, *burden, load*, Matt. 20. 12 βαστάζειν τὸ βάρος τῆς ἡμέρας *the burden*, i. e. *the heavy labour, of the day*: spoken of precepts of which the observance is burdensome, Acts 15. 28; of sinful conduct and its consequences, *trouble, sorrow*, &c. Gal. 6. 2: in a pecuniary sense, 1 Thess. 2. 6 ἐν βάρει εἶναι *to be burdensome*, comp. v. 9,—others, *honour, authority*. b) *weight*, in reference to its cause, i. e. *greatness, abundance, fulness, opulence*, 2 Cor. 4. 17 αἰώνιον βάρος δόξης for βάρος αἰωνίου δόξης, *a weight, fulness, of eternal glory*.

Βαρσαβᾶς, ᾱ, ὁ, Barsabas, surname of two men in N. T.

Βαρτιμαῖος, ου, ὁ, Bartimæus, Heb., pr. name of a blind man, Mark 10. 46.

βαρύνω, f. νῶ (βαρύς), in N. T. only aor. 1 pass. ἐβαρύνθην, *to be heavy*, Luke 21. 34 in text. rec., where later eds. βαρέω.

βαρύς, εἶα, ὁ (βάρος), *heavy*, viz. a) pr. Matt. 23. 4 φορτία βαρέα *heavy burdens*, spoken metaph. of burdensome precepts. b) fig. *weighty*, i. e. *important*, Matt. 23. 23; Acts 25. 7 βαρέα αἰτιώματα, i. e. not trivial, severe: spoken of an epistle, *weighty*, i. e. not to be made light of, *stern*, *severe*, 2 Cor. 10. 10. c) metaph. *grievous*, i. e. *oppressive*, *hard to be borne*, e. g. precepts, 1 John 5. 3: in the sense of *afflictive*, *violent*, as λύκοι βαρεῖς *fierce wolves*, Acts 20. 29.

βαρύτιμος, ου, ὁ, ἡ, adj. (βαρύς, τιμή), of *great price*, *precious*, Matt. 26. 7.

βασανίζω, f. ἴσω (βάσανος), pr. *to apply a touchstone*, metaph. *to examine*, *scrutinise*, either by words or torture; hence in N. T. *to torture*, i. e. *to torment*, *afflict with pain*, &c. trans. a) spoken of disease, Matt. 8. 6; of the pains of parturition, Rev. 12. 2; of punishment, Matt. 8. 29, al. b) fig. *to vex*, *harass*, 2 Pet. 2. 8; so physically, with toil, Mark 6. 48; spoken of a vessel tossed by the waves, Matt. 14. 24.

βασανισμός, ου, ὁ (βασανίζω), pr. *examination*, i. e. by a touchstone or torture; in N. T. *torture*, *torment*, Rev. 14. 11 καπνὸς βασανισμοῦ, i. e. 'the smoke of the fire in which they are tormented.'

βασανιστής, ου, ὁ (βασανίζω), pr. *one who applies the torture*; in N. T. *a gaoler*, Matt. 18. 34.

βάσανος, ου, ἡ, pr. *a touchstone*, the ancient *lapis Lydius*, for trying metals, &c., hence *examination*, *trial*, *torture*; in N. T. *torment*, *pain*, e. g. from disease, Matt. 4. 24; so of punishment, Luke 16. 23.

βασιλεία, as, ἡ (βασιλεύς), *kingdom*, viz. a) *dominion*, *reign*, i. e. the exercise of kingly power, Luke 1. 33: so, by meton. of abstr. for concrete, *kings*, Rev. 1. 6 in later eds. where text. rec. has βασιλεῖς, comp. σωτήριον for σωτήρ Luke 2. 30. b) *dominion*, *realm*, i. e. a people and territory under kingly rule, Matt. 4. 8, sæp. c) in the phrases ἡ βασιλεία τοῦ Θεοῦ Matt. 6. 33, τοῦ Χριστοῦ 13. 41, τοῦ Χριστοῦ καὶ Θεοῦ Eph. 5. 5, τοῦ Δαβὶδ (as the ancestor and type of the Messiah) Mark 11. 10, τῶν

οὐρανῶν Matt. 3. 2 (for which 2 Tim. 4. 18 βασιλεία ἐπουράνιος), and absol. ἡ βασιλεία 8. 12,—all synonymous expressions, signifying *the divine spiritual kingdom*, *the glorious reign of the Messiah*; and so the devout Jews of our Saviour's time appear to have understood the O. T. prophecies concerning Messiah's kingdom: but their countrymen at large gave to these prophecies a *temporal* meaning, and expected a Messiah who, as king of their nation, should restore the ancient religion and worship, reform the corrupt morals of the people, make expiation for their sins, free them from the yoke of foreign dominion, and at length reign over the whole earth in peace and glory. Hence in N. T. spoken (α) in the *Jewish temporal* sense, by Jews, and by the apostles before the day of Pentecost, Luke 17. 20 init., Acts 1. 6. (β) in the *Christian* sense, as announced by John, where perhaps something of the Jewish view was intermingled, Matt. 3. 2, comp. Luke 23. 51; as announced by Jesus and others, Matt. 4. 17, Acts 28. 31, al. In the *internal* and *spiritual* sense, Rom. 14. 17, al.; in the *external* sense, i. e. as embodied in the visible church, and the universal spread of the gospel, Matt. 6. 10, al.; or as perfected in the future world, 13. 43, al., in which view it denotes especially *the bliss of heaven*, = *eternal life*, 8. 11, al. Spoken generally, 5. 19; 8. 12 υἱοὶ τῆς βασιλείας *sons of the kingdom*, i. e. the Jews, who thought the Messiah's reign was destined only for *them*; but υἱοὶ τῆς βασιλείας 13. 38 are the *true* citizens of the kingdom of God, so al. sæp.: spoken also genr. of the privileges and rewards of the divine kingdom both here and hereafter, 5. 3, sæp.

βασίλειος, ου, ὁ, ἡ, adj. (βασιλεύς), *royal*, *regal*. a) pr. 1 Pet. 2. 9 βασίλειον ἱεράτευμα *a royal priesthood*, consecrated to God as kings and priests, i. e. in a distinguished manner. b) as a *subst.* τὸ βασίλειον and τὰ βασίλεια (suppl. δῶμα or δώματα), *a royal mansion*, *palace*, Luke 7. 25.

βασιλεύς, ἑως, ὁ, *a king*, i. e. one who exercises royal authority and sovereignty. a) pr. and genr. of David,

Matt. 1. 6; of Pharaoh, Acts 7. 10; of the Roman emperor, John 19. 15; of the ancient Jewish kings, Luke 10. 24: so also Jesus, as the Messiah, is often called King, Matt. 25. 34; King of the Jews, 2. 2; King of Israel, John 1. 50, sæp. Spoken of God, 1 Tim. 1. 17; Rev. 17. 14 βασιλεὺς βασιλέων *King of kings*, by way of emphasis; Matt. 5. 35 πόλις τοῦ μεγάλου βασιλέως, i. e. of God, viz. Jerusalem, as the seat of his worship. b) in a more general and lower sense, as a title of distinguished honour, *viceroy, prince, leader, chief*, &c.; thus Herod the Great and his successors had the title of king, but were dependent for the name and power on the Romans, Matt. 2. 1; but Herod Antipas was in fact only a tetrarch, Matt. 14. 1, though he is called βασιλεὺς ver. 9; so Aretas, king of Arabia Petræa, 2 Cor. 11. 32; also when joined with ἡγεμόνες, Matt. 10. 18: genr. 17. 25: fig. spoken of Christians, as about to reign with the Messiah over the nations, Rev. 5. 10.

βασιλεύω, f. εὐσω (βασιλεὺς), *to be king, to reign*, intrans. a) genr., and with prep. ἐπὶ foll. by gen. of country or accus. of person, *to reign over*, &c. Luke 19. 14; 1 Tim. 6. 15 ὁ βασιλεύων *a king*: spoken of Archelaus, who for a time had the title of king, Matt. 2. 22; of the Messiah, Luke 1. 33. b) absol. *to reign*, i. e. *to possess and exercise dominion*, spoken of God, as vindicating to himself his regal power, Rev. 11. 17; fig. of Christians, who are to reign with Christ, i. e. enjoy the high privileges, honours, and felicity of the Messiah's kingdom, Rom. 5. 17; of Christians on earth, *to enjoy the honour and prosperity of kings*, 1 Cor. 4. 8: metaph. *to have dominion over, prevail, be predominant*, e. g. of death, Rom. 5. 14; of sin and grace, v. 21.

βασιλικός, ἡ, ὄν (βασιλεὺς), adj. *kingly, royal*, i. e. a) pr. *belonging to a king*, e. g. a territory, Acts 12. 20; a robe, v. 21. b) fig. *noble, excellent, pre-eminent*, Jam. 2. 8 νόμος βασιλικός.

Βασίλισσα, ης, ἡ (βασιλεὺς), *a queen*, Matt. 12. 42.

βάσις, εως, ἡ (βαίνω), *a step, pace, a foot, base*, on which any thing stands; in N. T. *the foot*, Acts 3. 7.

βασκαίνω, f. ανῶ (βάσκω or βάζω), aor. 1 ἐβάσκανα, *to prate*, sc. about any one, *to slander*; in N. T. *to prate to any one*, i. e. *to mislead by pretences*, as if by magic arts, *to fascinate, bewitch*, Gal. 3. 1.

βαστάζω, f. άσω (βάσις), pr. *to raise upon a basis, support*; in ordinary usage and in N. T. *to take up and hold, to bear*, trans. viz. a) *to take up and hold*, i. e. in the hands, &c. John 10. 31; *to take up and bear*, Acts 21. 35; *to take up and bear AWAY*, i. e. *to take away*, John 20. 15: fig. *to take upon one's self and bear*, Matt. 8. 17. b) *to bear, carry*, in the hands or on the shoulders, &c., Matt. 3. 11 τὰ ὑποδήματα, one's sandals, which was the duty of a servant; Luke 22. 10 κεράμιον ὕδατος, 14. 27 τὸν σταυρόν. Fig. Acts 9. 15 σκεῦος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν *to bear my name*, i. e. *to announce, publish it*, &c. In the sense of *to bear up, support*, Rom. 11. 18: metaph. *to bear, support, endure*, e. g. labours, sufferings, &c., Matt. 20. 12; punishment, Gal. 5. 10; *to bear patiently*, Rom. 15. 1. Metaph. in the sense of *to receive, understand*, John 16. 12. c) *to bear or carry about*, i. e. as attached to one's person, Gal. 6. 17 στίγματα ἐν τῷ σώματι, Luke 11. 27 ἡ κοιλία ἡ βαστάσασά σε. In the sense of *to wear*, for which the classic writers use φορέω, Luke 10. 4.

βάτος, ου, ἡ, ὁ, *a thorn-bush, bramble*, Luke 20. 37; Mark 12. 26.

II. βάτος, ου, ὁ, *a bath*, a Jewish measure for wine and oil, equal to the ephah for dry measure, Luke 16. 6; it is usually estimated at from 7½ to 9 gallons.

βάτραχος, ου, ὁ, *a frog*, Rev. 16. 13.

βαττολογέω, ῶ, f. ἡσω (λέγω, βάττος), originally *to stammer*, then *to babble, chatter*; hence in N. T. *to use empty words, repeat the same thing over and over*, intrans. Matt. 6. 7, where it is explained by πολυλογία.

βδέλυγμα, ατος, τό (βδελύσσω), *an abomination*, i. e. any thing abominable or detestable. a) genr. Luke

16. 15 βδέλυγμα ἐνώπιον τοῦ Θεοῦ, opp. to τὸ ἐν ἀνθρώποις ὑψηλόν. b) spoken of what was *unclean* in the Jewish sense, and especially of impure idol-worship, hence *idolatry, licentiousness, abominable impurity*, Rev. 17. 4: here belongs the phrase τὸ βδέλυγμα τῆς ἐρημώσεως Matt. 24. 15, quoted from Dan. 9. 27, pr., according to the Heb., *an abomination causing desolation*, and applied by Christ to what was to take place at the destruction of Jerusalem by the Romans.

βδελυκτός, ἡ, ὄν (βδελύσσω), *abominable, detestable*, Tit. 1. 16.

βδελύσσω, f. ὑξω (βδέω), *to emit a stench, excite disgust*; in N. T. mid. βδελύσσομαι, as trans. *to feel disgust at, abominate, abhor*, Rom. 2. 22 βδελυσσόμενος τὰ εἰδωλα: part. perf. pass. in a pass. sense, ἐβδελυγμένος, *abominable, detestable*, i. e. polluted with crimes, &c. Rev. 21. 8.

βέβαιος, α, ον (βαίνω), *steadfast, firm, sure*, as ἐλπís, 2 Cor. 1. 7, al.

βεβαιόω, ᾧ, f. ὥσω (βέβαιος), *to make steadfast, confirm*, trans.; spoken of persons, 1 Cor. 1. 8; of things, &c. *to corroborate, ratify, establish*, i. e. by arguments, proofs, &c. Mark 16. 20.

βεβαίωσις, εως, ἡ (βεβαιόω), *confirmation, firm establishment*, Phil. 1. 7.

βέβηλος, ου, ὁ, ἡ, adj. (βηλός), pr. of place, *accessible to all*, hence *common, profane*, in opp. to ἅγιος; in N. T. spoken of persons, *profane*, i. e. *impious, a scoffer*, Heb. 12. 16; of things, as disputes, &c. *common, unholy, unsanctified*, 1 Tim. 4. 7.

βεβηλόω, ᾧ, f. ὥσω (βέβηλος), *to profane, violate*, trans. Matt. 12. 5.

Βεελζεβούλ, ὁ, indec. *Beelzebul*, Heb. 'deus stercoris,' the prince of the evil angels or demons, = Satan, Matt. 10. 25. The name in O. T. is Βεελζεβούβ, *Beelzebub*, i. e. lord of flies, which form is also found in some mss. of the N. T.; but Βεελζεβούλ, applied in contempt, by a slight paronomasia, seems to have been the prevailing one among the Jews.

Βελίαλ, ὁ, indec. *Belial*, Heb. 'wickedness,' used as an appellation of Satan, 2 Cor. 6. 15: the form Βε-

λίαρ, which occurs in later eds., is Syriac, the ῥ being changed to γ.

βελόνη, ης, ἡ (βέλος), lit. *the point of a weapon*; in N. T. and genr. *a needle*, Luke 18. 25 in mss.

βέλος, εος, ους, τό (βάλλω), *a missile weapon*, e. g. *a dart, arrow, javelin*, &c.; fig. Eph. 6. 16 τοῖς βέλεσι πεπυρωμένοις *fiery darts*, i. e. missiles fitted with combustibles, &c.

βελτίων, ονος, ὁ, ἡ, *better*, compar. of ἀγαθός; 2 Tim. 1. 18 adverbially βέλτιον γινώσκεις *thou knowest better*, sc. than I can write.

Βενιαμίν, ὁ, indec. *Benjamin*, Heb. 'son of my right hand,' pr. name of the youngest son of Jacob by Rachel, Acts 13. 21.

Βερνίκη, ης, ἡ, *Bernice*, eldest daughter of Herod Agrippa I., and sister to the younger Agrippa, Acts 25. 13.

Βέροια, ας, ἡ, *Berea*, a city of Macedonia, Acts 17. 10.

Βεροιαῖος, α, ον, of *Berea, Berean*, Acts 20. 4.

Βηθαβαρά, ᾱς, ἡ, *Bethabara*, Heb. 'house or place of the ford,' i. e. of Jordan, John 1. 28, where the best mss. and later eds. read Βηθανία.

Βηθανία, ας, ἡ, *Bethany*, Syro-Chald. 'house of dates.' 1. a town or village about fifteen furlongs east from Jerusalem, beyond the mount of Olives, John 11. 18.

2. a place on the eastern side of Jordan, where John baptised; its exact position is not known. John 1. 28 in later eds., where others read Βηθαβαρά.

Βηθεσδά, ἡ, indec. *Bethesda*, Syro-Chald. 'house of compassion,' a pool or fountain at Jerusalem, whose waters had a healing virtue, John 5. 2.

Βηθλεέμ, ἡ, indec. *Bethlehem*, Heb. 'house of bread,' pr. name of a celebrated city, lying about six or eight miles south by west of Jerusalem, Matt. 2. 1.

Βηθσαιδά, ἡ, indec. (also Βηθσαιδάν text. rec. in Matt. and Mark), *Bethsaida*, Heb. 'place of hunting or fishing,' pr. name of two cities or towns in N. T. 1. *Bethsaida of Galilee* (so called perhaps in distinction from the other Bethsaida,) probably lay near Capernaum, being

mentioned in connexion with it, Matt. 11. 21; John 12. 21.

2. The other Bethsaida lay in Gaulonitis, at the north-east extremity of the lake, near where the Jordan enters it, Luke 3. 1.

Βηθφαγή, ἡ, indec. *Bethphage*, Syro-Chald. 'house of figs,' pr. name of a village east of the mount of Olives, and near to Βηθανία, Matt. 21. 1.

βῆμα, ατος, τό (βαίνω), *a step*, i. e. a) *a pace, foot-step*, Acts 7. 5 οὐδὲ βῆμα ποδός, i. e. not a foot-breadth. b) by impl., like the Engl. *steps*, i. e. any elevated place to which the ascent is by steps, e. g. a stage or pulpit for a speaker or reader; in N. T. spoken of an elevated seat like a throne, on which Herod sat, Acts 12. 21; more commonly, *a tribunal*, i. e. of a judge or magistrate, Matt. 27. 19, sæp.

βήρυλλος, ου, ό, ἡ, *beryl*, a precious stone of a sea-green colour, Rev. 21. 20.

βία, as, ἡ, *strength of body*; in N. T. *force, impetus, violence*, Acts 5. 26.

βιάζω, f. άσω (βία), *to force, urge*; in N. T. only βιάζομαι, depon. mid., *to use force, to force*, and pass. *to suffer violence*. a) mid. fig. Luke 16. 16 πᾶς εἰς αὐτὴν βιάζεται, lit. *every one uses violence to enter into it*, comp. Matt. 11. 12. b) pass. fig. Matt. 11. 12 ἡ βασιλεία τῶν οὐρανῶν βιάζεται *suffers violence, is taken by force*, i. e. 'is sought with eagerness.'

βίαιος, α, ου (βία), *violent, vehement*, spoken of a wind, Acts 2. 2.

βιαστής, ου, ό (βιάζω), *a violent person, one who uses force*, fig. spoken of one who has a vehement desire for any thing, Matt. 11. 12.

βιβλαρίδιον, ου, τό (dimin. fr. βίβλος), *a small roll or volume, a little scroll*, Rev. 10. 2.

βιβλίον, ου, τό (βίβλος), *a roll, volume, scroll*, such being the form of ancient books, Luke 4. 17, sæp.: spoken of the Mosaic law or Pentateuch, Heb. 9. 19; of letters or epistles, which were also rolled up, Rev. 1. 11; of documents, e. g. a Jewish bill of divorce, Matt. 19. 7.

βίβλος, ου, ἡ, *the inner rind of the papyrus*, anciently used for writing;

in N. T. *a roll, volume, scroll*, Mark 12. 26 ἐν τῇ βίβλῳ Μωυσέως, i. e. the law. Spoken of a genealogical table or catalogue, Matt. 1. 1: Phil. 4. 3 βίβλος ζωῆς, i. e. in the figurative style of oriental poetry, the book in which God is represented as having inscribed the names of the righteous who are to inherit eternal life; different from which is the book in which God has from eternity written the destinies of men, Ps. 139. 16; as are also the books of *judgment* in which the actions of men are recorded, τὰ βιβλία, Rev. 20. 12.

βιβρώσκω, f. βρώσω, perf. βέβρωκα, *to eat*, John 6. 13.

Βιθυνία, as, ἡ, *Bithynia*, a province of Asia Minor, Acts 16. 1.

βίος, ου, ό, life, i. e. a) pr. the present life, Luke 8. 14. b) by meton. MEANS of *life, living, sustenance*, Mark 12. 44; in the sense of *possessions, wealth*, 1 John 2. 16, 3. 17.

βιώω, ώ, f. ώσω (βίος), aor. 1 ἐβίωσα rarely, more comm. aor. 2 ἐβίων, *to live, pass one's life*, &c., 1 Pet. 4. 2 βιώσαι χρόνον.

βίωσις, εως, ἡ (βιώω), *life*, i. e. mode of life, Acts 26. 4.

βιωτικός, ή, όν (βίωσις), *pertaining to this life*, Luke 21. 34.

βλαβερός, ά, όν (βλάπτω), *hurtful, noxious*, 1 Tim. 6. 9.

βλάπτω, f. ψω, *to disable, weaken, impede*; in N. T. *to hurt, harm, injure*, trans. Mark 16. 18; with double accus. Luke 4. 35.

βλαστάνω, f. ήσω (βλαστός), *to germinate, put forth*, intrans. and trans. a) intrans. *to sprout, spring up*, Matt. 13. 26. b) trans. *to cause to spring up*, i. e. *to produce, yield*, Jam. 5. 18.

Βλάστος, ου, ό, *Blastus*, a man who had charge of the bed-chamber of Herod Agrippa, Acts 12. 20.

βλασφημέω, ώ, f. ήσω (βλάσφημος), *to blaspheme*, i. e. a) genr. and spoken both of men and things, *to speak evil of, to slander, defame, revile*, absol. Acts 13. 45; with accus. of pers. or thing, 19. 37, James 2. 7; pass. Rom. 8. 3, al.: with accus. of the abstract noun, Mark 3. 28: spoken in reference to Jesus while on earth,

foll. by accus. Matt. 27. 39, al. b) spoken of God and his Spirit, or of divine things, i. e. *to revile, treat with irreverence and contumely*, foll. by accus. Rev. 13. 6; pass. 1 Tim. 6. 1: foll. by εἰς with accus., *to blaspheme against*, Mark 3. 29; absol. Matt. 9. 3.

βλασφημία, ας, ἡ (βλασφημος), *blasphemy*, i. e. a) genr. and spoken both of men and things, *evil-speaking, slander, reviling*, Matt. 12. 31, al.: so in the gen. instead of an adj., Jude 9 κρίσιν βλασφημίας, = βλάσφημον κρίσιν 2 Pet. 2. 11. b) spoken of God and his Spirit, or of divine things, *reviling, contumely, impious irreverence*, Matt. 12. 31, al.: so in the gen. for an adj., ὀνόματα βλασφημίας for βλάσφημα, Rev. 13. 1.

βλάσφημος, ου, ὁ, ἡ (βλάπτω, φήμη), *blasphemous*, spoken of words uttered against God and divine things, Acts 6. 11: so of words against men, *slandorous, contumelious*, 2 Pet. 2. 11. As a subst., a *blasphemer*, either in respect to God, 1 Tim. 1. 13, or to men, a *slanderer, reviler*, 2 Tim. 3. 2.

βλέμμα, ατος, τό (βλέπω), *seeing*, i. e. the act of seeing, or rather, by meton., the object seen, 2 Pet. 2. 8 βλέμματι καὶ ἀκοῇ *with seeing and hearing*, i. e. with what he saw and heard.

βλέπω, f. ψω, pr. *to use the eyes, to see, look*, trans. and intrans. 1. *to see, viz.* a) *to be able to see*, i. e. to have the faculty of sight, and spoken of the blind *to recover sight*, intrans. Matt. 12. 22; Acts 9. 9 μὴ βλέπων, i. e. blind; Rev. 3. 18 ἵνα βλέπῃς, comp. v. 17: so τὸ βλέπειν as a subst., *sight*, i. e. the faculty of seeing, Luke 7. 21: fig. John 9. 39; by Hebr., with a participle of the same verb by way of emphasis, βλέποντες βλέψετε *seeing ye shall see*, i. e. ye shall indeed see, Matt. 13. 14. b) in the sense of *to perceive*, i. e. with the eyes, *to discern, descry*, trans. Matt. 7. 3, al. sæp.; Rev. 1. 12 βλέπειν τὴν φωνήν *to see the voice*, i. e. whence it came: constr. with an accus. and particip. instead of a subjunct. or infin., Matt. 15. 31 βλέποντας κωφοὺς λαλοῦντας, 2 Cor. 12.

6, where supply ὄντα ὁρᾶν or πράσσοντα. Intrans. or absol., Matt. 6. 4. By impl., *to have before the eyes*, spoken of what is present, Rom. 8. 24 ἃ βλέπει τις, τί καὶ ἐλπίζει 'what one has before his eyes (i. e. present), how can he yet hope for it?' hence part. βλεπόμενος *seen*, same as present, 8. 24 ἐλπίς βλεπομένη οὐκ ἔστιν ἐλπίς, i. e. 'hope which is present can no longer be hope;' so τὰ βλεπόμενα *things seen*, i. e. present things, and τὰ μὴ βλεπόμενα *things not seen*, i. e. future things, 2 Cor. 4. 18. Spoken of a vision, *to see in vision*, Rev. 1. 11. c) metaph. *to perceive*, i. e. with the mind, *to be aware of, observe*, Rom. 7. 23; foll. by ὅτι, Heb. 3. 19.

2. *to look*, i. e. *to look at or upon, to direct the eyes upon, behold*, trans. and intrans. a) pr. (α) spoken of persons, foll. by accus. Matt. 5. 28: by εἰς with accus. *to look upon, behold*, Acts 3. 4; Luke 9. 62 εἰς τὰ ὀπίσω *to look back*. (β) spoken of a place, *to look*, i. e. *to be situated*, foll. by κατὰ with accus., Acts 27. 12.

b) metaph. *to look to, direct the mind upon, consider, take heed*, foll. by acc. 1 Cor. 1. 26; Col. 2. 15 χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, i. e. joyfully beholding; Phil. 3. 2 βλέπετε τοὺς κύνας, i. e. 'take heed to keep an eye upon,' and so by impl. *beware of*: foll. by εἰς with accus., Matt. 22. 16 οὐ βλέπεις εἰς πρόσωπον ἀνθρώπων, i. e. 'thou regardest not, hast not respect to, the external of men,' see πρόσωπον: foll. by τί and πῶς, *how, &c.*, Mark 4. 24, Luke 8. 18; by ἵνα, 1 Cor. 16. 10. Spoken by way of caution, in the imperative, βλέπετω, βλέπετε, *look to it, take heed, be on the watch, beware*, absol. Mark 13. 23; foll. by ἐαυτοὺς, &c. 13. 9: so βλέπετε μὴ *take heed lest*, foll. by aor. subjunct. Matt. 24. 4, μήπως 1 Cor. 8. 9; by fut. indic. Col. 2. 8, μήποτε Heb. 3. 12: so βλέπετε ἀπό *look away from*, i. e. *avoid, beware of*, Mark 8. 15.

βλητέος, α, ον (βάλλω), a verbal implying necessity, propriety, &c. *to be cast, to be put*, Mark 2. 22.

Βοανεργές, indec. Boanerges, Mark 3. 17, explained by υἱοὶ βροντῆς *sons of thunder*; applied by Christ as a

surname to James and John, probably on account of their fervid, impetuous spirit, comp. Luke 9. 54.

βοάω, ᾠ, f. ἤσω (βοή), *to cry aloud, exclaim*, genr. and absol. Luke 18. 38; foll. by τί Acts 21. 34, by ὅτι 17. 6: spoken of exclamations of joy, Gal. 4. 27; of terror or pain, foll. by φωνῇ μεγάλῃ, Acts 8. 7: spoken of a command or exhortation given with a loud voice, as by a herald, Matt. 3. 3; of a cry for help, with case, πρὸς τινα, Luke 18. 7.

βοή, ἡς, ἡ, *a cry, outcry, exclamation*, i. e. for help, Jam. 5. 4.

βοήθεια, ας, ἡ (βοηθέω), *help, aid, succour*, Heb. 4. 16: meton. Acts 27. 17 αἱ βοήθειαι *helps, means of help*, e. g. ropes, chains, &c.

βοηθέω, ᾠ, f. ἤσω (βοή, θέω), pr. *to run up at a cry for help*, i. e. *to advance in aid of any one*; in N. T. genr. *to succour, help, aid*, Matt. 15. 25, al.

βοηθός, οὔ, ὁ (βοηθέω), *a helper*, Heb. 13. 6.

βόθυνος, ου, ὁ (prob. fr. βαθύνω), *a pit, ditch*, i. e. as an emblem of destruction, Matt. 15. 14; in the sense of *cistern*, 12. 11 = φρέαρ Luke 14. 5.

βολή, ἡς, ἡ (βάλλω), *a cast, a throw*, spoken of distance, Luke 22. 41 ὥσπερ λίθου βολὴν *about a stone's throw*.

βολίζω, f. ἴσω (βολίς), *to heave the lead, to sound*, intrans., Acts 27. 28.

βολίς, ἴδος, ἡ (βάλλω), pr. *something thrown*, as the lead in sounding; in N. T. *a missile*, e. g. *a javelin or dart*, Heb. 12. 20.

βοός, ὁ, indec. Booz or Boaz, Heb. 'sprightliness,' pr. name of a man.

βόρβορος, ου, ὁ, *dirt, mire, filth*, pr. such as accumulates where animals are kept, 2 Pet. 2. 22,—a proverbial expression.

βορρᾶς, ᾱ, ὁ (contr. for βορέας), pr. *the north or north-north-east wind*; in N. T. by meton. *the north*, the northern quarter of the heavens, Luke 13. 29.

βόσκω, f. βοσκήσω, *to pasture, tend while grazing*, trans.: mid. βόσκομαι, *to feed*, i. e. *to be feeding or grazing*, Matt. 8. 30: metaph. of a Christian teacher, *to instruct*, &c. John 21. 15.

Βοσόρ, ὁ, indec. Bosor, Heb. 'torch,' Sept. Βεώρ, pr. name of the father of Balaam, 2 Pet. 2. 15.

βοτάνη, ης, ἡ (βόσκω), pr. *pasturage*, i. e. *herbage, grass, plants*, Heb. 6. 7.

βότρυς, υς, ὁ, *a cluster*, i. e. of grapes, &c., Rev. 14. 18.

βουλευτής, οὔ, ὁ (βουλεύω), *a counsellor, senator*; spoken of a member of the Jewish sanhedrim, Mark 15. 43.

βουλεύω, f. εὔσω (βουλῇ), *to resolve in council, decree, advise*; in N. T. only mid. βουλεύομαι, f. εὔσομαι, *to take counsel*, i. e. *to consult, determine, deliberate*, with one's self, or with one another. a) *to consult, deliberate*, spoken of a single person, foll. by εἰ, Luke 14. 31. b) *to resolve, determine, purpose*, i. e. after deliberation, foll. by accus. 2 Cor. 1. 17 ter; by infin. aor. Acts 5. 33; by ἵνα, John 12. 10.

βουλῇ, ἡς, ἡ, *a council, senate*; in N. T. *counsel*, i. e. a) *determination, decision, decree*, spoken of God, Luke 7. 30; of men, 23. 51. b) by impl. *purpose, plan*, &c., Acts 4. 28: spoken of *secret thoughts, purposes, cogitations*, 1 Cor. 4. 5.

βούλημα, ατος, τό (βούλομαι), pr. *that which is willed*, i. e. *will, purpose*, Acts 27. 43.

βούλομαι, depon. pass., 2 pers. βούλει, imperf. ἐβουλόμην, aor. 1 ἐβουλήθην and ἡβουλήθην, *to will, be willing, to wish, desire*: according to Buttmann, the distinction between βούλομαι and θέλω is, that the latter expresses an active volition and purpose, the former a mere passive desire, propensity, willingness; or, βούλομαι expresses also the inward predisposition and bent from which the active volition proceeds, and hence is never used of brutes. In N. T. followed by an infin. expressed or implied, either of the aor. or pres.; once also with the subjunct., John 18. 39. a) spoken of MEN, *to be willing, to incline, be disposed*, Mark 15. 15, al.: in the sense of *to have in mind, intend, purpose*, Matt. 1. 19; so in a stronger sense, *to desire, aim at*, 1 Tim. 6. 9: in the sense of *to choose, please, prefer, decide*, John 18.

39: as implying command or direction, *to will*, i. e. *to direct*, foll. by accus. and infin., Phil. 1. 12 βούλομαι, i. e. 'it is my will;' Jude 5 ὑπομνήσαι ὑμᾶς βούλομαι *I will that ye call to mind*. b) spoken of God, same as θέλω, *to will*, i. e. *to please*, appoint, decree, Luke 22. 42; of Jesus, as the Son of God, Matt. 11. 27; of the Spirit, 1 Cor. 12. 11.

βουνός, οὐ, ὁ, *a hill, rising ground*, Luke 3. 5.

βοῦς, βοός, ὁ, ἡ, *an ox or cow*, i. e. an animal of the ox kind, Luke 13. 15.

βραβεῖον, ου, τό (βραβεύς), *a prize, bestowed on victors in the public games of the Greeks, such as a wreath, chaplet, garland, &c.* 1 Cor. 9. 24: metaph. spoken of the rewards of a future life, Phil. 3. 14.

βραβεύω, f. εὔσω, pr. *to be* ὁ βραβεύς, i. e. *a director, arbiter, in the public games*; in N. T. *to rule, govern*, metaph. *to prevail, abound*, intrans. Col. 3. 15.

βραδύνω, f. νῶ (βραδύς), *to be slow, delay*, intrans. 2 Pet. 3. 9 οὐ βραδύνει ὁ κύριος τῆς ἐπαγγελίας *the Lord will not be tardy, slack, in respect to his promise*,—others, *the Lord of the promise will not be slack*, i. e. *to fulfil it*.

βραδυπλοέω, ὦ, f. ἥσω (βραδύς, πλέω), *to sail slowly*, Acts 27. 7.

βραδύς, εἶα, ὅ, pr. *slow*, Jam. 1. 19: metaph. *slow of understanding, heavy, stupid*, Luke 24. 25.

βραδυτής, τῆτος, ἡ (βραδύς), *slowness, tardiness*, 2 Pet. 3. 9 ὥς τινες βραδυτήτα ἡγοῦνται *as some consider it tardiness*, i. e. *that the Lord delays in respect to his promise*.

βραχίων, ονος, ὁ, *the arm*, Lat. *brachium*; in N. T., by meton., *strength, might, power*, Luke 1. 51.

βραχύς, εἶα, ὅ, *short, small*; spoken a) of *time*, Luke 22. 58 μετὰ βραχύ, i. e. *a little after*. b) of *place*, Acts 27. 28: fig. of *rank or dignity*, Heb. 2. 7 βραχύ τι παρ' ἀγγέλους, 'a little lower than the angels,' said of Jesus during his life. c) of *quantity or number, small, few*, John 6. 7 βραχύ τι *a little*; Heb. 13. 22 διὰ βραχείων, i. e. *λόγων, in few words, briefly*.

βρέφος, εος, ους, τό, *a child*; spoken

a) of a child yet unborn, a *foetus*, Luke 1. 41. b) usually, *an infant, babe, suckling*, Luke 2. 12; so 2 Tim. 3. 15 ἀπὸ βρέφους, i. e. *from infancy*: metaph. of those who have just embraced the Christian religion, 1 Pet. 2. 2.

βρέχω, f. ξω. 1. *to wet, moisten*, trans. Luke 7. 38, 44; Rev. 11. 6.

2. *to rain, to cause to rain*, same as ῥεῖν in the Attic poets and later prose writers; in N. T. absol. Matt. 5. 45 ὁ Θεὸς βρέχει: foll. by accus. Luke 17. 29; with the subject implied, as in English *it rains*, &c., James 5. 17.

βροντή, ἡς, ἡ, *thunder*, Mark 3. 17 υἱοὶ βροντῆς, see in Βοανεργές.

βροχή, ἡς, ἡ (βρέχω), in later usage, *rain*, Matt. 7. 25, 27.

βρόχος, ου, ὁ, *a noose, snare*, 1 Cor. 7. 35 οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω *not that I would cast a noose over you*, i. e. *impose on you any necessity*.

βρυγμός, οὔ, ὁ (βρύχω), *a grating or gnashing*, i. e. of the teeth, Matt. 8. 12, al.: the image is drawn from a person in a paroxysm of envy, rage, pain, &c., comp. Acts 7. 54.

βρύχω, f. ξω, *to grate, gnash*, i. e. the teeth, trans. Acts 7. 54.

βρύω, f. ὕσω, *to be full, abound, overflow*, intrans.; in N. T. trans. *to pour forth, emit largely*, spoken of a fountain, Jam. 3. 11.

βρῶμα, ατος, τό (βιβρώσκω), *whatever is eaten, food*, i. e. solid food of meat or vegetables, and hence opp. to milk, 1 Cor. 3. 2. a) pr. Matt. 14. 15; spoken of meats permitted by the Mosaic law, Heb. 9. 10; of meats of which Jewish Christians scrupled to eat, Rom. 14. 15. b) metaph. *aliment, sustenance, nourishment*, John 4. 34 ἐμὸν βρῶμα, i. e. 'that by which I live, in which I delight;' 1 Cor. 10. 3 βρῶμα πνευματικόν *spiritual food*, i. e. the manna, as an emblem of spiritual nourishment or instruction.

βρώσιμος, ου, ὁ, ἡ, adj. (βρῶσις), *eatable*, Luke 24. 41 ἔχετε τι βρώσιμον *have ye any food?*

βρῶσις, εως, ἡ (βιβρώσκω), *eating*, i. e. spoken a) of the *act of eating*, 1 Cor. 8. 4; 2 Cor. 9. 10 ἄρτος εἰς

βρῶσιν *bread to eat*: fig. *erosion, corrosion*, abstr. for concrete, Matt. 6. 19 σῆς καὶ βρῶσις *moth and corrosion*, i. e. corroding rust, comp. James 5. 2, 3. b) of *that which is eaten*, FOOD, = βρῶμα. (α) pr. John 6. 27 τὴν βρῶσιν τὴν ἀπολλυμένην, i. e. food for the body; Rom. 14. 17 οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις, i. e. 'admission to the Messiah's kingdom does not depend on an attention to meat and drink.' (β) metaph. *aliment, nourishment*, John 4. 32 βρῶσιν ἔχω φαγεῖν, same as βρῶμα in v. 34; 6. 27 *food for the soul*, i. e. spiritual aliment.

βυθίζω, f. ἴσω (βύθος), *to sink in the deep*, i. e. *to cause to sink*, trans., pass. *to sink*, Luke 5. 7.

βυθός, οὗ, ὁ, *depth, the deep*, 2 Cor. 11. 25 ἐν τῷ βυθῷ, i. e. τῆς θαλάσσης.

βυρσεύς, ἑως, ὁ (βύρσα), *a tanner, leather-dresser*, Acts 9. 43.

βύσσινος, η, ον (βύσσος), *byssine*, i. e. made of byssus or fine cotton; in N. T. neut. βύσσινον, = ἔνδυμα βύσσινον *a garment of byssus*, Rev. 18. 16.

βύσσος, ου, ἡ, *byssus*, a species of fine cotton, highly prized by the ancients, Luke 16. 19.

βωμός, οὗ, ὁ (βάλνω), *a step, base, pedestal*; in N. T. *an altar*, to which the ascent was by steps, Acts 17. 23.

Γ.

Γαβαθᾶ or Γαββαθᾶ, ἡ, indec. *Gabbatha*, Syro-Chald. 'the back,' i. e. *an elevated place*, probably *tribunal*, John 19. 13, where it is explained by the Greek λιθόστρωτον *a tessellated pavement*.

Γαβριήλ, ὁ, indec. *Gabriel*, Heb. 'man of God,' name of an archangel, Luke 1. 19, 26.

γάγγραινα, ης, ἡ (γράινω), *gangrene, mortification*, which spreads by degrees over the whole body, 2 Tim. 2. 17.

Γάδ, ὁ, indec. *Gad*, Heb. 'good fortune,' pr. name of one of Jacob's sons: spoken of the tribe of Gad, Rev. 7. 5.

Γαδαρηνός, οὗ, ὁ, *a Gadarene*, i. e.

an inhabitant of the city of Gadara, the fortified capital of Peræa, or the region east of the Jordan, Mark 5. 1.

Γάζα, ης, ἡ, *a treasury*, i. e. of a king or state, Acts 8. 27.

II. *Gaza*, Heb. 'the strong,' a celebrated city of the Philistines, Acts 8. 26.

Γαζοφυλάκιον, ου, τό (γάζα, φυλακή), *a treasury*, i. e. a place of deposit for the public treasure; among the Jews, *the sacred treasury*, in one of the courts of the temple, Mark 12. 41; spoken of the court itself, John 8. 20.

Γάϊος, ου, ὁ, *Gaius*, Lat. *Caius*, pr. name of several men in N. T.

γάλα, ακτος, τό, *milk*, 1 Cor. 9. 7: metaph. for the *first elements* of Christian instruction, 3. 2; in 1 Pet. 2. 2 *milk* is emblematic of pure spiritual nourishment, or of Christian instruction in general.

Γαλάτης, ου, ὁ, *a Galatian*, Gal. 3. 1.

Γαλατία, ας, ἡ, *Galatia* or *Gallogræcia*, a province of Asia Minor, Gal. 1. 2.

Γαλατικός, ἡ, ὁν, *Galatian*, Acts 16. 6 Γαλατικὴν χώραν, i. e. *Galatia*.

γαλήνη, ης, ἡ, *tranquillity*, i. e. of the sea, *a calm*, Matt. 8. 26.

Γαλιλαία, ας, ἡ, *Galilee*, a region of Palestine, which in the time of Christ included all the northern part of Palestine lying between the Jordan and the Mediterranean, and between Samaria and Phœnicia: it was divided into *Upper and Lower*, ἡ ἄνω and ἡ κάτω Γαλιλαία; the former lying north of the territory of Zabulon, and abounding in mountains; the latter being more level and fertile, and very populous. Mark 1. 9; ἡ θάλασσα τῆς Γαλιλαίας *the sea of Galilee*, or lake of Genesareth, Matt. 4. 18.

Γαλιλαῖος, α, ον, *Galilæan*, a native of Galilee, Matt. 26. 69. The Galilæans were brave and industrious, though the other Jews regarded them as stupid, unpolished, and seditious, and therefore as proper objects of contempt, John 1. 47; they had a peculiar dialect, by which they were easily distinguished from the Jews of Jerusalem, Mark 14. 70.

Γαλλίων, *ωνος, ὁ, Gallio*, a Roman proconsul of Achaia, Acts 18. 12.

Γαμαλιήλ, *ὁ, indec. Gamaliel*, Heb. 'benefit from God,' a distinguished Pharisee and teacher at Jerusalem, under whom Paul was educated, Acts 5. 34.

γαμέω, *ᾠ (γάμος)*, aor. 1 ἔγημα and in later Greek ἐγάμησα, perf. γεγάμηκα, aor. 1 pass. ἐγαμήθην, *to marry*, trans. and neut. a) trans. spoken of MEN, *to take as a wife*, with accus. Matt. 5. 32; neut., absol., *to take a wife, to marry*, i. e. to enter into the conjugal state, 19. 10; of FEMALES, absol. 1 Cor. 7. 28; genr. of both sexes, 7. 9. b) aor. 1 pass. ἐγαμήθην as mid. *to marry*, i. e. to enter into the marriage-state, absol. 1 Cor. 7. 39; foll. by dat. Mark 10. 12.

γαμίζω, *φ. ἰσω (γάμος)*, *to marry*, i. e. *to give in marriage*, e. g. a daughter, 1 Cor. 7. 38 in some eds.

γαμίσκω, same as γαμίζω, *to marry*, pass. Mark 12. 25.

γάμος, *ου, ὁ, a wedding, nuptials*, i. e. the nuptial solemnities, &c. a) pr. ἔνδυμα γάμου *a wedding-garment*, Matt. 22. 11; δείπνον τοῦ γάμου *nuptial banquet*, Rev. 19. 9: more particularly *the nuptial banquet*, which continued seven days, Matt. 22. 2 ἐποίησε γάμους; by meton. the *place or hall* where it was held, 22. 10. b) in common parlance, *any festive banquet*, Luke 12. 36. c) by meton. *marriage*, i. e. the marriage-state, Heb. 13. 4.

γάρ, a causative particle, standing always after one or more words in a clause, and expressing the reason of what has been before affirmed or implied; *for*, in the sense of *because*, &c.

I. SIMPLY, i. e. ALONE. a) *after an antecedent sentence expressed*, Matt. 1. 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει, al. pass.; after a clause of prohibition or caution, 3. 9, al.; we find γάρ put after two words in a clause, 2. 6, al.: so γάρ is often found in *two consecutive clauses*, viz. where the same idea is expressed twice, i. e. affirmatively and negatively, or generally and specially, John 8. 42, 1 Cor. 16. 7, 2 Cor. 11. 19, 20; or

where the latter clause is dependent on the former, Matt. 10. 20, Mark 6. 52; or where two different causes are assigned, Matt. 6. 32; 18. 10, 11: in similar circumstances γάρ is also found in *three consecutive clauses*, Mark 9. 39, 40, 41, al.; so Matt. 26. 10, 11, where ἔργον γάρ and βαλοῦσα γάρ refer to the act of the woman, πάντοτε γάρ to the objection of the disciples: γάρ is also sometimes repeated, where the writer again takes up a sentence which began with γάρ and was interrupted, Rom. 15. 26, 27.

b) *elliptically*, where the clause to which it refers is omitted, and is to be supplied in thought; in this case it merely assigns the *motive* for an opinion or judgment, &c. Matt. 2. 2, *where is he who is born King of the Jews?* [he must be born,] εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα FOR *we have seen his star*; 27. 23 τί γὰρ κακὸν ἐποίησε NO! FOR *what evil hath he done?* comp. below in c.; Mark 8. 38, *what can a man give in exchange for his soul?* [vain hope!] ὃς γὰρ ἂν FOR *whoever*, &c.; John 4. 44, *he departed into Galilee* [not indeed into Nazareth his πατρίς], αὐτὸς γὰρ Ἰησοῦς FOR *Jesus himself had testified*, &c. comp. Luke 4. 16 sq.; Rom. 8. 18 [yea, I say, suffer with him, that we may also be glorified with him], λογίζομαι γάρ FOR *I reckon*, &c.; 14. 10, al. sæp. In a quotation, where the preceding clause is omitted, Acts 17. 28; so καὶ γάρ, Matt. 8. 9 [this I know by comparing my own case], καὶ γὰρ ἐγώ FOR *I too am*, &c.; 15. 27 ναί, κύριε· καὶ γὰρ τὰ κυνάρια true, Lord, [yet still help me,] FOR *even the dogs*, &c.; so οὐ γάρ 9. 13, al.

c) *elliptically* and in common usage γάρ is also simply *intensive*, and merely serves to strengthen a clause, like the Engl. *then, truly*, &c. (α) in *questions*, where a preceding NO! may perhaps be supplied, John 7. 41 μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται shall THEN *Christ come out of Galilee?* Acts 8. 31 πῶς γὰρ ἂν δυναίμην how can I THEN? 19. 35 τίς γὰρ ἐστὶν ὁ ἄνθρωπος what man THEN is there? Rom. 3. 3, Phil. 1. 18 τί γάρ what THEN? (β) in a strong affirmation or negation, John 9. 30

ἐν γὰρ τούτῳ θαυμαστόν ἐστι TRULY *herein, or herein THEN, is a strange thing*; 1 Pet. 4. 15 μὴ γάρ τις ὑμῶν πασχέτω *let THEN no one of you suffer, &c.*; Acts 16. 37 οὐ γάρ· ἄλλα κτλ, *no THEN! no INDEED!* (γ) in *exclamations*, as of wishing, with the optative, 2 Tim. 2. 7 δέη γάρ σοι ὁ κύριος *may God THEN give thee, &c.*; —so more usually εἰ γάρ *O that!* Sept. Job 6. 2, 8.

d) *put by way of explanation, or demonstratively*; (α) where it merely takes up a preceding annunciation, and continues or explains it, like the Engl. *namely, to wit, that is to say*, though it is often not to be translated; so after οὕτως, Matt. 1. 18 τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν· μνηστευθείσης γὰρ τῆς μητρὸς κτλ (where some eds., however, have only μνηστευθείσης τῆς μητρός), *the birth of Jesus Christ was thus, viz. his mother being espoused, &c.* (β) in a less strict sense, where it introduces, by way of explanation, the *ground or motive* of what precedes, *for, that is to say, since, &c.*, Matt. 6. 7, al.; in which sense it serves to introduce parenthetical clauses, Mark 5. 42, sæp.

II. WITH OTHER PARTICLES, where, however, each retains its own separate force and signification, e. g. εἰ γάρ *for if*, Matt. 5. 46; εἰ γάρ *for if*, Rom. 3. 7; ἰδοὺ γάρ *for lo*, Luke 1. 44; καὶ γάρ *for also, for even*, Matt. 26. 73; so γὰρ καὶ *for also*, Acts 17. 28; καὶ γάρ οὐκ *for neither*, 1 Cor. 11. 9; —μὲν γάρ, foll. by δέ, *for indeed*, Rom. 2. 25; also where the clause with δέ is wholly omitted, 3. 2, or is readily supplied, Heb. 6. 16, comp. v. 13: so foll. by ἀλλά, Acts 4. 16; —μὴ γάρ *for not*, Jam. 1. 7; οὐ γάρ *for not*, Matt. 9. 13, al.; οὐδὲ γάρ *for neither*, John 5. 22; οὔτε γάρ *for neither*, Luke 20. 36.

γαστήρ, τέρος, by sync. τρός, ἡ, *the belly*; hence a) in N. T. fig. and by meton. of abstr. for concr., *a glutton, gormandiser*, Tit. 1. 12. b) *the womb*, Luke 1. 31; hence ἐν γαστρὶ ἔχειν *to be with child*, Matt. 1. 18.

γέ, an enclitic particle, serving to strengthen or render more emphatic the word to which it is appended, by placing it in opposition to other

words, and thus fixing the attention upon it, e. g. a part in reference to a whole, a single object in reference to many, a less in reference to a greater, and *vice versa*; hence it often cannot be rendered in English, but must be expressed by a stronger emphasis in pronunciation, &c.: its general meaning is *at least, indeed, even, &c.*

I. USED ALONE. a) as marking a less in reference to a greater, *at least, &c.*, Luke 11. 8, *though he will not give him because he is his friend* [the greater reason], διὰ γε τὴν ἀνάδειαν αὐτοῦ *yet at least because of his importunity* [the lesser reason] *he will rise, &c.*; so 1 Cor. 4. 8 ὀφελόν γε *I could wish at least*. b) as marking a greater in reference to a less, &c. *even, indeed*, Rom. 8. 32 ὅς γε *who even*.

II. IN CONNEXION WITH OTHER PARTICLES. (α) ἀλλά γε or ἀλλάγε *yet at least, yet surely*, 1 Cor. 9. 2; *but indeed, moreover*, Luke 24. 21. (β) ἄραγε and ἄρά γε, see in ἄρα I. c. and II. (γ) εἴγε *if at least, if indeed, if so be, &c.*, foll. by indic., and spoken of what is taken for granted, Eph. 3. 2; 4. 21: so εἴγε καὶ *if indeed also*, which, as applying only to what is taken for granted, may be expressed by *since, although*, Gal. 3. 4 εἴγε καὶ εἰκῇ, i. e. *since* [in this case] *it is in vain*; 2 Cor. 5. 3 εἴγε καὶ ἐνδυσάμενοι *although being now clothed, we shall not, &c.* comp. v. 4. (δ) εἰ δὲ μήγε = εἰ δὲ μή, *but stronger, but if not indeed, if otherwise indeed*, and serving to annul the preceding proposition, whether affirmative or negative; so after an affirmation, *but if not, otherwise*, Luke 10. 6; 13. 9; after a negation, where it consequently affirms, *if otherwise, else, &c.* 5. 36, 37. (ε) καίγε and *at least*, Luke 19. 42; and *even, yea even*, Acts 2. 18. (ζ) καίτοιγε = καίτοι, *but stronger, though indeed*, John 4. 2. (η) μενοῦνγε = μενοῦν, *but stronger, yea indeed, yea truly, &c.*, Luke 11. 28. (θ) μήτιγε = μήτι, *but stronger, not to say then, much more then*, 1 Cor. 6. 3.

Γεδεών, ὦνος, ὁ, *Gideon*, Heb. ‘a cutter-off,’ the deliverer of Israel from the Midianites, Heb. 11. 32.

γέεννα, ης, ἡ, *gehenna*, Heb. 'valley of Hinnom,' i. e. the place of punishment in hades, or the world of the dead, = Τάρταρος 2 Pet. 2. 4, λίμνη τοῦ πυρός Rev. 20. 14, τὸ πῦρ τὸ αἰώνιον Matt. 25. 41: simply γέεννα 5. 29; γέεννα τοῦ πυρός *gehenna of fire*, 5. 22; γέεννα, τὸ πῦρ τὸ ἄσβεστον Mark 9. 43: Matt. 23. 15 υἱὸν γεέννης *son of gehenna*, i. e. worthy of punishment in gehenna; 23. 33 κρίσις τῆς γ. *condemnation to gehenna*: it is therefore a place of eternal fire and of thick darkness, comp. Jude 6. 13. The valley of Hinnom skirts Jerusalem on the south, and runs westward from the valley of Jehoshaphat under Mount Zion; here the ancient Israelites established the worship of Moloch, to whom they sacrificed their infants: this worship was broken up and the place desecrated by Josiah, after which it became the receptacle for all the filth of the city, as also for the carcasses of animals and the dead bodies of malefactors left unburied, to consume which fires appear to have been from time to time kept up. It was also called *Tophet*, i. e., probably, *place of burning*, i. e. dead bodies, &c. By an easy metaphor, the Jews transferred the name to the place of future punishment.

Γεθσημανῇ, indec. *Gethsemane*, pr. name of a small field or plot just out of Jerusalem, over the brook Cedron and at the foot of the mount of Olives, Matt. 26. 36,—in some eds. Γεθσημανεῖ.

γείτων, ονος, ὁ, ἡ, *a neighbour*, Luke 14. 12; 15. 6, 9; John 9. 8.

γελάω, ὦ, f. ἄσω, *to laugh*, espec. in joy or triumph, intrans., Luke 6. 21.

γέλως, ωτος, ὁ (γελάω), *laughter*, espec. of joy or triumph, Jam. 4. 9.

γεμίζω, f. ἴσω (γέμω), *to make full, fill*, trans. and foll. by gen. of thing, Mark 15. 36; so with ἀπό Luke 15. 16, or ἐκ Rev. 8. 5.

γέμω, f. γεμῶ, *to be full of, be stuffed with*, intrans. and foll. by gen. Matt. 23. 27; with ἐκ, v. 25.

γενεά, ἄς, ἡ (γίνομαι), *birth*; in N. T. *generation*, in the following senses, viz. a) *offspring, progeny, genr. and*

fig. Acts 8. 33 τὴν γενεὰν αὐτοῦ τίς διηγῆσεται *who shall declare his posterity?* i. e. the number of his followers, spoken of the Messiah. b) *a descent, degree*, i. e. in a genealogical line of ancestors or descendants, Matt. 1. 17 ter. c) spoken of the period of time from one descent to another, i. e. the average duration of human life,—reckoned apparently by the ancient Hebrews at 100 years (comp. Gen. 15. 16 with Ex. 12. 40, 41), by the Greeks at three generations for every 100 years, i. e. 33½ years each; hence in N. T. of a less definite period, *an age, time, period, day, &c. as ancient generations*, i. e. *times of old, &c.* Acts 14. 16; of future ages, Luke 1. 50 εἰς γενεὰς γενεῶν *to generations of generations*, i. e. to the remotest ages; 16. 8 εἰς τὴν γενεὰν τὴν ἐαυτῶν, i. e. 'are wiser in their day,' so far as it concerns this life. d) *meton.* spoken of the men of any generation or age, those living in any one period, *a race, class*, e. g. ἡ γενεὰ αὕτη *the present generation*, Matt. 11. 16, sæp.: spoken of a former generation, Acts 13. 36; of the future, Luke 1. 48.

γενεαλογέω, ὦ, f. ἥσω (γενεά, λέγω), *to trace one's genealogy*; in N. T. only pass. γενεαλογέομαι, οὔμαι, *to be traced or inscribed in a genealogy*, i. e. by impl. *to be reckoned by descent, derive one's origin*, Heb. 7. 6.

γενεαλογία, ἄς, ἡ (γενεαλογέω), *a genealogy, genealogical table*, 1 Tim. 1. 4.

γενέσια, ων, τά (γενέσιος), in earlier Greek writers *solemn rites for the dead, feriæ denicales*; in later writers and in N. T. *a birth-day celebration or festival*, Matt. 14. 6.

γένεσις, εως, ἡ (γίνομαι), *procreation*; in N. T. *birth, nativity*, i. e. a) pr. Matt. 1. 18 in later eds., where text. rec. γέννησις; Jam. 1. 23 τὸ πρόσωπον τῆς γενέσεως, i. e. native or natural face: fig. 3. 6 τροχὸς τῆς γενέσεως, lit. *the wheel of birth*, i. e. which is set in motion at birth, and rolls on through life, i. q. *course of life*,—others, *nativity*, in the astrological sense. b) in the sense of *descent, lineage*, and βίβλος γενέσεως

book of descent, i. e. genealogy, genealogical table, Matt. 1. 1.

γενετή, ἥς, ἥ (γενεά), birth, John 9. 1 ἐκ γενετῆς from his birth.

γένημα, ατος, τό (γίνομαι), produce, fruit, i. e. of the fields, &c. Luke 12. 18; fig. spoken of the rewards of Christian virtue, 2 Cor. 9. 10: text. rec. in both places has γέννημα.

γεννάω, ᾧ, f. ἥσω (γένος), trans. spoken of men, to beget; of women, to bear: pass. to be begotten, be born.

I. act. a) spoken of MEN, to beget, Matt. 1. 2: fig. to generate, to occasion, e. g. μάχας, 2 Tim. 2. 23. Metaph. (α) spoken, in the Jewish manner, of the relation between a teacher and his disciples, to beget, in a spiritual sense, to be the spiritual father of any one, i. e. the instrument of his conversion, 1 Cor. 4. 15. (β) spoken of GOD, to beget, in a spiritual sense, i. e. to impart a new spiritual life, which consists in sanctifying, quickening anew, and ennobling the powers of the natural man, by imparting to him a new life and a new spirit in Christ, 1 John 5. 1; hence Christians are said to be born of God, and to be the sons of God, comp. Rom. 8. 14. Spoken of the relation between God and the Messiah, who, as the vicegerent of God, is figuratively called his Son, and whom therefore God is said to beget, i. e. to appoint, declare, i. e. as a king, &c., Acts 13. 33.

b) spoken of WOMEN, to bear, bring forth, Luke 1. 13: fig. Gal. 4. 24.

II. pass. γεννάομαι, ᾧμαι. a) to be begotten, Matt. 1. 20 τὸ ἐν αὐτῇ γεννηθέν that which is begotten or conceived in her, i. e. the foetus. b) to be born, genr. Matt. 2. 1; τυφλός, John 9. 2; εἰς τὸν κόσμον, 16. 21; γεγέννημαι Ῥωμαῖος, Acts 22. 28; Gal. 4. 23 κατὰ σάρκα according to the flesh, in the course of nature: foll. by εἰς final, denoting destination, John 18. 37; by ἐκ with gen. of mother Matt. 1. 16, with gen. of source, &c. ἐκ τῆς σαρκός John 3. 6; by ἐν with dat. of place Acts 22. 3, with dat. of state or condition John 9. 34, Acts 2. 8 ἐν ᾗ sc. διαλέκτῳ i. e. our native dialect: metaph. ἐκ Θεοῦ or ἐκ πνεύματος ἐγεννήθην or γεγέννη-

μαι, only in the writings of John, to be born of God or of the Spirit, i. e. in a spiritual sense, to have received from God a new spiritual life, 1. 13, 3. 5; so also γεννηθῆναι ἄνωθεν to be born again, = ἐκ Θεοῦ γεν., v. 3.

γέννημα, ατος, τό (γεννάω), lit. what is born or produced, i. e. a) spoken of MEN, offspring, progeny, Matt. 3. 7 γεννήματα ἐχιδνῶν progeny of vipers. b) spoken of TREES, &c. fruit, produce, Matt. 26. 29: metaph. of the rewards of Christian virtue, 2 Cor. 9. 10 in text. rec.

Γεννησαρέτ and Γεννησαρέθ, ἡ, indec. Gennesareth, the name of a small region of Galilee, on the western shore of the lake: this lake is also called the sea of Galilee, Matt. 4. 18, and the sea of Tiberias, John 21. 1.

γέννησις, εως, ἡ (γεννάω), birth, nativity, Matt. 1. 18.

γεννητός, ἡ, ὄν (γεννάω), born, brought forth, Matt. 11. 11 ἐν γεννητοῖς γυναικῶν among those born of women.

γένος, εος, ους, τό (γίνομαι), genus, race, i. e. a) offspring, posterity, Acts 17. 28. b) family, lineage, stock, Acts 7. 13; so 4. 6, where others sect, order. c) nation, people, Mark 7. 26. d) kind, sort, species, Matt. 13. 47.

Γερασηνός, οὔ, ὁ, a Gerasene, i. e. an inhabitant of the city or district of Gerasa, which was situated in the eastern part of Peræa, or Gilead, near the confines of the Arabian desert: many mss. and some eds. read Γερασηνῶν Matt. 8. 28, where the text. rec. has Γεργεσηνῶν, and other mss. Γαδαρηνῶν, which is also read Mark 5. 1, Luke 8. 26, 37.

Γεργεσηνός, οὔ, ὁ, a Gergesene, pr. name of one of the ancient tribes of Canaan destroyed by Joshua, occ. text. rec. Matt. 8. 28, see Γερασηνός.

γερουσία, ας, ἡ (γερούσιος), a council of elders, a senate; in N. T. Acts 5. 21 τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν νιῶν Ἰσραὴλ, i. e. either the sanhedrim, EVEN the whole senate of Israel, or else it here stands for the elders of Israel in general, i. e. persons of age and influence who were invited to sit with the sanhedrim, = οἱ πρεσβύτεροι τοῦ Ἰσραὴλ Acts 4. 8.

γέρων, οντος, ὁ, *an old man, senex*, John 3. 4.

γεύω, f. γεύσω, *to cause to taste, to let taste*; in N. T. only mid. γέυομαι, f. σομαι, *to taste*, depon. or trans. a) pr. and absol. Matt. 27. 34; foll. by acc. John 2. 9: in the sense of *to eat, partake of*, absol. Acts 10. 10; foll. by gen. 23. 14. b) metaph. *to experience, prove, partake of*, foll. by accus. Heb. 6. 5; by gen. γεύεσθαι θανάτου *to taste of death, i. e. to die*, Matt. 16. 28; by ὅτι, 1 Pet. 2. 3.

γεωργέω, ὦ, f. ἥσω (γεωργός), *to till the earth*, pass. Heb. 6. 7.

γεώργιον, ου, τό (γεωργέω), pr. *a tilled field, farm*; in N. T. metaph. of Christians, 1 Cor. 3. 9.

γεωργός, οῦ, ὁ (γῆ, ἔργω), *a tiller of the ground, husbandman, viz.* a) pr. 2 Tim. 2. 6. b) in N. T. also same as ἀμπελουργός, *a vine-dresser, keeper of a vineyard*, Matt. 21. 33: metaph. of God, John 15. 1.

γῆ, γῆς, ἡ (contr. fr. γέα=γαῖα), *earth, land*, i. e. one of the four elements; spoken a) in reference to its vegetative power, *earth, soil*, Matt. 13. 5, al. b) as that on which we tread, *the ground, &c.* Matt. 10. 29, al. c) in distinction from the sea, a lake, &c. *the land, terra firma*, Mark 4. 1. d) of a country, region, territory, &c. as γῆ Ἰσραὴλ Matt. 2. 20, Χαναάν Acts 13. 19, Αἴγυπτον 7. 11; so of the country adjacent to any place or city, Matt. 9. 26: with a gen. of person, *one's native land*, Acts 7. 3. Spoken particularly and absol. of *the land of the Jews, Palestine*, Matt. 23. 35, al.; so in the expression κληρονομεῖν τὴν γῆν *to inherit the land*, 5. 5: by meton. put for *the inhabitants of a country*, 10. 15.

e) *the earth*, i. e. the terrestrial globe, &c. (α) as distinguished from ὁ οὐρανός, Matt. 5. 18, al. sæp.; hence τὰ ἐπὶ τῆς γῆς and τὰ ἐν τοῖς οὐρανοῖς *things on earth and things in heaven*, i. e. the universe, Col. 1. 20; so γῆ καινὴ *a new earth*, 2 Pet. 3. 13. (β) spoken of *the habitable earth*, ἡ οἰκουμένη, Luke 11. 31, al. sæp.; hence τὰ ἐπὶ τῆς γῆς *earthly things*, i. e. pertaining to this life, Col. 3. 2; τὰ μέλη τὰ ἐπὶ τῆς γῆς, 3. 5: by synec. put for the inhabitants of the earth, men,

Rom. 9. 17, al.; so where things are said to be done, or take place, *on earth*, which have reference chiefly to men, Matt. 5. 13, al.

γῆρας, aos, ως, τό, *old age*, Luke 1. 36 ἐν γῆρα in text. rec., in later eds. ἐν γῆρει.

γηράσκω or γηράω, f. άσω (γῆρας), *to be or become old*, John 21. 18.

γίνομαι, f. γενήσομαι, aor. 2 ἐγενόμην, perf. part. γεγενημένος, perf. 2 γέγονα, pluperf. 2 ἐγεγόνειν, also in later writers and in N. T. aor. 1 pass. ἐγενήθην for ἐγενόμην,—a mid. depon. intrans., with the primary signif. *to begin to be, fieri*, i. e. 'to come into existence or into any state;' and then also, in the aor. and perf. 2, 'to have come into existence,' or simply *to be, esse*, so that ἐγενόμην, ἐγενήθην, and γέγονα, serve likewise as preterites of εἶναι.

I. *to begin to be, COME INTO EXISTENCE, &c.*, as implying *origin* (either from natural causes, or through special agency), *result, change of state, place, &c.* a) as implying *origin* in the ordinary course of nature, &c. (α) spoken of PERSONS, *to be born*, John 8. 58; foll. by ἐκ τινος *to be born of, descended from*, Rom. 1. 3. (β) of THINGS, as plants, fruits, &c. *to be produced, to grow*, Matt. 21. 19. (γ) of the phenomena of nature, &c. *to arise, supervene, occur*, e. g. σεισμός Matt. 8. 24, γαλήνη 8. 26, σκότος 27. 45, λαίλαψ Mark 4. 37, νεφέλη Luke 9. 34, βροντή John 12. 29: thus also of a voice or cry, tumult, silence, &c. φωνή 12. 30, σχίσμα 7. 43, ζήτησις 3. 25, κραυγή Matt. 25. 6, θόρυβος 26. 5, στάσις Luke 23. 19, σιγή Acts 21. 40: so of emotions, &c. Luke 15. 10, θλίψις Matt. 13. 21. (δ) spoken of time, as day, night, evening, &c. *to come, come on, approach*, Matt. 8. 16; 27. 1; Mark 15. 33.

b) as implying *origin* through an agency specially exerted, *to be made, created, &c.* same as ποιοῦμαι. (α) spoken of the works of creation, John 1. 3, 10. (β) of the works of art, &c. Acts 19. 26 διὰ χειρῶν. (γ) of miracles and the like, *to be wrought, performed*, Acts 4. 22; foll. by διὰ 2. 43, by ὑπό Luke 9. 7. (δ) of a pro-

mise, or plot *formed, made*, Acts 26. 6; so of waste, ἀπώλεια, Mark 14. 4.

(ε) of the *will or desire* of any one, *to be accomplished, fulfilled*, θέλημα Matt. 6. 10; αἵτημα Luke 23. 24.

(ς) of a repast, *to be prepared, made ready*, John 13. 2; of a judicial investigation, *to be made, set on foot*, Acts 25. 26; of a change of law, Heb. 7. 12.

(η) of particular days, festivals, &c. *to be held, celebrated*, Matt. 26. 2.

(θ) of persons advanced to any station or office, *to be made, constituted, appointed*, Col. 1. 23, 25; so γίνεσθαι ἐπάνω, Luke 19. 19.

(ι) of customs, institutes, &c. *to be appointed, instituted*, Mark 2. 27 τὸ σάββατον, Gal. 3. 17 ὁ γεγωνὼς νόμος.

(κ) of what is done *to or in* any one, Luke 23. 31 ἐν τῷ ξηρῷ τί γένηται

what shall be done in the dry? Gal. 3. 13 Χριστὸς γενόμενος ὑπὲρ ἡμῶν κατὰ

being himself made a curse for us, i. e. suffering the penalty to which we were subject.

c) as implying a *result, event, &c. to take place, come to pass, occur*. (α) genr. Matt. 1. 22; Luke 1. 20; Heb. 9. 15 θανάτου γενομένου *death having taken place*, i. e. through his death; Jam. 3. 10, al. pass.: so in the phrase μὴ γένοιτο *let it not happen! God forbid!* an exclamation of aversion, Luke 20. 16, al.

(β) foll. by dat. of pers. *to happen to any one, &c.* Mark 9. 21; by infin. as subject, Acts 20. 16; with an adv. of manner, Mark 5. 16.

(γ) with prepositions, in the same sense, as εἰς τινα Acts 28. 6, ἐπὶ τινι Mark 5. 33.

(δ) with an infin. and accus. expressed or implied, *to come to pass that*, Acts 27. 44 οὕτως ἐγένετο πάντα διασωθῆναι, Matt. 18. 13 εἰς γένηται εὐρεῖν αὐτό.

(ε) so καὶ ἐγένετο or ἐγένετο δέ and *it came to pass that*, always with a notation of time, introduced by ὅτε, ὥς, ἐν, a gen. absol. &c., and followed by a finite verb with or without καί; e. g. with καί repeated, Matt. 9. 10 καὶ ἐγένετο, αὐτοῦ ἀνακειμένου καὶ ἰδοὺ, al. sæp.; without καί repeated, 7. 28 καὶ ἐγένετο ὅτε . . . ἐξεπλήσσοντο οἱ ὄχλοι, al. sæp.

d) as implying a *change of state, condition, &c.*, or the passing from one state, &c. to another, *to become, enter upon any state, condition, &c.*

(α) spoken of persons or things which *receive any new character or form*. (1) where the predicate is a noun, Matt. 5. 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς, 4. 3 ἵνα οἱ λίθοι οὗτοι ἄρτοι γίνωνται, 13. 32 γίνεται δένδρον, al.; Acts 12. 18 τί ἄρα ὁ Πέτρος ἐγένετο *what Peter was become*, for 'what had become of Peter.'

(2) construed with εἰς τι as the predicate, by Hebraism, Matt. 21. 42 ἐγενήθη εἰς κεφαλὴν γωνίας, Mark 12. 10, Luke 13. 19, al.

(3) when the predicate is an adjective, Matt. 10. 16 γίνεσθε οὖν φρόνιμοι, 12. 45 γίνεται τὰ ἔσχατα χείρονα, 13. 22 γίνεται ἄκαρπος, 24. 44 γίνεσθε ἔτοιμοι i. e. 'prepare yourselves,' al. sæp.

(4) with a particle of manner, &c., Matt. 10. 25 ἵνα γένηται ὡς διδάσκαλος αὐτοῦ, 28. 4 ἐγένοντο ὥσει νεκροί: foll. by dat. of pers. *for or in respect of whom*, 1 Cor. 9. 20.

(5) foll. by gen. of possession or relation, Luke 20. 14 ἵνα ἡμῶν γένηται ἡ κληρονομία. (6) foll. by dat. of pers. as possessor, &c. Rom. 7. 3, 4 γενέσθαι ἀνδρὶ ἐτέρῳ *to become married to another man*.

(β) construed with prepositions or adverbs implying motion, it denotes change or transition to another place, &c. *to come, viz.* (1) foll. by εἰς, *to come to or into, arrive at*, Acts 20. 16: fig. φωνή Luke 1. 44, εὐλογία Gal. 3. 14, ἔλκος Rev. 16. 2, εὐαγγέλιον 1 Thess. 1. 5.

(2) by ἐκ, *to come from a place, &c.* e. g. φωνή Mark 1. 11; but ἐκ μέσου γενέσθαι *to be put out of the way*, 2 Thess. 2. 7.

(3) by ἐν, fig. Acts 12. 11 γενομένου ἐν ἑαυτῷ *being come to himself*, comp. Luke 15. 17. (4) by ἐπὶ, viz. with gen., *to come upon, arrive at*, Luke 22. 40; with accus. 24. 22, 1. 65 φόβος. (5) by κατὰ with gen., *to come throughout, &c.* Acts 10. 37; with accus., *to come to*, 27. 7. (6) by πρὸς with accus., *to come to*, 2 John 12 in later eds.; so of oracles, Acts 7. 31.

(7) with an adverb, e. g. ἐγγύς, *to come or draw near*, John 6. 19; ὧδε *hither*, 6. 25; and ἐκεῖ *thither*, Acts 19. 21.

II. in the aor. and perf., *to have begun to be, have come into existence, &c.* i. e. simply, *to be, exist*. a) genr. *to be, exist*, John 1. 6 ἐγένετο ἄνθρωπος, Rom. 11. 5; foll. by ἐν 2 Pet. 2.

1, by ἔμπροσθέν τινος John 1. 15, by ἐπὶ τῆς γῆς Rev. 16. 18.

b) as *copula*, connecting a subject and predicate. (α) of *quality*, foll. by nom. Luke 1. 2 οἱ ἀπ' ἀρχῆς αὐτospaται γενόμενοι τοῦ λόγου, 2. 2 αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο, al.; with a dat. of advantage, *to be any thing to, for, or in behalf of*, e. g. ὁδηγός Acts 1. 16, σημεῖον Luke 11. 30, παρηγορία Col. 4. 11, τύποι 1 Thess. 1. 7; with an adv. 2. 10; with a gen. of age, Luke 2. 42 ὅτε ἐγένετο ἐτῶν δώδεκα. (β) implying *property*, &c., Matt. 11. 26 οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου, for the dat. σοί, i. e. 'such was thy good pleasure,' = οὕτως ηὐδόκησας σύ. (γ) joined with the participle of another verb, it forms (like εἶναι) a *periphrasis* for a finite tense of that verb, Mark 1. 4 ἐγένετο Ἰωάννης βαπτίζων, for ἐβάπτιζε.

c) joined with prepositions it implies *locality* or *state*, and also *disposition of mind*, &c. (α) foll. by ἐν, spoken of place, *to be in a place*, Matt. 26. 6 γενομένου ἐν Βηθανίᾳ, Mark 9. 33 ἐν τῇ οἰκίᾳ: of condition or state, *to be in any state*, Luke 22. 44 γεόμενος ἐν ἀγωνίᾳ, Acts 22. 17 ἐν ἐκστάσει, Rev. 1. 10 ἐν πνεύματι, Rom. 16. 7 ἐν Χριστῷ, Phil. 2. 7 ἐν δμοιώματι γεόμενος = δμοιωθεὶς, 1 Tim. 2. 14 γεν. ἐν παραβάσει = παραβαίνω. (β) foll. by μετά with gen. of pers., *to be with any one*, Acts 9. 19; so οἱ γεόμενοι μετ' αὐτοῦ *his friends, companions*, Mark 16. 10. (γ) by πρὸς with accus., *to be towards*, i. e. disposed towards any one, 1 Cor. 2. 3. (δ) by σύν, *to be with*, Luke 2. 13. γινώσκω, f. γνώσομαι, aor. 2 ἔγνων, perf. ἔγνωκα, perf. pass. ἔγνωσμαι, aor. 1 pass. ἐγνώσθην, fut. 1 pass. γνωσθήσομαι, *to know*, both in an inchoative and completed sense. 1. *to know*, in an inchoative sense, i. e. *to come to know, to gain or receive a knowledge of*, where again the perf. implies a completed action, and is often to be taken as a present, *to know*; pass. *to become known*. a) genr. (α) foll. by accus. of thing, John 8. 32 γνώσεσθε τὴν ἀλήθειαν, Luke 12. 47; with an accus. implied, Mark 6. 38; foll. by ἐκ τινος, *to know from or by any thing*, Matt. 12. 33;

by ἐν τινι, *to know by any thing*, John 13. 35; by ὅθεν 1 John 2. 18, and κατὰ τι Luke 1. 18. (β) foll. by accus. of person, John 14. 7 bis, Gal. 4. 9 γνόντες Θεόν, al.; with an accus. and ὅτι, by attraction, Matt. 25. 24 ἔγνων σε, ὅτι σκληρὸς εἶ, John 5. 42. (γ) foll. by ὅτι instead of an accus. and infin. John 6. 69 ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστός, 7. 26, al. sæp. (δ) pass. *to be known*, i. e. *distinguished*, 1 Cor. 14. 7.

b) in a judicial sense, *to know by trial, inquire into, examine*, τὴν αἰτίαν Acts 23. 28. c) in the sense of *to know*, i. e. from others, *to learn, find out*, pass. *to be made known, disclosed*, Matt. 10. 26; foll. by accus. of thing expr. or impl. Mark 5. 43, Matt. 9. 30; by ὅτι, John 4. 1; by ἀπό τινος, Mark 15. 45. d) in the sense of *to perceive, observe, be aware of*, foll. by accus. expr. or impl. Matt. 22. 18 τὴν πονηρίαν, 16. 8; by ὅτι, John 4. 53; Mark 5. 29 ἔγνω τῷ σώματι ὅτι: by accus. and particip. Luke 8. 46 ἐγὼ ἔγνων δύναμιν ἐξεληούσαν ἀπ' ἐμοῦ. e) in the sense of *to understand, comprehend*, foll. by accus. expr. or impl. Matt. 13. 11 τὰ μυστήρια, Mark 4. 13 παραβολάς, John 7. 49 τὸν νόμον, 1 Cor. 2. 14. f) by euphemism, *to lie with*, i. e. a person of another sex; spoken of a man Matt. 1. 25, of a woman Luke 1. 34.

2. *to know*, in a completed sense, i. e. *to have a knowledge of*, &c. a) genr. (α) foll. by accus. of thing expr. or impl. Matt. 6. 3, Rom. 10. 19; imper. γινώσκετε *know, be assured of*, with acc. Matt. 24. 43; ἵστε γινώσκοντες τοῦτο, Eph. 5. 5: foll. by accus. and ὅτι by attraction, 1 Cor. 3. 20; by accus. and particip. Acts 19. 35; by adv., 21. 37 Ἑλληνιστὶ γινώσκεις *dost thou know Greek?* (β) foll. by accus. of person, *to know*, i. e. by sight or person, John 1. 49; or to know one's character, &c. ver. 10, al.; with accus. and particip., Heb. 13. 23. (γ) foll. by ὅτι instead of an acc. and infin. John 21. 17. (δ) foll. by infin. alone, Matt. 16. 3.

b) in the sense of *to know*, i. e. as being what one is or professes to be, *to acknowledge*, foll. by accus. Matt. 7. 23; pass. 1 Cor. 8. 3. c) from the Heb., with the idea of volition or

good will, to know and approve or love, to care for, &c. foll. by accus. of pers. 2 Tim. 2. 19, John 10. 14: foll. by accus. of thing, Rom. 7. 15 ὃ γὰρ κατεργάζομαι, οὐ γινώσκω, i. e. 'I approve not, allow not.'

γλεῦκος, εὖος, οὖς, τό (γλυκὺς), *must, new wine*; in N. T. *sweet wine*, Acts 2. 13.

γλυκὺς, εἶα, ὕ, *sweet*, James 3. 12 γλυκὺ ὕδωρ *sweet water*, i. e. potable.

γλῶσσα, ἡ, *the tongue*, i. e. a) pr. as a part of the body, Rev. 16. 10; the organ of taste, Luke 16. 24, of speech, Mark 7. 33; personified, Rom. 14. 11 and Phil. 2. 11 πᾶσα γλῶσσα, i. e. every person: so to *bridle the tongue*, &c. Jam. 1. 26.

b) by meton. *speech, language*. (α) genr. 1 John 3. 18 μὴ ἀγαπῶμεν λόγῳ μὴδὲ τῇ γλώσσῃ *in speech only*. (β) of a particular language or *dialect*, as spoken by a particular people, Acts 2. 11; put for the people who use a language, e. g. φυλαὶ καὶ λαοὶ καὶ γλῶσσαι, Rev. 7. 9, al. (γ) in the phrases γλῶσσais ἐτέραις or καίναῖς λαλεῖν *to speak in or with other or new tongues*, Acts 2. 4, Mark 16. 17; γλῶσσais λαλεῖν *to speak in or with tongues*, Acts 10. 46; προσεύχεσθαι γλῶσσῃ *to pray in a tongue*, 1 Cor. 14. 14; λόγοι ἐν γλώσσῃ *discourse in a tongue*, 14. 19, or simply γλῶσσαι *tongues*, 12. 10: here, according to the two passages in Mark and Acts, the sense would seem to be *to speak in other living languages*; but if the passages in 1 Cor. be taken as the basis, these phrases would seem to mean *to speak another kind of language*, i. e. referring perhaps to a person in a state of high spiritual excitement or ecstasy from inspiration, breaking forth into abrupt expressions of prayer and praise, which are not coherent, and therefore not always intelligible to the multitude: but the first interpretation is that generally adopted. c) fig. put for any thing *resembling a tongue in shape*, e. g. Acts 2. 3 γλῶσσαι ὡσεὶ πυρρός *tongues as of fire*, i. e. lambent flames.

γλωσσόκομον, οὐ, τό (γλῶσσα, κομέω), pr. *a box for keeping reeds*, &c.; in N. T. genr. *any box, casket, bag*,

&c. e. g. for money, John 12. 6; 13. 29.

γναφεύς, ἑως, ὁ (γνάφος), *a fuller*, i. e. one who fulled and dressed new cloths, or washed and scoured soiled garments, Mark 9. 3.

γνήσιος, οὐ, ὁ, ἡ, adj. (γένος), *genuine, legitimate*, pr. spoken of children, &c.; in N. T. a) fig. *own, genuine*, as son; spoken of the relation of a disciple to his teacher, ἐν πίστει 1 Tim. 1. 2, κατὰ πίστιν Tit. 1. 4. b) by impl., *sincere, faithful, true*, Phil. 4. 3; so τὸ γνήσιον *sincerity*, 2 Cor. 8. 8.

γνησίως, adv., *sincerely*, Phil. 2. 20.

γνόφος, οὐ, ὁ (νέφος), *dense black clouds, thick gloom*, Heb. 12. 18.

γνώμη, ἡ, ἡ (γινώσκω), pr. *the mind*, i. e. the sentient principle, = ψυχή; in N. T. MIND, in its various manifestations, e. g. a) as implying *will*, in the sense of *accord, consent*, Phil. 14; of *bent, inclination, desire*, 1 Cor. 1. 10 ἐν τῇ αὐτῇ γνώμῃ *in the same mind or will*; of *purpose, counsel, determination*, Acts 20. 3. b) as implying *opinion, judgment*, in reference to one's self, 1 Cor. 7. 40; in reference to others, *advice*, ver. 25.

γνωρίζω, fut. ἴσω and ἰῶ, *to make known*, trans. and foll. by dat. or πρὸς τινα. a) to others. (α) genr. *to make known, declare, reveal*, Rom. 9. 22; with dat. Luke 2. 15; foll. by πρὸς Phil. 4. 6. (β) in the sense of *to narrate, tell, inform*, Eph. 6. 21. (γ) spoken of a teacher who unfolds divine things, &c. *to announce, declare, proclaim*, John 15. 15. (δ) in the sense of *to put in mind of, impress*, 1 Cor. 12. 3.

b) to one's self, i. e. *to ascertain, find out*, and by impl. *to know*, Phil. 1. 22.

γνώσις, ἑως, ἡ (γινώσκω), *knowledge*, i. e. a) THE POWER OF KNOWING, *intelligence, comprehension*, Eph. 3. 19 τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χρ. *that love of Christ surpassing comprehension*; or, as others, *that love of Christ which is better than all knowledge*; comp. 1 Cor. 12. 31. b) *subjectively*, spoken of what one knows, *knowledge*, &c., Luke 1. 77; of a knowledge of the Christian religion, genr., 1 Cor. 1. 5, or of a

deeper and better religious knowledge both theoretical and experimental, 8. 7: spoken of a practical knowledge, &c. *discretion, prudence*, 2 Cor. 6. 6. b) *objectively*, spoken of what is known, object of knowledge, i. e. *genr. knowledge, doctrine, science*, &c. Col. 2. 3; of religious knowledge, i. e. *doctrine, science*, spoken of Jewish teachers, Luke 11. 52; or of a deeper Christian knowledge, *Christian doctrine*, &c., 1 Cor. 12. 8 λόγος γνώσεως, i. e. the faculty of unfolding and expounding theoretically the deeper knowledge or fundamental principles of the Christian religion, = what in Luke 11. 52 is called κλείς τῆς γνώσεως: hence, 2 Cor. 10. 5 κατὰ τῆς γνώσεως τοῦ Θεοῦ *against the true doctrine of God*, i. e. *against the Christian religion*.

γνώστης, ου, ὁ (γινώσκω), *a knower*, i. e. one who knows, Acts 26. 3; for the anacoluthon see Stuart's N. T. Gr. p. 233, 4.

γνωστός, ἡ, ὄν (γινώσκω), *known*. a) *genr.*, foll. by dat. John 18. 15; by κατὰ with *gen.* of place, Acts 9. 42: so γνωστὸν ἔστω *be it known*, foll. by dat. 2. 14; in the sense of *knowable*, τὸ γνωστὸν τοῦ Θεοῦ *what may be known of God*, or *knowledge of God* (= γνῶσις), Rom. 1. 19; in an emphatic sense, *known of all*, i. e. *notable*, Acts 4. 16 γνωστὸν σημεῖον. b) as a *subst.* ὁ γνωστός *an acquaintance*, Luke 2. 44.

γογγύζω, f. ὕσω, *to murmur*. a) *genr.* i. e. *to utter in a low voice, privately*, foll. by acc. and περί with *gen.* John 7. 32. b) with the idea of complaint, *to mutter, manifest sullen discontent*, absol. 1 Cor. 10. 10; foll. by κατὰ with *gen.* Matt. 20. 11; by περί with *gen.* John 6. 41; by πρὸς with *accus.* Luke 5. 30; by μετ' ἀλλήλων John 6. 43.

γογγυσμός, ου, ὁ (γογγύζω), *a murmur*. a) *genr.*, low and suppressed discourse, John 7. 12, comp. v. 13. b) *murmuring*, i. e. the expression of sullen discontent, *complaint*, Acts 6. 1; χωρὶς γογγυσμῶν *without murmurings*, i. e. *cheerfully*, Phil. 2. 14.

γογγυστής, ου, ὁ (γογγύζω), *a murmurer*, Jude 16.

γόης, ητος, ὁ, *a juggler, diviner*; in

N. T. by impl. *a deceiver, impostor*, 2 Tim. 3. 13.

Γολγοθᾶ, indec. *Golgotha*, Chald. 'a skull,' τὸ κράνιον *calvaria*; hence the name signifies κρανίου τόπος *place of skulls, Calvary*, and is applied to an eminence on the north-west part of Jerusalem, where malefactors were commonly executed, Matt. 27. 33.

Γόμορρα, ας, ἡ, and ων, τά, *Gomorrha*, pr. name of one of the cities which formerly stood on the plain now covered by the Dead Sea, Matt. 10. 15.

Γόμος, ου, ὁ (γέμω), *a load*, as of an animal; in N. T. *lading*, i. e. a) of a ship, Acts 21. 3. b) by impl. *merchandise, wares*, Rev. 18. 11, 12.

Γονεὺς, ἑως, ὁ (γίνομαι), *a father*; in N. T. only plur. οἱ γονεῖς, *parents*, Matt. 10. 21, sæp.: for the acc. γονεῖς see Stuart's N. T. Gr. p. 47.

γόνυ, γόνατος, τό, *the knee*; in the phrases, (α) θείς, θέντες, τιθέντες τὰ γόνατα, lit. *placing the knees*, i. e. *kneeling down*, in prayer or supplication, Luke 22. 41, Acts 21. 5; so of the mock-homage offered by the soldiers to Jesus, Mark 15. 19. (β) Luke 5. 8 προσέπεσε τοῖς γόνασι Ἰησοῦ, lit. *fell at his knees*, i. e. *embraced them by way of supplication*. (γ) κάμπτειν γόνυ or γόνατά τινι *to bend the knee or knees to any one*, i. e. *to kneel*, in homage, adoration, &c. Rom. 14. 11; in supplication, Eph. 3. 14.

γονυπετέω, ὦ, f. ἤσω (γόνυ, πίπτω), lit. *to fall upon one's knees*, i. e. *to kneel*, foll. by accus. of person; by way of supplication, Matt. 17. 14; in reverence, Mark 10. 17; in mock-homage, foll. by ἔμπροσθεν αὐτοῦ, Matt. 27. 29.

γράμμα, ατος, τό (γράφω), *a picture*; in N. T. lit. *the written*, i. e. something written or cut in with the stylus, in the ancient manner of writing, viz. a) *a letter*, i. e. of the alphabet, Luke 23. 38 γράμμασι Ἑλληνικοῖς; Gal. 6. 11 πηλίκοις γράμμασι *with how many letters*, i. e. at how great length,—others refer this to b. a. b) *a writing*, i. e. any thing written. (α) *an epistle, letter*, Acts 28. 21. (β) *a bill, bond, note*, Luke

16. 6, 7. (γ) *a writing, a book, &c.* e. g. of Moses, John 5. 47; of the O. T., i. e. *the Scriptures*, 2 Tim. 3. 15; John 7. 15, *literature*, since the Jews had no other literature. (δ) *fig. the writing, the letter*, i. e. the literal or verbal meaning, in opposition to the spirit, τὸ πνεῦμα, spoken of the Mo-
saic law, Rom. 2. 27.

c) *letters, learning*, as contained in books, &c. Acts 26. 24.

γραμματεὺς, ἑως, ὁ (γράφω), *a writer, scribe.* a) in the *Greek* sense, a public officer in the cities of Asia Minor, whose duty it seems to have been to preside in the senate, to enrol and have charge of the laws and decrees, and to read what was to be made known to the people, *a public clerk, secretary, &c.* Acts 19. 35. b) in the *Jewish* sense and in N. T., *a scribe*, i. e. one skilled in the Jewish law, an interpreter of the Scriptures, *a lawyer*: the scribes had the charge of transcribing the sacred books, of interpreting difficult passages, and of deciding in cases which grew out of the ceremonial law: their influence was of course great; and since many of them were members of the sanhedrim, we often find them mentioned with οἱ πρεσβύτεροι and οἱ ἀρχιερεῖς, Matt. 2. 4, al.: they were also called νομικοί, νομοδιδάσκαλοι, comp. Mark 12. 28, Matt. 22. 35, and Luke 5. 17. Hence, by impl., *one instructed, a scholar, a learned teacher*, i. e. of religion, Matt. 13. 52.

γραπτός, ἡ, ὄν (γράφω), *written, inscribed, fig.* Rom. 2. 15.

γραφή, ἡς, ἡ (γράφω), *a picture, a writing*; in N. T. ἡ γραφή and αἱ γραφαί *Scripture, the Scriptures*, i. e. of the Jews, the Old Test., Acts 8. 32, al.; γραφαὶ ἀγίαὶ Rom. 1. 2: by synecdoche put for the contents of Scripture, i. e. *Scripture-declaration, promise, &c.* Matt. 22. 29, al.; *Scripture-prophecy*, 26. 54.

γράφω, f. ψω, *to grave or cut in*, Lat. *insculpo*; in N. T. *to write*, viz. a) pr. *to form letters with a stylus*, in the ancient manner, so that the characters were cut in or graven upon the material, absol. John 8. 6; 2 Thess. 3. 17 οὕτω γράφω, i. e. 'this

is my hand;' in the sense of *to write upon*, i. e. to fill with writing (= ἐπιγράφω), Rev. 5. 1. b) *to write*, i. e. to commit to writing, express by writing, with accus. expr. or impl., John 19. 21, 22 ὃ γέγραφα γέγραφα, al.: spoken of what *is written*, i. e. contained in the Scriptures, 8. 17, al.; so γέγραπται or τὸ γεγραμμένον, &c. as a formula of citation, Matt. 4. 4, Luke 22. 37, al.; constr. with prepositions, viz. διὰ τινος *by any one*, Matt. 2. 5; ἐπὶ τινα Mark 9. 12 and ἐπὶ τινι John 12. 16, *of or concerning any one*; περὶ τινος *of or concerning any one*, Matt. 11. 10; foll. by dat. of pers. *of or concerning whom*, Luke 18. 31: in a similar sense, *to write about, describe*, foll. by accus. John 1. 46. c) *to write*, i. e. to compose or prepare in writing, e. g. βιβλίον ἀποστασίου Mark 10. 4, ἐπιγραφὴν Luke 23. 38, ἐπιστολὴν Acts 23. 25. d) *to write to any one*, i. e. to make known by writing, foll. by accus. and dat. 2 Cor. 1. 13; by dat. Rom. 15. 15; by dat. and ὅτι, 1 John 2. 12; absol. 2 Cor. 2. 9: so of written directions, instructions, information, &c. Acts 15. 23: hence γράφειν ἐντολὴν τινι *to write a precept or command to any one*, i. e. *to prescribe*, Mark 10. 5; absol. 12. 19; γέγραπται *it is prescribed*, Luke 2. 23, al. e) *to inscribe*, e. g. one's name in a book, register, &c. Luke 10. 20.

γραῶδης, εος, ους, ὁ, ἡ, adj. (γραῦς, εἶδος), *anile, old-womanish, silly*, 1 Tim. 4. 7.

γρηγορέω, ὦ, f. ἦσω (ἐγείρω, perf. 2 ἐγρήγορα), *to wake, keep awake, watch*, intrans. a) pr. Matt. 24. 43. b) *fig. to watch*, i. e. *be vigilant, attentive, &c.* Matt. 24. 42, al.; so γρηγορεῖν ἐν τῇ προσευχῇ *to be assiduous in*, Col. 4. 2. c) *fig. to wake*, i. e. *to live*, 1 Thess. 5. 10, where καθεύδειν is in like manner referred to death.

γυμνάζω, fut. ἄσω (γυμνός), pr. *to practise gymnastic exercises*, as one of the athletæ; in N. T. *to exercise one in any thing, to train, accustom*, metaph. 1 Tim. 4. 7; 2 Pet. 2. 14 καρδίαν γεγυμνασμένην πλεονεξίας *trained, practised in covetousness.*

γυμνασία, as, ἡ (γυμνάζω), *gymnas-*

tic exercise, i. e. in the palæstra; in N. T. *exercise, training*, 1 Tim. 4. 8 *σωματικὴ γυμνασία* *bodily exercise*, in antith. with ver. 7, i. e. *ascetic training*, mortification of bodily appetites, &c. as described ver. 3.

γυμνητεύω, f. εὔσω (γυμνός), *to be naked*, or (as in English *to be half-naked*) *to be poorly clad*, 1 Cor. 4. 11.

γυμνός, ἡ, όν, *naked*, i. e. a) pr. in respect to *the body*, viz. (α) *wholly naked*, without any clothing, perhaps Mark 14. 51; fig. Rev. 16. 15. (β) spoken of one who has on no outer garment, and is clad only in the tunic, χιτών, which fitted close to the body, John 21. 7. (γ) as in English *half-naked*, i. e. *scantily clad*, distressed as to clothing, implying penury and want, Matt. 25. 36: fig. *destitute*, i. e. of spiritual goods, &c. Rev. 3. 17.

b) fig. spoken of *the soul*, as disencumbered of the body, in which it had been as it were clothed, 2 Cor. 5. 3, *although being now clothed*, οὐ γυμνοὶ εὐρεθησόμεθα, i. e. 'our souls will not strictly be found naked, but our bodies will be glorified,' &c. comp. ver. 4. c) spoken of any thing as taken *alone*, abstractedly, separate from every thing else, *naked, mere, bare*, e. g. γυμνὸν κόκκον, 1 Cor. 15. 37. d) metaph. *uncovered, open, manifest*, foll. by τοῖς ὀφθαλμοῖς, Heb. 4. 13.

γυμνότης, τητος, ἡ (γυμνός), *nakedness*. a) spoken of the state of one who is scantily clad (see in γυμνός a. γ), Rom. 8. 35. b) by euphemism, for the parts of shame, fig. Rev. 3. 18.

γυναικάριον, ον, τό (γυνή), *a little woman*; fig., in contempt, *a weak, silly woman*, 2 Tim. 3. 6.

γυναικεῖος, α, ον (γυνή), *womanish, female*, 1 Pet. 3. 7.

γυνή, αἰκός, ἡ, voc. γύναι, *a woman*, one of the female sex, viz. a) genr. Matt. 14. 21, al. sæp.: spoken of a young woman, *maiden, damsel*, Luke 22. 57; of an adult woman, Matt. 5. 28, al. sæp. b) with a gen., ἔχειν, or the adj. ὕπανδρος, it implies relation to some man, viz. (α) one *betrothed, a bride*, but not yet married, Matt. 1. 20: fig. of the church,

as the bride of Christ, Rev. 19. 7. (β) a married woman, *wife*, Matt. 5. 31, Rom. 7. 2, al. sæp. (γ) 1 Cor. 5. 1 ὥστε γυναῖκά τινά τοῦ πατρὸς ἔχειν *a stepmother*. (δ) *a widow*, with χήρα, Luke 4. 26; absol. 20. 29.

c) in the vocative in a direct address, expressive of kindness or respect, Matt. 15. 28 ὦ γύναι, comp. 9. 22 where θύγατερ.

Γώγ, indec. Gog, Heb., a name applied in O. T. to the king of a people called *Magog*, inhabiting regions far remote from Palestine: by *Magog*, the ancients seem to have intended the northern nations generally, which they also called Σκυθαί. In N. T., too, *Gog* is apparently spoken of a similar remote people, Rev. 20. 8.

γωνία, ας, ἡ, *an angle, a corner*. a) an *exterior projecting corner*, Matt. 6. 5 ἐν ταῖς γωνίαις τῶν πλατειῶν *at the corners of the streets*, i. e. where several streets meet, in the most public places; Rev. 7. 1 αἱ τέσσαρες γωνίαι τῆς γῆς *the four corners (quarters) of the earth*. b) an *interior angle*, and, by impl., *a dark corner*, Acts 26. 26 ἐν γωνίᾳ *in a corner*, i. e. secretly.

Δ.

Δαβίδ, ό, indec., written also Δαυίδ and Δαυείδ, *David*, Heb. 'beloved,' the celebrated king of the Israelites, and founder of the Jewish dynasty, reigned A. C. 1055-1015: Heb. 4. 7 ἐν Δαβίδ, i. e. in the book of David, the Psalms; ό υἱός Δαβίδ *the son of David*, i. e. descended from him, spoken of Joseph the husband of Mary, Matt. 1. 20, and often applied to Jesus as a title of the expected Messiah, 9. 27, al. sæp., but not in John's writings; so ἡ ῥίζα Δαβίδ, in the same sense, Rev. 5. 5: hence the kingdom or reign of the Messiah is designated by the appellations, ἡ βασιλεία τοῦ Δαβίδ Mark 11. 10, ό θρόνος Δ. Luke 1. 32, ἡ σκηνή Δ. Acts 15. 16, ἡ κλεῖς τοῦ Δ. Rev. 3. 7.

δαιμονίζομαι (= δαιμόνιον ἔχω), f. ἴσομαι (δαίμων), *to have a demon*, i. e. to be afflicted, vexed, possessed by

an evil spirit, *to be a demoniac*, Matt. 4. 24, sæp.

δαιμόνιον, ου, τό (δαιμόνιος), pr. a demon, or good spirit, i. e. a) genr. a god, deity, spoken of the heathen gods, Acts 17. 18. b) spoken of a genius or tutelary demon; in N. T. only in the Jewish sense, a demon, i. e. an evil spirit, devil, subject to Satan, Matt. 9. 34, al., a fallen angel, and = πνεῦμα ἀκάθαρτον Luke 8. 29: these spirits are spoken of as the authors of evil to mankind, both moral (1 Tim. 4. 1, Jam. 2. 19, comp. Eph. 6. 12) and physical, viz. by entering into a person, — thus rendering him a demoniac, and afflicting him with various diseases, &c.: so in the phrases; (α) εἰσῆλθεν τὰ δαιμόνια εἰς αὐτόν demons had entered into him, Luke 8. 30. (β) δαιμόνιον ἔχειν to have a devil, i. e. to be a demoniac (= δαιμονίζεσθαι), 4. 33: spoken by the Jews of Jesus, John 7. 20; of John the Baptist, Matt. 11. 18. (γ) ἐξέρχεσθαι ἐκ or ἀπό τινος to come out of, Mark 7. 29, Matt. 17. 18. (δ) ἐκβάλλειν τὰ δαιμόνια to cast out devils, Matt. 7. 22, sæp.; pass. 9. 33. (ε) where the acts, &c. of demons thus dwelling in persons are spoken of, Mark 1. 34.

δαιμονιώδης, εος, ους, ό, ή, adj. (δαιμόνιον, εἶδος), pr. god-like, divine; in N. T. demon-like, devilish, Jam. 3. 15.

δαίμων, ονος, ό, ή (= δαιμόνιον), a god; in N. T. a demon, an evil spirit, devil, Matt. 8. 31.

δάκνω, f. δήξομαι, to bite, sting, trans.; in N. T. metaph. to thwart, vex, irritate, Gal. 5. 15.

δάκρυ, vos, and δάκρυον, ύου, τό, a tear, Rev. 7. 17, sæp.

δακρύω, f. ύσω (δάκρυ), to shed tears, to weep, intrans. John 11. 35.

δακτύλιος, ου, ό (δάκτυλος), a finger-ring, Luke 15. 22.

δάκτυλος, ου, ό, a finger, Matt. 23. 4: by meton. ό δάκτυλος τοῦ Θεοῦ for the power of God, Luke 11. 20, comp. Matt. 12. 28 where πνεῦμα τοῦ Θ.

Δαλμανουθά, ή, pr. name of a city or village near Magdala, Mark 8. 10.

Δαλματία, as, ή, Dalmatia, a province of Europe on the east of the Adriatic sea, forming part of Illy-

ricum, and contiguous to Macedonia, 2 Tim. 4. 10.

δαμάζω (= δαμάω), f. άσω, to subdue, tame, trans. Jam. 3. 7.

δάμαλις, εως, ή (δαμάζω), a heifer, Heb. 9. 13.

Δάμαρις, ιδος, ή, Damaris, a woman led by Paul's preaching to embrace Christianity, Acts 17. 34.

Δαμασκηνός, ή, όν, belonging to Damascus, a Damascene, 2 Cor. 11. 33.

Δαμασκός, ου, ή, Damascus, Heb., a celebrated city of Syria, probably the oldest in existence: it stands on the river Chrysorrhoas, in a beautiful plain open to the south and east, and bounded on the other sides by mountains, Acts 9. 2, al.

Δάν, ό, indec. Dan, Heb. 'a judge,' pr. name of one of Jacob's sons.

δανείζω, f. είσω (δάνειον), to lend money, in N. T. without interest, intrans. a) genr. Luke 6. 34. b) mid. δανείζομαι, to cause any one to lend money to one's self, i. e. to BORROW money, Matt. 5. 42.

δάνειον, ου, τό (δάνος), a debt, i. e. for money lent, Matt. 18. 27.

δανειστής, ου, ό (δανείζω), a creditor, Luke 7. 41.

Δανιήλ, ό, indec. Daniel, Heb. 'a judge from God,' pr. name of the celebrated Jewish prophet who lived and wrote at Babylon in the time of the captivity, Matt. 24. 15.

δαπανάω, ώ, f. ήσω (δαπάνη), to spend, be at expense, trans. Mark 5. 26, absol. 2 Cor. 12. 15; Acts 21. 24 δαπάνησον ἐπ' αὐτοῖς be at the expense of their sacrifices, i. e. on the completion of a vow: in a bad sense, to waste, consume, trans. Luke 15. 14, absol. Jam. 4. 3.

δαπάνη, ης, ή (δάπτω), expense, cost, Luke 14. 28.

δέ, a particle, standing after one or two words in a clause, strictly adversative, but more frequently denoting transition, and serving to introduce something else, whether opposite to what precedes, or simply continuative or explanatory; hence, in general, but, and, also, namely, &c.

I. ADVERSATIVE, but, on the contrary, on the other hand, &c. a)

simply, Matt. 6. 6 σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμιεῖον, v. 15 comp. v. 14, v. 17 comp. v. 16, al. sæp.: so before answers implying contradiction, &c. Luke 12. 14; 13. 8. b) in the formula μὲν . . . δέ *indeed, but*, though often not to be rendered in English, Acts 9. 7; 23. 8, al.: comp. in μέν.

II. CONTINUATIVE, *but, now, and, also*, and the like. a) genr., and after introducing a new paragraph or sentence, Matt. 1. 18 τοῦ δὲ Ἰ. Χρ. ἡ γένεσις οὕτως ἦν, 2. 9; 3. 1; Acts 6. 1, 2, 8, 9, al. sæp.: in this way it is sometimes *emphatic*, espec. in interrogative clauses, as 2 Cor. 6. 14-16; Gal. 4. 20 ἤθελον δέ *I could wish indeed*. b) where it takes up and carries on a thought that had been interrupted, *then, therefore, &c.*, Matt. 6. 7 προσευχόμενοι δέ, John 15. 26, Rom. 5. 8: so in an apodosis after εἰ for ἐπεὶ, Acts 11. 17 ἐγὼ δὲ τίς ἤμην; (where, however, Lachmann has only ἐγὼ τίς.) c) as marking something added by way of explanation, example, &c., *but, and, namely, for example, to wit, &c.*, Mark 4. 37 τὰ δὲ κύματα ἐπέβαλεν *and the waves*, i. e. so that the waves; 16. 8 εἶχε δὲ αὐτὰς τρόμος *trembling also seized them, &c.*, where some eds. have γάρ; John 6. 10 ἦν δὲ χόρτος πολλὸς ἐν τῷ τόπῳ *now there was much grass in the place*; Acts 23. 13; Rom. 3. 22. d) καὶ δέ, where καί always has the sense of *also*, i. e. *and also*, Mark 4. 36 καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ, John 15. 27.

δέησις, εὖς, ἡ (δέομαι), *want, need*; in N. T. *prayer*, viz. a) pr. as the expression of need, desire, &c. *supplication, petition*, i. e. for one's self, Luke 1. 13: in behalf of others, Phil. 1. 19; foll. by ὑπέρ 1. 4; by περὶ Eph. 6. 18. b) genr., spoken of any prayer, Luke 2. 37.

δεῖ, imperf. ἔδει, infin. δεῖν, impersonal, pr. *it needs, there is need of*, i. e. something that is absent or wanting; in N. T. only with an infin. pres. or aor. expr. or impl., and with or without an accus., *it needs, it is necessary*, viz. a) pr. from the nature of the case, from a sense of duty, &c. *one must*, Matt. 16. 21 ὅτι

δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, 26. 35: spoken of what is made necessary by divine appointment, John 3. 14; 20. 9 ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι, Acts 4. 12 ἐν ᾧ δεῖ σωθῆναι ὑμᾶς, al.; of things unavoidable, *must needs*, Matt. 24. 6, Mark 13. 7, Acts 1. 16. b) spoken of what is right and proper in itself, or prescribed by law, duty, custom, &c., *it is right or proper, one must, it ought, it should, &c.*, Luke 13. 14, 16, Mark 13. 14, John 4. 20; of what prudence would dictate, Acts 27. 21.

δειγμα, ατος, τό (δείκνυμι), pr. *what is shewn, a sample, specimen*; in N. T. *an example, warning*, Jude 7.

δειγματίζω, f. ἴσω (δείγμα), *to make an example of, to expose* i. e. to shame (= παραδειγματίζω), absol. Col. 2. 15; others supply ἑαυτόν, and translate *to shew forth one's self*, i. e. set an example.

δείκνυμι and δεικνύω, fut. δείξω, *to shew, trans. viz. a) to point out, cause to see, present to the sight*, Matt. 4. 8 πάσας τὰς βασιλείας τοῦ κόσμου, John 5. 20; δείξον σεαυτὸν τῷ ἱερεῖ *shew thyself to the priest*, i. e. present thyself for inspection, Matt. 8. 4; of what is shewn in vision, Rev. 1. 1. b) *to offer to view, exhibit, display*, John 20. 20; of deeds, &c. 2. 18: spoken of internal things, *to manifest, prove, &c.* Jam. 2. 18. c) *to shew, assign*, i. e. for use, e. g. ἀνάγαιον μέγα, Mark 14. 15. d) metaph. *to shew*, i. e. by words, *to teach, direct*, Matt. 16. 21.

δειλία, as, ἡ (δειλός), *timidity*, 2 Tim. 1. 7 πνεῦμα δειλίας = πνεῦμα δειλόν.

δειλιάω, ᾠ, fut. ἄσω (δειλός), *to be timid, afraid*, absol. John 14. 27.

δειλός, ἡ, ὄν (δείδω), *timid, fearful*, Matt. 8. 26, Mark 4. 40.

δεῖνα, ὅ, ἡ, τό, gen. δεῖνος, dat. δεῖνι, acc. δεῖνα, *some one, such an one*; spoken of a person or thing whom one does not know, or does not wish to name, Matt. 26. 18.

δεινῶς, adv. (δεινός), *greatly, vehemently*, Matt. 8. 6.

δειπνέω, ᾠ, f. ἥσω (δείπνον), *to sup, intrans.* Luke 17. 8; spoken of the paschal supper, 22. 20; in the sense of *to eat, to banquet*, as figurative

of the Messiah's kingdom, Rev. 3. 20.

δεῖπνον, ου, τό, *dinner or supper*, viz. a) pr. the chief meal of the Jews, and also of the Greeks and Romans, taken at or towards evening, and often prolonged into the night; hence genr. *an evening-banquet*, or *a feast* in general, Matt. 23. 6, al.: fig. of the Messiah's kingdom, Rev. 19. 9. b) spoken of the *paschal supper*, John 13. 2, 4; of the Lord's supper, 1 Cor. 11. 20. c) by meton. *food taken at supper*, 1 Cor. 11. 21.

δεισιδαίμων, ονος, ό, ή, adj. (δείδω, δαίμων), *fearing the gods*, i. e. in a good sense *religiously disposed*, in a bad sense *superstitious*; in N. T. in the first sense, *religiously disposed*, spoken of the Athenians, Acts 17. 22 δεισιδαιμονεστέρους, i. e. ή άλλους, more than others.

δεισιδαιμονία, ας, ή (δεισιδαίμων), *fear of the gods*, i. e. *religiousness*, *superstition*; in N. T. *religiousness*, i. e. *religion*, Acts 25. 19.

δέκα, οί, αί, τά, *ten*, Matt. 20. 24; often put for any specific number, 25. 1; Rev. 2. 10 θλίψις ήμερών δέκα *of ten days*, i. e. for a short time.

δεκαδύο, *twelve*, Acts 19. 7; 24. 11.

δεκαπέντε, *fifteen*, John 11. 18.

Δεκάπολις, εως, ή (δέκα, πόλις), *Decapolis*, i. e. *the Ten cities*, a region so called, embracing ten cities, all, excepting Scythopolis, lying in the country east of the Jordan, Matt. 4. 25.

δεκατέσσαρες, ων, οί, αί, *fourteen*, Matt. 1. 17.

δεκάτη, ης, ή (δέκατος), sc. μοῖρα, *a tenth part, tithe*, i. e. of spoils, Heb. 7. 2, 4; spoken of the *tithes*, which by the Jewish law were to be paid both from the produce of the earth and from the increase of the flocks, &c. ver. 8, 9.

δέκατος, η, ον, *ordin. the tenth*, Rev. 11. 13; hence τὸ δέκατον *the tenth part, tithe*, 21. 20.

δεκατόω, ώ, f. ώσω (δεκάτη), *to tithe*, trans. i. e. *to receive tithes from*, Heb. 7. 6, = δεκάτας λαμβάνειν v. 9; pass. *to be tithed*, i. e. *to pay tithes*, v. 9.

δεκτός, ή, όν (δέχομαι), *accepted*, i. e. metaph. *acceptable*, *approved*, Luke

4. 24: by impl., *favourable*, *propitious*, spoken of a time, i. e. a time of favour, v. 19.

δελεάζω, f. άσω (δέλεαρ), pr. *to bait*, *entrap*; in N. T. metaph. *to entice*, *beguile*, trans. Jam. 1. 14.

δένδρον, ου, τό, *a tree*, Matt. 3. 10; 13. 32 and Luke 13. 19 γίνεταί δένδρον or εἰς δένδρον, i. e. ώς δένδρον, viz. in size, comp. Mark 4. 32; 8. 24 βλέπω τοὺς ανθρώπους ώς δένδρα *I see men as trees*, i. e. not distinctly, larger than natural.

δεξιολάβος, ου, ό (δεξιός, λαμβάνω), lit. *one who takes the right hand*, hence *a guard*, *a body-guard*, Acts 23. 23.

δεξιός, ά, όν, *right*, as opp. to left, viz. a) *with a subst. expressed*, e. g. χεῖρ Matt. 5. 30, ὀφθαλμός v. 29, σιγών v. 39, πούς Rev. 10. 2, οὖς Luke 22. 50, τὰ δεξιὰ μέρη John 21. 6; ὅπλα τὰ δεξιὰ καὶ ἀριστερά *arms for the right and left*, i. e. of every kind, offensive and defensive, 2 Cor. 6. 7.

b) *without a subst. expressed*, viz. (α) ή δεξιὰ, sc. χεῖρ, *the right hand*, Matt. 6. 3: put for *the right hand or side* in general, *the right*, Heb. 1. 3; so τῇ δεξιᾷ or ἐν δεξιᾷ τοῦ Θεοῦ, &c. 10. 12. (β) τὰ δεξιὰ, i. e. μέρη, *the right parts*, i. e. *the right*, in general, e. g. ἐκ δεξιῶν *on the right*, Matt. 27. 38; ἐν τοῖς δεξιοῖς Mark 16. 5: so καθῆσθαι or ἐστηκέναι ἐκ δεξιῶν τοῦ Θεοῦ, Mark 16. 19, Acts 7. 55; καθῆσθαι ἐκ δεξιῶν τοῦ Χριστοῦ, Matt. 20. 21, *to sit or stand on the right of God or of Christ*, i. e. to be next in rank and power, to have the highest seat of honour and distinction: so ἐκ δεξιῶν τινὸς εἶναι *to be at one's right hand*, i. e. *to be one's helper, protector*, Acts 2. 25.

δέομαι, f. δεήσομαι, dep. pass., aor. 1 ἐδεήθην with mid. signif. (imperf. 3 pers. Ion. ἐδέετο, Luke 8. 38), *to need, want*; in N. T. *to make known one's need*, i. e. *to beseech, pray, ask*, &c. a) genr., absol. Rom. 1. 10 δεόμενος *making request*; foll. by gen. of pers., pr. δέομαί τινος κατὰ τι Matt. 9. 38; Acts 8. 34 δέομαί σου *I pray thee*; foll. by accus. of thing, or infin. for accus. 2 Cor. 8. 4, 10. 2. b) spoken of prayer to God in general, δέομ.

- τοῦ Θεοῦ, Acts 8. 22; πρὸς τὸν κύριον, v. 24; absol. 4. 31.
- δέον, οντος, τό, particip. impers. of δεῖ, *necessary, proper*; δέον ἐστί, = δεῖ, *must needs*, e. g. from the circumstances or nature of the case, 1 Pet. 1. 6: or in accordance with what is right and proper, *ought*, Acts 19. 36; τὰ δέοντα 1 Tim. 5. 13.
- δέος, δέους, τό, *fear*, Heb. 12. 28 in some mss. for αἰδοῦς.
- Δερβαῖος, ου, ὁ, *belonging to Derbe*, Acts 20. 4.
- Δέρβη, ης, ἡ, a city of Lycaonia in Asia Minor, situated within the confines of Isauria, Acts 14. 6.
- δέρμα, ατος, τό (δέρω), *a skin*, i. e. of an animal, Heb. 11. 37.
- δερμάτινος, η, ον, *made of skin, leather*, Matt. 3. 4, Mark 1. 6.
- δέρω, fut. δερῶ, aor. 1 ἔδριπα, aor. 2 pass. ἐδάτην, f. 2 pass. δαρήσομαι, *to skin, flay*; in N. T. *to beat, scourge*, pr. so as to take off the skin; foll. by accus. Matt. 21. 35; John 18. 23 τί με δέρεις; = ἔδωκε ῥάπισμα v. 22; 2 Cor. 11. 20 εἰς πρόσωπον δέρει, i. e. 'treats with contumely:' with accus. impl. Luke 22. 63. Pass. δαρήσεσθε, Mark 13. 9; with accus. of manner, πολλὰς . . . ὀλίγας πληγὰς, Luke 12. 47, 48.
- δεσμεύω, f. εὔσω (δεσμός), *to bind*, trans. a) as a prisoner, with cords, chains, &c. Acts 22. 4. b) *to bind together*, as a bale or bundle, e. g. φορτία, Matt. 23. 4, metaph. for the burdensome precepts of the Pharisees.
- δεσμέω, ᾧ, f. ἥσω (δεσμός), *to bind*, i. e. with chains, &c. (=δεσμεύω), Luke 8. 29.
- δεσμή, ἥς, ἡ (δέω), *a bundle, sheaf*, Matt. 13. 30.
- δέσμιος, ου, ὁ (δεσμέω), *one bound, a prisoner, captive*, Matt. 27. 15; so δέσμιος ἐν κυρίῳ, τοῦ Χριστοῦ, or κυρίου, spoken of Paul, *a prisoner, in confinement for the sake of Jesus*, Eph. 4. 1, 3. 1, 2 Tim. 1. 8.
- δεσμός, οῦ, ὁ (δέω), *band, bond, ligament*, viz. a) sing. spoken of a *ligament* by which some member of the body is impeded, e. g. the tongue, Mark 7. 35; the limbs, Luke 13. 16, comp. v. 11.
- b) plur. οἱ δεσμοί, and Attic τὰ δεσμά, *bonds, imprisonment*, viz. (α) οἱ δεσμοί, Phil. 1. 13; Philem. 13 ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου *in bonds for the gospel's sake*. (β) τὰ δεσμά in Luke's writings, Luke 8. 29, Acts 16. 26.
- δεσμοφύλαξ, ακος, ὁ (δεσμός, φύλαξ), *a prison-keeper*, Acts 16. 23.
- δεσμωτήριον, ου, τό (δεσμώ), *a prison*, Matt. 11. 2, Acts 5. 21.
- δεσμώτης, ου, ὁ (δεσμώ) *a prisoner*, Acts 27. 1, = δέσμιος 28. 16.
- δεσπότης, ου, ὁ, *a master*, viz. a) as opposed to a servant, *the head of a family, paterfamilias*, 1 Tim. 6. 1, 2. b) by impl. as denoting supreme authority, *Lord*; spoken of God, Luke 2. 29; of CHRIST, 2 Pet. 2. 1.
- δεῦρο, adv. *here, hither*, i. e. to this place or time, viz. a) of PLACE, pr. *here, hither*; in N. T. as an exclamation or sort of imperative, = *come hither, or come*: so John 11. 43 δεῦρο ἔξω *come forth*; Acts 7. 3 δεῦρο εἰς γῆν: with an imper. δεῦρο, ἀκολουθεῖ μοι, Matt. 19. 21; with a fut. indic. Rev. 17. 1 δεῦρο δείξω σοι τὸ κρίμα. b) of TIME, ἄχρι τοῦ δεῦρο, sc. χρόνου, *unto this time*, Rom. 1. 13.
- δεῦτε, adv. pr. = δεῦρ' ἴτε, and consequently used only of plur., i. e. *come, come hither*, spoken to several; e. g. δεῦτε εἰς *come to*, Matt. 22. 4; δεῦτε πρὸς *come to*, 11. 28; δεῦτε ὀπίσω μου *come after, follow me*, 4. 19: with an imper., δεῦτε ἀποκτείνωμεν αὐτόν, 21. 38; δεῦτε ἴδετε, 28. 6.
- δευτεραῖος, α, ον (δεύτερος), an adj. marking succession of days, and used only in an adverbial sense, *on the second day*, Acts 28. 13.
- δευτερόπρωτος, ου, ὁ, ἡ, adj. pr. and lit. *the second-first*; found only in Luke 6. 1, σάββατον τὸ δευτερόπρωτον, meaning *the second-first sabbath*, as a sort of proper name for the first sabbath after the festival of unleavened bread connected with the passover.
- δεύτερος, α, ον, ordin. *second*, e. g. in number, Matt. 22. 26; in order, ver. 39; in place, Acts 12. 10; in time, 7. 13 ἐν τῷ δευτέρῳ sc. χρόνῳ. Neut. adverbially, τὸ δεύτερον *the second time, again*, Jude 5; without

the art., δεύτερον, either *the second time, again*, John 3. 4, and with πάλιν 21. 16, or *secondly*, 1 Cor. 12. 28; so ἐκ δευτέρου *the second time, again*, Mark 14. 72; with πάλιν Matt. 26. 42.

δέχομαι, f. ξομαι, depon. mid., *to take*, sc. to one's self what is presented or brought by another, *to receive*, trans. a) pr. of things, &c. (α) *to take, receive*, sc. into one's hands, &c., Luke 2. 28 ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, i. e. from his parents; 16. 6 δέξαι σου τὸ γράμμα *take thy note*, sc. back from me; 22. 17 δεξιόμενος ποτήριον, sc. from an attendant. (β) genr. *to receive, accept*, e. g. ἐπιστολάς Acts 22. 5; τὴν χάριν, i. e. the collection, 2 Cor. 8. 4; τὰ παρ' ὑμῶν Phil. 4. 18. (γ) metaph. τὴν βασιλείαν τοῦ Θεοῦ Mark 10. 15; λόγια ζῶντα Acts 7. 38; χάριν 2 Cor. 6. 1: so of what is received by the ear, *to hear of, to learn*, as τὸ εὐαγγέλιον 11. 4.

b) of persons, &c. *to receive, admit*, viz. (α) *to receive kindly, to welcome*, as a teacher, friend, guest, &c. e. g. εἰς τὸν οἶκον Luke 16. 4; genr. Matt. 10. 14, Acts 21. 17 ἀσμένως ἐδέξαντο ἡμᾶς: so of being received into heaven, 7. 59; in the sense of *to admit*, i. e. to one's presence, to the house where one is, &c. τοὺς ὄχλους, Luke 9. 11; hence, by impl., *to bear with*, 2 Cor. 11. 16. (β) metaph. of things, *to receive, admit*, namely with the mind and heart, i. e., by impl., *to approve, embrace, follow*, absol. Matt. 11. 14; with τὸν λόγον Luke 8. 13; τὰ τοῦ πνεύματος 1 Cor. 2. 14, παράκλησιν 2 Cor. 8. 17, τὴν ἀγάπην τῆς ἀληθείας 2 Thess. 2. 10.

δέω, *to want*, see δεῖ and δέομαι.

II. δέω, f. δήσω, aor. 1 ἔδησα, perf. δέδεκα, perf. pass. δέδεμαι, *to bind*, trans. a) of THINGS, &c. *to bind together or to any thing, to bind around, fasten*, Matt. 13. 30 δῆσατε αὐτὰ εἰς δέσμας, 21. 2 ὄνον δεδεμένην: spoken of dead bodies which are bound or wound around with grave-clothes, John 11. 44: here belongs also Matt. 16. 19 ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς κτλ, where the kingdom or church of Christ is compared to an edifice, of which the

apostles have the keys. b) of PERSONS, *to bind*, sc. the hands, feet, &c. *to put in bonds*, i. e. to deprive of liberty, e. g. ἀλύσει, Mark 5. 3; so genr. δέω τινά, Matt. 22. 13 δῆσαντες αὐτοῦ πόδας, 27. 2; Mark 6. 17 ἔδησεν αὐτὸν ἐν φυλακῇ, i. e. 'had cast him bound into prison:' pass. δέομαι, *to be bound, be in bonds*, in prison, &c. Mark 15. 7: fig. Luke 13. 16; 2 Tim. 2. 9 ὁ λόγος τοῦ Θεοῦ οὐ δέδεται, i. e. 'the preaching of the word is not hindered, restrained, because I am in bonds.' c) perf. pass. δέδεμαι, *to be bound*; metaph. (α) spoken of the conjugal bond, foll. by dat., *to be bound to any one*, Rom. 7. 2. (β) Acts 20. 22 δεδεμένος τῷ πνεύματι *bound in spirit*, i. e. 'impelled in mind, compelled.'

δῆ, a particle which gives to a sentence an expression of certainty or reality, in opposition to mere opinion or conjecture, and thus serves to increase the vivacity of discourse, *indeed, then, now*. a) *indeed*, i. e. *truly, really*, Matt. 13. 23 ὁ δὲ καρποφορεῖ. In the sense of *doubtless*, 2 Cor. 12. 1 καυχᾶσθαι δὲ οὐ συμφέρει μοι. b) in a hortative sense, *now then, come now*, &c., Luke 2. 15 διέλθωμεν δὲ ἕως Βηθλεέμ *let us go now to Bethlehem*; 1 Cor. 6. 20 δοξάσατε δὲ τὸν Θεόν *glorify then God*.

δῆλος, η, ον, *plain, evident, manifest*, Matt. 26. 73; δῆλον, i. e. ἐστί, *it is evident*, 1 Cor. 15. 27, Gal. 3. 11.

δηλόω, ὦ, f. ὥσω (δῆλος), *to make manifest or known*, trans., and spoken a) of things past, *to tell, relate*, Col. 1. 8. b) of things future or hidden, *to reveal, shew, bring to light*, 1 Cor. 3. 13. c) of words, *to signify*, Heb. 12. 27 τὸ δέ, ἔτι ἀπαξ δηλοῖ.

Δημᾶς, ᾶ, ὁ, Demas, pr. name of a man, Col. 4. 14.

δημηγορέω, ὦ, f. ἥσω (δῆμος, ἀγορέω), *to address a public assembly*, foll. by πρὸς with accus. Acts 12. 21.

Δημήτριος, ου, ὁ, Demetrius, pr. name of two men, Acts 19. 24; 3 John 12.

δημιουργός, ου, ὁ (δῆμος, ἔργον), *one who works for the public*; hence genr. and in N. T. *an artist or artificer, maker, author*, Heb. 11. 10.

δῆμος, ου, ὁ, *the people*, Acts 12. 22; εἰς τὸν δῆμον *to the people*, i. e. assembled in the forum, 17. 5.

δημοσίᾳ, adv. (δημόσιος), *publicly, in public*, i. e. ἐν δημοσίᾳ χώρᾳ, Acts 16. 37.

δημόσιος, α, ου (δῆμος), *public*, i. e. belonging to the public, for public use, Acts 5. 18.

δηνάριον, ου, τό, a word adopted into Greek from the Latin *denarius*, a Roman coin equal at first to *ten asses*, and afterwards to twelve and even sixteen: it was reckoned of the same value as the δραχμή, and equivalent to about $7\frac{3}{4}d.$, Matt. 18. 28.

δήποτε, adv. (δή, ποτέ), *in fine, in short*, subjoined to relative words to strengthen the idea of generality and comprehensiveness, John 5. 4 ᾧ δήποτε . . . νοσήματι.

δήπου, adv. (δή, πού), *indeed, truly, verily*, Heb. 2. 16.

διά, prep. with the primary signif. *through, throughout*, governing the gen. and accus.

I. with the GENITIVE, *through, &c.* spoken 1. of PLACE, implying motion *through* a place, and put after verbs of motion, e. g. of going, coming, &c., as ἀναχωρεῖν Matt. 2. 12, διαβαίνειν Heb. 11. 29, διαπορεύεσθαι Luke 6. 1, διέρχεσθαι Matt. 12. 43, εἰσέρχεσθαι 7. 13, ἐκπορεύεσθαι 4. 4, ἔρχεσθαι Mark 10. 1, παραπορεύεσθαι 2. 23, παρέρχεσθαι Matt. 8. 28, ὑποστρέφειν Acts 20. 3; δι' ὑμῶν ἀπέρχεσθαι or διελθεῖν, i. e. *through your city*, Rom. 15. 28, 2 Cor. 1. 16: with many other verbs implying motion, 8. 18 οὗ ὁ ἔπαινος διὰ πασῶν τῶν ἐκκλησιῶν, i. e. *διαγγέλλεται*; so after βλέπειν 1 Cor. 13. 12, διαφέρειν Mark 11. 16, καθιέναι Luke 5. 19, χαλάζειν 2 Cor. 11. 33; σωθήσεται ὡς διὰ πυρός *saved as if through fire*, i. e. as if passing through fire, 1 Cor. 3. 15, see in πῦρ b.

2. of TIME, viz. a) *continued time*, time how long, *through, throughout, during*, Acts 1. 3 δι' ἡμερῶν τεσσαράκοντα *during forty days*; Heb. 2. 15 διὰ παντὸς τοῦ ζῆν *during their whole life* (so διὰ παντός, or διαπαντός adverbially, see in διαπαντός); Luke 5. 5 δι' ὅλης τῆς νυκτός *during the whole night*, i. e. all night: spoken

of time *when*, i. e. of an indefinite time, *during* a longer interval, viz. διὰ τῆς νυκτός *during the night*, i. e. at some time of the night, *by night*, Acts 5. 19 διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς. b) of time *elapsed*, i. e. *after*, e. g. Acts 24. 17 δι' ἐτῶν πλείονων *after many years*, i. e. many years being *through*, elapsed; Gal. 2. 1 διὰ δεκατεσσάρων ἐτῶν, Mark 2. 1 δι' ἡμερῶν i. e. *τινῶν*.

3. of the INSTRUMENT or intermediate cause, that which intervenes between the act of the will and the effect, and *through* which the effect proceeds, *through, by, by means of, &c.*; spoken a) of THINGS, *through, by, by means of, &c.*, Mark 16. 20 τὸν λόγον βεβαιοῦντος διὰ σημείων, Acts 3. 18 ἃ προκατήγγειλε διὰ στόματος τῶν προφητῶν, 5. 12 διὰ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα, 10. 43 διὰ τοῦ ὀνόματος αὐτοῦ i. e. *through* a profession of faith in his name, &c., 20. 28 διὰ τοῦ αἵματος *through* the intervention of his blood, Rom. 3. 20 διὰ νόμου, al. sæpiss.: in the sense of *by virtue of, in consequence of*, 12. 3 λέγω διὰ τῆς χάριτος τῆς δοθείσης μοι, Gal. 1. 15: in obtestations and exhortations, *through*, Rom. 12. 1 παρακαλῶ ὑμᾶς διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ. b) of PERSONS *through* whose hands anything as it were passes, *through* or *by* whose agency, ministry, &c. an effect takes place or is produced, the *efficient cause*, Matt. 1. 22 τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου, Acts 2. 22 σημεῖα ἃ ἐποίησε ὁ Θεὸς δι' αὐτοῦ, v. 43; so 1 Cor. 11. 12 ὁ ἀνὴρ διὰ τῆς γυναικός, Gal. 1. 1; so *through the fault of, &c.* Matt. 18. 7, al. sæp.: in this construction διά may also refer to the author or first cause, when the author does any thing *through himself* instead of another, e. g. so of God, Rom. 11. 36 ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα, 1 Cor. 1. 9 ὁ Θεός, δι' οὗ ἐκλήθητε: also of Christ, Col. 1. 16 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα . . . τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσται: in obtestations and exhortations, Rom. 15. 30 παρακαλῶ ὑμᾶς διὰ τοῦ κυρίου, 1 Thess. 4. 2.

4. of the MODE, manner, state, circumstances, *through* which any

thing as it were passes, i. e. takes place, is produced, &c. a) of manner, where διά with its gen. forms a periphrase for the corresponding adverb, Luke 8. 4 εἶπε διὰ παραβολῆς, lit. *through a parable*, i. e. by means of, with a parable, παραβολικῶς; Acts 15. 27 διὰ λόγου *by word*, i. e. orally; Rom. 8. 25 δι' ὑπομονῆς *through or with patience*, i. e. patiently; 14. 20 διὰ προσκόμματος, i. e. 'so as to give offence': so John 19. 23 δι' ὅλου *throughout*; Acts 15. 32 διὰ λόγου πολλοῦ, i. e. 'with many words'; διὰ βραχείων and δι' ὀλίγων *briefly*, Heb. 13. 22, 1 Pet. 5. 12; διὰ πολλῶν 2 Cor. 1. 11. b) of the state, circumstances, emotions, &c. *through, in, with which, or on occasion of which* any thing exists, is produced or done, &c., the verbs εἶναι, γίνεσθαι, ἔρχεσθαι, and the like, being usually expressed or implied, Rom. 15. 32 ἵνα ἔλθω πρὸς ὑμᾶς διὰ θελήματος Θεοῦ, Gal. 1. 15 καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, 2 Cor. 8. 8 διὰ τῆς ἐτέρων σπουδῆς, i. e. 'on occasion of, because of,' Rom. 14. 14 οὐδὲν κοινὸν [ἐστὶ] δι' αὐτοῦ *through itself*, i. e. 'in and of its own nature'; 2 Cor. 5. 7; 1 John 5. 6 οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος *he came by, through water and blood*, i. e. who received baptism and suffered death, whose baptism and death were testimonials of his mission; Heb. 9. 12 διὰ τοῦ ἰδίου αἵματος εἰσῆλθεν *through his own blood*, i. e. offering himself a sacrifice; Rom. 2. 27 σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην [γενόμενον]; 4. 11 τῶν πιστευόντων δι' ἀκροβυστίας [ὄντων], i. e. 'believers who are not circumcised'; 1 Cor. 14. 19 λόγους διὰ τοῦ νοός μου [ὄντας] λαλῆσαι, 2 Cor. 2. 4 διὰ πολλῶν δακρύων ἔγραψα, i. e. weeping; 3. 11 διὰ τῆς δόξης [ἐστὶ] = δεδοξασμένον, Phil. 1. 20 εἴτε διὰ ζωῆς, εἴτε διὰ θανάτου, i. e. 'whether I live or die'; 2 Thess. 2. 2 ἐπιστολὴ ὡς δι' ἡμῶν [οὔσα], i. e. ὡς ὑμετέρα, 2 Pet. 1. 3 τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς *through glory and virtue*, i. e. the highest δόξα and ἀρετή of God being thus conspicuously exhibited.

II. with the ACCUSATIVE, *through, by, by means of*, more generally *on account of*, &c.; spoken 1. of the in-

strument, the intermediate or efficient cause (as in I. 3 above), *through, by, by means of*, &c. a) spoken of things, John 15. 3 ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον, Heb. 5. 14 διὰ τὴν ἔξιν *through use*, Rev. 13. 14 πλανᾷ διὰ τὰ σημεῖα *deceives through, by means of those miracles*; so also Heb. 5. 12 διὰ τὸν χρόνον *through the time spent*, i. e. considering the time spent, &c.; 2 Pet. 3. 12 τοῦ Θεοῦ ἡμέρα, δι' ἣν κτλ, *the day of God, through, in consequence of which the heavens*, &c. b) of persons (comp. I. 3. b. above), John 6. 57 κἀγὼ ζῶ διὰ τὸν πατέρα, καὶ κείνος ζήσεται δι' ἐμέ, Heb. 6. 7 δι' οὓς. c) of emotions, &c. *through which, from which*, one is led to do any thing, &c. Matt. 27. 18 διὰ φθόνον, Eph. 2. 4 διὰ τὴν ἀγάπην.

2. of the ground or motive, the moving or impelling cause of any thing, *on account of, because of, propter*, &c. a) genr. Matt. 10. 22 μισούμενοι διὰ τὸ ὄνομά μου, 13. 21 θλῆψις ἢ διωγμὸς διὰ τὸν λόγον, Mark 2. 4 διὰ τὸν ὄχλον, al. sæpiss.; so before an infin. with the article τό, Luke 11. 8, 23. 8 διὰ τὸ ἀκούειν πολλά, Acts 18. 3 διὰ τὸ ὁμότεχνον εἶναι, Mark 5. 4 διὰ τὸ αὐτὸν πολλάκις δεδέσθαι, Acts 4. 2, al. sæp.: also in phrases, e. g. διὰ τί *on what account? wherefore? why?* Matt. 9. 11 (written also διατί): διὰ τοῦτο *on this account, for this cause or reason, therefore*, 6. 25, al. sæp.; διὰ τοῦτο foll. by ὅτι, *on this account . . . because*, John 5. 16; inverted, 15. 19. b) in the sense of *for the sake of, in behalf of*, &c. as marking the purpose or object of an action, &c., Matt. 14. 3 διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου, 24. 22 διὰ τοὺς ἐκλεκτοὺς *for the elects' sake*, al. sæp.; so διὰ τοῦτο *for the sake of this, for this purpose*, John 12. 27 διὰ τοῦτο ἦλθον *for this purpose I came*; with ἵνα *in order that*, 1. 31; ὅπως Heb. 9. 15. c) as marking the occasion of any thing, the occasional cause, that *on occasion of, on account of, because of which* any thing takes place, Matt. 27. 19 πολλὰ ἔπαθον κατ' ὄναρ δι' αὐτόν, Rom. 2. 24 τὸ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται, 15. 15 διὰ τὴν χάριν τὴν δοθεῖσάν μοι, i. e. 'because of, by virtue of.'

3. of the manner or state *through*

or *during* which any thing takes place (comp. I. 4 above), Gal. 4. 13 οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν *through infirmity*, i. e. *during* bodily weakness. This sense of διὰ is rare with the accus., and comes from the general idea of duration.

NOTE. In composition διὰ mostly retains its signification, and refers, 1. to space and time, *through, throughout*, implying transition, continuance, &c. as διαβαίνω, διαπλέω, διαγίνομαι, διάγω, also fig. *through, to the end*, marking completeness, and thus becoming intensive, as διαβλέπω, διαγινώσκω; 2. to distribution, diffusion, &c. *throughout, among, every where*, as διαγγέλλω; 3. to mutual or alternate efforts or endeavours, *through, between, among*, sc. one another, *to and fro*, as διακρίνομαι, διαμάχομαι; 4. to separation, = Lat. *dis, in two, in pieces, apart*, &c., as διαιρέω, διαλύω, διαρρήγνυμι.

διαβαίνω, f. βήσομαι, *to pass through or over*, foll. by acc. of thing, τὴν θάλασσαν Heb. 11. 29; by εἰς Acts 16. 9; by πρὸς with acc. Luke 16. 26.

διαβάλλω, fut. βαλῶ, pr. *to thrust through, to transport, to carry over*; hence metaph. and in N. T. *to carry or deliver over to any one in words*, i. e. *to report or inform against, to traduce, accuse*; pass. foll. by dat. Luke 16. 1 διεβλήθη αὐτῷ.

διαβεβαιόω, ὦ, f. ὠσω, *to strengthen throughout, make very firm*; in N. T. mid. διαβεβαιόομαι, οὔμαι, metaph. *to affirm strongly, asseverate, urge*, foll. by περί with gen. Tit. 3. 8.

διαβλέπω, f. ψω, *to look through*, i. e. *to view attentively*; in N. T. *to see clearly*, i. e. *fully*, Matt. 7. 5.

διάβολος, ου, ὁ, ἡ (διαβάλλω), *a calumniator, slanderer, accuser*. a) genr. Tit. 2. 3. b) with the art. ὁ διάβολος *the devil*, i. e. *the accuser by way of eminence*, = ὁ Σατανᾶς Satan, the prince of the fallen angels, who in N. T. appears as the constant enemy of God, of Christ, of the divine kingdom, of the followers of Christ, and of all truth, full of falsehood and malice, and exciting and seducing to evil in every possible way, Matt. 4. 1, sæp.: hence ἐκ τοῦ

διαβόλου or υἱὸς διαβόλου εἶναι *to be a child of the devil*, i. e. *to be like him*, John 8. 44, Acts 13. 10; in the same sense John 6. 70 διάβολος *a devil*, i. e. *an enemy of God and man*.

διαγγέλλω, f. λεγῶ (διά, ἀγγέλλω), *to announce throughout*, i. e. *every where, generally, to publish far and near, to proclaim*, trans. Luke 9. 60; pass. Rom. 9. 17. b) implying completeness, *to announce fully*, i. e. *to give exact and certain information of*, trans., Acts 21. 26.

διάγε, see γέ I. a.

διαγίνομαι, aor. 2 διεγενόμην, *to be throughout*, i. e. *to be always*; in N. T. of time, *to be through*, i. e. *to be past, have elapsed*, Mark 16. 1.

διαγινώσκω, fut. γνώσομαι, *to know throughout*, i. e. *accurately, to distinguish*; in N. T. *to inquire fully into, to examine, investigate*, in a judicial sense, trans. Acts 23. 15.

διαγνωρίζω, f. ἴσω, *to make known throughout*, i. e. *every where, to tell abroad, publish*, Luke 2. 17.

διάγνωσις, εως, ἡ (διαγινώσκω), pr. *exact knowledge*; in N. T. in a judicial sense, *examination, trial, hearing*, Acts 25. 21.

διαγογγύζω, fut. ὕσω, *to murmur throughout*, i. e. *to keep murmuring*, with the idea of complaint, *to express sullen discontent*, absol. Luke 15. 2.

διαγρηγορέω, ὦ, f. ἤσω, lit. *to wake through* i. e. *the night, &c., to keep awake*; in N. T. *to be fully awake*, Luke 9. 32.

διάγω, f. ξω (διά, ἄγω), *to lead or bring through or over any place, &c.*; in N. T. spoken of time, *to bring through*, i. e. *to pass, ἡσυχίον βίον to lead a quiet life*, 1 Tim. 2. 2; absol. Tit. 3. 3.

διαδέχομαι, fut. δέξομαι, *to receive through others*, i. e. *as transmitted from one to another through a series, to receive in succession, succeed to*, trans. Acts 7. 45.

διάδημα, ατος, τό (διαδέω), *a diadem, the symbol of royal dignity*, Rev. 12. 3.

διαδίδωμι, fut. δώσω, 1. *to deliver through*, i. e. *various hands, from one to another in succession, to deliver*

over in succession, trans. Rev. 17. 13 in text. rec., others διδόασιν.

2. *to deal out, divide out, distribute*, trans. Luke 11. 22; absol. 18. 22.

διάδοχος, ου, ὁ, ἡ (διαδέχομαι), *a successor in office*, Acts 24. 27.

διαζώννυμι, fut. ζώσω, *to gird quite round*, i. e. firmly, trans. John 13. 4; mid. *to gird any thing round one's self*, 21. 7; perf. pass. 13. 5.

διαθήκη, ης, ἡ (διατίθημι), *a disposition, arrangement*, viz. a) *spoken of a testamentary disposition, a testament, will*, Heb. 9. 16. b) *a covenant*, i. e. a mutual agreement, or mutual promises on mutual conditions; in N. T. *spoken of God's covenants with men*, i. e. the divine promises conditioned on obedience, viz. (α) of the *Abrahamic covenant*, confirmed also to the other patriarchs, of which circumcision was the sign, Acts 3. 25; called also ἡ διαθήκη περιτομῆς, 7. 8. (β) of the *Mosaic covenant*, entered into at Mount Sinai with sacrifice and the blood of victims, Heb. 8. 9; called also ἡ πρώτη διαθήκη *the first covenant*, i. e. the old or Jewish dispensation, in reference to the gospel, 9. 15; so v. 4 τὴν κιβωτὸν τῆς διαθήκης . . . καὶ αἱ πλάκες τῆς διαθήκης, i. e. 'the ark, which was the symbol of God's presence under the Mosaic covenant, and the tables of the law, which the people had covenanted to obey:' the Mosaic covenant was strictly the renewal or confirmation of the Abrahamic, hence Paul uses the plural διαθήκαι Rom. 9. 4, Eph. 2. 12. By meton., since the ancient covenant is contained in the Mosaic books, διαθήκη is put for *the book of the covenant, the Mosaic writings*, i. e. the law, 2 Cor. 3. 14. (γ) of the *new covenant*, promised of old, and sanctioned by the blood of Christ, *the gospel-dispensation*, Heb. 8. 10; called also νέα 12. 24, καινὴ Matt. 26. 28, κρείττων Heb. 7. 22, αἰώνιος 13. 20, δευτέρα implied 8. 7; hence, Gal. 4. 24 δύο διαθήκαι *the two covenants*, i. e. the old and the new.

διαίρεσις, εως, ἡ (διαίρῃω), *division, act of dividing*; in N. T. *distinction, difference*, &c., 1 Cor. 12. 4 διαίρέσεις,

i. e. diversities, differences, classes of gifts, &c.

διαίρῃω, ᾧ, aor. 2 διεῖλον (διά, αἰρέω), *to take apart*, i. e. *to separate, divide*; in N. T. *to divide out, to distribute*, trans. Luke 15. 12.

διακαθαρίζω, f. ἴσω and ἰῶ, *to cleanse throughout*, i. e. thoroughly, trans. Matt. 3. 12 τὴν ἄλωνα, i. e. by ventilation with a fan, τὸ πτύον.

διακατελέγχομαι, fut. ἐγξομαι, *to confute in disputation*, = διαλεγόμενος κατελέγχω, foll. by dat. Acts 18. 28.

διακονέω, ᾧ, aor. 1 διηκόνησα (διάκονος), *to serve, attend upon, minister unto*, intrans.; spoken a) of persons, foll. by dat. expr. or impl. (α) genr. as a master or guest, Matt. 8. 15 καὶ διηκόνει αὐτοῖς, 20. 28; especially spoken of those who serve at table, *to wait upon*, Luke 10. 40. (β) by impl. *to minister to the wants of any one, to supply one's wants*, with food, clothing, &c. Luke 8. 3; so of the alms collected by the churches, the distribution of alms, &c. Heb. 6. 10. (γ) in the sense of *to be the attendant or assistant of any one*, as Timothy and Eratosthenes are said to be διακονοῦντες τῷ Παύλῳ, Acts 19. 22. (δ) in the primitive church, *to fulfil the duties of a deacon*, i. e. to have charge of the poor and sick, &c. 1 Tim. 3. 10.

b) of things, foll. by accus. of manner and dat. expr. or impl., also in the passive construction, *to minister, sc. any thing to any one, to administer, provide*, &c. 2 Tim. 1. 18 ὅσα ἐν Ἐφέσῳ διηκόνησε, 2 Cor. 3. 3 ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν *ministered by us*, i. e. written by our aid or ministry, by us: by impl., *to minister any thing to one's wants*, &c., εἰς ἑαυτοὺς [= εἰς ἀλλήλους] αὐτὸ διακονοῦντες 1 Pet. 4. 10; so of alms, χάρις, collected by the churches, &c. *to administer, distribute*, pass. 2 Cor. 8. 19: spoken of prophets, &c. who minister, i. e. announce, deliver, sc. the divine will, &c. 1 Pet. 1. 12: with dat. alone, Acts 6. 2 διακονεῖν τραπέζαις *to serve money-tables*, i. e. to have charge of the alms and other pecuniary matters.

διακονία, ας, ἡ (διάκονος), *service, attendance, ministry*, viz. a) genr. Heb.

1. 14; towards a master or guest, at table or in hospitality, Luke 10. 40. b) *ministry, ministration*, i. e. the office of ministering in divine things, spoken chiefly of apostles and teachers, Acts 1. 17, sæp.; once of the office of a διάκονος, Rom. 12. 7, where others take it in a wider sense, as above. c) in the sense of *aid, relief*, spoken of *alms*, contributions, &c., Acts 11. 29 εἰς διακονίαν πέμψαι, Rev. 2. 19; spoken of the *distribution* or *ministration* of alms thus collected, &c. Acts 6. 1.

διάκονος, ου, ὁ, ἡ, *a servant, attendant, minister*, viz. a) genr. and with a gen. of the person served, Matt. 20. 26; spoken of those who wait at table, &c. John 2. 5,—among the Greeks the διάκονοι were a higher class of servants than the δούλοι: spoken of the *servants* or *attendants* of a king, Matt. 22. 13; so Rom. 13. 4 Θεοῦ διάκονος, i. e. the servant, minister, vicegerent of God: spoken of an *attendant, a disciple*, &c. John 12. 26. b) spoken of *ministers* or *teachers*, i. e. of divine things, who act for God or Christ, with a gen., τοῦ Θεοῦ 2 Cor. 3. 6, τοῦ Χριστοῦ 11. 23, τῆς ἐκκλησίας Col. 1. 25, τοῦ Σατανᾶ 2 Cor. 11. 15. c) *with a gen. of the thing* to be done or promoted by one's service and ministry, e. g. Rom. 15. 8 διάκονος περιτομῆς *a minister of the circumcision*, i. e. of Judaism, or to the Jews; 2 Cor. 11. 15 διάκονοι δικαιοσύνης. d) as denoting an *officer* in the primitive church, *one who has charge of the alms and money of the church, an overseer of the poor and the sick, an almoner*, Phil. 1. 1; of a female, Rom. 16. 1.

διακόσιοι, αι, α (δύς, ἑκατόν), *two hundred*, Mark 6. 37.

διακούω, f. ούσομαι (διά, ἀκούω), *to hear through or out*; in N. T. *to hear fully*, in a judicial sense, foll. by gen. Acts 23. 35.

διακρίνω, f. ἰνῶ, *to separate throughout*, i. e. wholly, trans. mid. *to separate one's self*, &c. a) pr. Jude 22 οὓς μὲν ἐλεεῖτε διακρινόμενοι *on some* (i. e. those not Christians) *have compassion, separating yourselves from them*. b) by impl., *to distinguish, make a distinction, cause to differ*,

Acts 15. 9 οὐδὲν διέκρινε μεταξύ ἡμῶν, 1 Cor. 11. 29 μὴ διακρίνων τὸ σῶμα τοῦ κυρίου sc. from common food: mid. Jam. 2. 4 καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς; interrog. and as apodosis, *do ye not then make a distinction in yourselves?* i. e. are ye not partial?—others, *if ye do this without hesitation*. With the idea of *preference or prerogative*, 1 Cor. 4. 7 τίς γὰρ σε διακρίνει; fig. *to distinguish, discern clearly, note accurately*, Matt. 16. 3; 1 Cor. 11. 31 εἰ γὰρ ἑαυτοὺς διεκρίνομεν, i. e. 'if we took a proper view, formed a just estimate of ourselves.' Hence c) in the sense of *to consider accurately, to judge, decide*, e. g. διακρίναι ἀνὰ μέσου τινός 1 Cor. 6. 5. d) mid. διακρίνομαι, aor. 1 pass. διεκρίθην with mid. signif., *to separate one's self from*, i. e. *to contend with*; in N. T. metaph. (α) *to contend or strive with, dispute with*, foll. by dat. Jude 9, by πρός with acc. Acts 11. 2. (β) *to be at strife with one's self*, i. e. *to doubt, hesitate, waver*, Matt. 21. 21; μηδὲν διακρινόμενος *without hesitation, confidently*, Acts 10. 20.

διακρίσις, εως, ἡ (διακρίνω), *a distinguishing, a discerning clearly*, i. e. spoken of the act or power, Heb. 5. 14 καλοῦ καὶ κακοῦ, 1 Cor. 12. 10 τῶν πνευμάτων: by impl. Rom. 14. 1 μὴ εἰς διακρίσεις διαλογισμῶν, lit. *not for scrutinisings of thoughts*, i. e. 'not with searching out and pronouncing judgment on their opinions,' comp. v. 5, 13,—others, *doubts, scruples*.

διακωλύω, f. ὕσω, *to hinder throughout*, i. e. *to impede or forbid utterly*, trans. Matt. 3. 14 ὁ Ἰωάννης διεκώλυεν αὐτόν, i. e. spoken, in the imperf., of a continued action, or attempt.

διαλαλέω, ὦ, f. ἤσω, *to speak to and fro*, i. e. a) *to talk with any one, to converse with*, Luke 6. 11 διελάλουν πρὸς ἀλλήλους, i. e. they communed, consulted. b) *to speak of every where*, i. e. *to tell abroad, to divulge*, pass. Luke 1. 65.

διαλέγω, f. ξω, *to gather out apart*, i. e. *to select*; in N. T. only as depon. mid. διαλέγομαι, aor. 1 pass. διελέχθην with mid. signif., *to speak to and fro*, i. e. alternately, *to converse with*,

viz. a) spoken of a *dispute*, &c. to *dispute*, intrans. foll. by dat. Jude 9; with πρὸς ἀλλήλους Mark 9. 34. b) of *public teaching*, &c. to *discuss*, *discourse*, *reason*, *argue*, intrans. and absol. Acts 18. 4; foll. by dat. 17. 2; by πρὸς with accus. 24. 12: fig. of an exhortation, &c. to *address*, *speak to*, with dat. Heb. 12. 5.

διαλείπω, f. ψω, pr. to *leave between*, i. e. to *leave an interval of space or time*; hence in N. T. to *intermit*, *desist*, *cease*, with particip. Luke 7. 45 οὐ διέλιπε καταφιλοῦσα she has not ceased kissing my feet.

διάλεκτος, ου, ῆ (διαλέγω), *speech*, *language*; as spoken by a people or province, a *dialect*, *peculiar idiom*, Acts 1. 19.

διαλλάσσω, f. ξω (διά, ἀλλάσσω), to *change between*, i. e. to *exchange*; in N. T. only mid. διαλλάσσομαι, aor. 1 pass. διηλλάχθην with mid. signif., to *change one's own feelings towards*, i. e. to *reconcile one's self*, become *reconciled*, with dat. Matt. 5. 24.

διαλογίζομαι, fut. ἴσομαι, to *reckon through*, i. e. to *complete or settle an account*; in N. T. fig. to *consider*, *ponder*, *reason*, viz. a) genr. e. g. ἐν ταῖς καρδίαις Luke 3. 15, ἐν ἑαυτῷ 12. 17, παρ' ἑαυτοῖς Matt. 21. 25; foll. by ὅτι John 11. 50, by ποταπός Luke 1. 29, absol. 5. 21. b) in a reciprocal sense, to *consider together*, *deliberate*, *debate*, foll. by ἐν ἑαυτοῖς Matt. 16. 7, πρὸς ἀλλήλους Mark 8. 16, πρὸς ἑαυτούς Luke 20. 14, absol. Mark 8. 17; in the sense of to *dispute*, &c. 9. 33.

διαλογισμός, ου, ὁ (διαλογίζομαι), *computation*, *adjustment of accounts*; in N. T. *reflection*, *cogitation*, *thought*, viz. a) genr. Luke 2. 35; Jam. 2. 4 κριταὶ διαλογισμῶν πονηρῶν, i. e. 'judges having evil thoughts,' unjust, partial (for the gen. of quality, see Stuart's N. T. Gram. p. 142): so in different shades of sense, e. g. for *reasoning*, *opinion*, Rom. 1. 21; for *mind*, *purpose*, *intention*, Luke 6. 8, and especially *evil thoughts*, *purposes*, &c. Matt. 15. 19; also *doubt*, Luke 24. 38 διαλογισμοὶ doubtful thoughts, *suspense*. b) in the sense of *dispute*, *debate*, *contention*, Phil. 2. 14 χωρὶς γογγυσμῶν καὶ διαλογισμῶν.

διαλύω, f. ὑσω, to *dissolve*; in N. T. spoken of a collection of people, to *disperse*, *break up*, pass. Acts 5. 36.

διαμαρτύρομαι, fut. οὔμαι, depon. mid. to *call throughout to witness*, viz. gods and men, all beings, i. e. to *affirm with solemn obtestations*; in N. T. to *testify thoroughly*, i. e. to *bear full and complete witness*, viz. a) to *admonish solemnly*, *charge earnestly*, *urge upon*, foll. by dat. Luke 16. 28, absol. Acts 2. 40; strengthened by the adjunct ἐνώπιον τοῦ Θεοῦ 1 Tim. 5. 21. b) to *testify fully*, i. e. to *declare fully*, *teach earnestly*, *enforce*, trans. Acts 8. 25; foll. by dat. and ὅτι, 10. 42; absol., spoken of a sacred writer, Heb. 2. 6.

διαμάχομαι, f. ἥσομαι, depon. mid. to *fight together*; in N. T. metaph. to *contend in words*, *dispute warmly*, Acts 23. 9.

διαμένω, f. ἐνῶ, to *remain through*, i. e. permanently, to *continue* in the same place; in N. T. spoken of state, condition, circumstances, &c., to *remain the same*, to *continue*, *endure*, i. e. not to change, Heb. 1. 11, 2 Pet. 3. 4: with adjuncts, e. g. κωφός Luke 1. 22; πρὸς τινα to *remain to*, i. e. to be preserved to any one, Gal. 2. 5; μετὰ τίνος, spoken of persons, to *remain with*, i. e. to *remain constant towards any one*, Luke 22. 28.

διαμερίζω, f. ἴσω, to *dispart*, *separate into parts*, *divide up*, trans. a) pr. Mark 15. 24; pass. Acts 2. 3 διαμεριζόμεναι γλῶσσαι *disparted flames*, i. e. divided out to each person from one common source; mid. in a recipr. sense, to *divide up for one's self*, or *among one another*, Matt. 27. 35: in the sense of to *divide out*, *distribute*, Luke 22. 17. b) fig. spoken of discord, dissension; pass. to *be divided*, i. e. into parties, absol. Luke 12. 52; foll. by ἐπί with both dat. and acc. to *be divided against*, *be at discord with*, ver. 53.

διαμερισμός, ου, ὁ (διαμερίζω), *division*, *apportionment*, *portion*; in N. T. metaph. *dissension*, Luke 12. 51.

διανέμω, f. ἐμῶ, to *distribute through-out*; in N. T. fig. to *divulge*, *spread abroad*, εἰς τὸν λαόν, pass. Acts 4. 17.

διανεύω, f. εὐσω, to *nod or wink re-*

peatedly, i. e. to make signs with the head, eyes, &c. Luke 1. 22.

διανόημα, ατος, τό (διανοέομαι), cogitation, thought, Luke 11. 17.

διάνοια, as, ἡ (διανοέομαι), pr. a thinking through, mature thought; in N. T. and genr. thought, mind, i. e. the power of thought, viz. a) meton. the mind, thoughts, intellect, i. e. the thinking and sentient faculty, Matt. 22. 37, sæp. b) in the sense of intelligence, insight, 1 John 5. 20. c) mind, i. e. mode of thinking and feeling, the feelings, affections, disposition of mind, Col. 1. 21.

διανοίγω, f. ξω (διά, ἀνοίγω), to open through, i. e. what before was closed, to open fully, trans. e. g. τὴν μήτραν to open the womb, spoken of the first-born, Luke 2. 23; τὰς ἀκοὰς to open the ears, i. e. to cause to hear, to restore hearing, Mark 7. 35: metaph. τοὺς ὀφθαλμοὺς to open the eyes, i. e. to cause to see what was not seen before, Luke 24. 31; τὸν νοῦν or τὴν καρδίαν to open the mind or the heart, i. e. to make one able and willing to understand, receive, &c. 24. 45, Acts 16. 14: hence διανοίγειν τὰς γραφὰς to open the Scriptures, i. e. to lay open the sense, to explain, expound, Luke 24. 32.

διανυκτερεύω, f. εὔσω, to bring the night through, to pass the whole night, intrans. Luke 6. 12.

διανύω, f. ὕσω (διά, ἀνύω), to bring through to an end, i. e. to complete, finish, Acts 21. 7 τὸν πλοῦν.

διαπαντός, adv. (= διὰ παντὸς χρόνου), through the whole time, i. e. continually, always, Mark 5. 5; spoken of what is done at all stated or proper times, Luke 24. 53.

διαπαρατριβή, ἡς, ἡ, vehement dispute, wrangling, 1 Tim. 6. 5 in MSS. and later eds. less properly for παραδιατριβή.

διαπεράω, ὦ, f. ἄσω, to pass through or over, absol. e. g. a lake, Matt. 9. 1; a gulf, foll. by πρὸς with acc. Luke 16. 26; the sea, foll. by εἰς, Acts 21. 12.

διαπλέω, f. εὔσω, to sail through or over, τὸ πέλαγος Acts 27. 5.

διαπονέω, ὦ, f. ἡσω, trans. to labour through, produce or effect with labour,

to exercise with labour, pass. to be pained, burdened; in N. T. mid. διαπονέομαι, οὔμαι, aor. 1 pass. διεπονήθην with middle signif., metaph. to pain or grieve one's self, be indignant, Acts 4. 2.

διαπορεύομαι, f. εὔσομαι, depon. to go or pass through, i. e. a place, foll. by accus. Acts 16. 4, by διά with gen. Luke 6. 1, by κατά with acc. 13. 22, absol. 18. 36.

διαπορέω, ὦ, f. ἡσω (διά, ἀπορέω), to be throughout in perplexity, in much doubt, to hesitate greatly, intrans. Luke 9. 7 διηπόρει διὰ τὸ λέγεσθαι, foll. by περί with gen. 24. 4.

διαπραγματεύομαι, f. εὔσομαι, depon. to work through, go through with, examine closely; in N. T. to do or effect in business, to accomplish by traffic, gain by trade, intrans. Luke 19. 15.

διαπρίω, f. ἴσω, to saw through or asunder; in N. T. only mid. διαπρίομαι, metaph. to be enraged, moved with anger, i. e. ταῖς καρδίαις Acts 7. 54, absol. 5. 33.

διαρπάζω, f. ἄσω or ἄξω (διά, ἀρπάζω), to snatch asunder, i. e. to pillage, plunder, spoil, trans. Matt. 12. 29.

διαρρήγνυμι or διαρρήσσω, fut. ξω, to tear through, rend asunder, trans., ἱμάτια Matt. 26. 65, χιτῶνας Mark 14. 63, δίκτυον Luke 5. 6, δεσμά 8. 29.

διασαφές, ὦ, f. ἡσω (διά, σαφής), to make fully manifest, i. e. to make known, inform of, tell, trans. Matt. 18. 31.

διασειώ, f. εἴσω, to shake throughout, trans. i. e. to cause to shake vehemently, fig. to inspire terror; in N. T. metaph. to harass, oppress, extort from, trans. Luke 3. 14.

διασκορπίζω, fut. ἴσω, to scatter throughout, i. e. abroad, to disperse, trans. Luke 1. 51; pass. Matt. 26. 31: spoken of grain, to scatter, i. e. to the wind in the threshing-floor, to winnow, 25. 24: metaph. to dissipate, squander, Luke 15. 13.

διασπάω, ὦ, f. ἄσω, to pull asunder, tear in pieces, trans.; in N. T. only pass. Mark 5. 4, Acts 23. 10.

διασπείρω, f. ἐρῶ, to sow hither and thither, to scatter as seed, i. e. to scat-

ter abroad, disperse, spoken of persons, pass. Acts 8. 1, 4; 11. 19.

διασπορά, ἄς, ἡ (διασπείρω), *dispersion*, spoken of the *state* of dispersion in which many of the Jews lived after the captivity, in Chaldea, Persia, and chiefly in Egypt, Syria, and Asia Minor; in N. T. meton. *the dispersion*, for *the dispersed Jews*, i. e. the Jews living in dispersion, Jam. 1. 1.

διαστέλλω, f. ἐλῶ, *to put asunder, set apart, distinguish*, hence mid. *to state distinctly, explain clearly*; in N. T. only mid., by impl., *to command expressly, to charge, enjoin upon*, with dat. Acts 15. 24, absol. Heb. 12. 20; foll. by a negative clause, it may be rendered *to forbid, prohibit*, &c. Matt. 16. 20.

διάστημα, ατος, τό (δίστημα), *distance, interval of time*, Acts 5. 7.

διαστολή, ἡς, ἡ (διαστέλλω), *distinction, difference*, Rom. 3. 22.

διαστρέφω, f. ψω, perf. pass. διέστραμμαι, *to turn or twist throughout*, i. e. *to distort, turn awry*; in N. T. metaph. *to pervert*, trans., spoken a) of PERSONS, *to turn away, seduce, mislead*, Luke 23. 2. b) of THINGS, &c. *to pervert, wrest, corrupt*, Acts 13. 10 τὰς ὁδοὺς κυρίου, i. e. *to wrest divine truth, to turn it aside*: pass. perf. part. διεστραμμένος *perverted*, i. e. *perverse, corrupt, vicious*, Matt. 17. 17.

διασώζω, f. ὥσω, *to save through*, i. e. *to bring safely through*, sc. danger, sickness, &c., *to preserve*, trans.; 1 Pet. 3. 20 διεσώθησαν δι' ὕδατος *were brought safely through the waters*, Acts 27. 43: with the idea of motion, *to bring safely through to any place or person*, pass. *to come to or reach safely*, foll. by πρὸς, ἐπί, &c., 23. 24 Παῦλον διασώσωσι πρὸς Φήλικα, 27. 44 ἐπὶ τὴν γῆν: so of the sick, *to bring safely through*, i. e. *to heal*, Matt. 14. 36.

διαταγή, ἡς, ἡ (διατάσσω), *a disposing in order, a disposition, arrangement*, i. e. a) pr. Acts 7. 53 ἐλάβετε τὸν νόμον εἰς διατάγας ἀγγέλων, i. e. *'into or conformably to the dispositions or arrangements of angels'*, comp. Gal. 3. 19 ὁ νόμος διαταγείς δι'

ἀγγέλων, also Heb. 2. 2,—for this use of εἰς comp. Matt. 12. 41 and Luke 11. 32. b) in the sense of *ordinance, institute*, Rom. 13. 2.

διάταγμα, ατος, τό (διατάσσω), *ordinance, mandate*, Heb. 11. 23.

διαταράσσω, f. ξω, *to stir up throughout*, spoken of the mind, &c. *to disturb, agitate*, pass. Luke 1. 29.

διατάσσω, f. ξω, *to arrange throughout, dispose in order*; in N. T. fig. *to set fully in order, arrange, appoint, ordain*, trans. viz. a) genr. Gal. 3. 19. b) in the sense of *to direct, prescribe, order*, Matt. 11. 1; τὸ διατεταγμένον *what is appointed or prescribed*, Luke 3. 13, also τὰ διαταχθέντα 17. 9: hence mid. διατάσσομαι in the same sense, Acts 7. 44; 20. 13 οὕτω ἦν διατεταγμένος Παῦλος *so Paul had appointed*, where the perf. pass. has a mid. signif.

διατελέω, ῶ, f. ἐσω, *to bring through to a full end, to finish fully, complete*; in N. T. absol. *to continue throughout, remain*, Acts 27. 33.

διατηρέω, ῶ, f. ἥσω, *to have one's eye upon throughout, to watch carefully, keep with care*, trans.; in N. T. fig. a) *to guard with care, lay up, retain*, Luke 2. 51. b) with ἑαυτόν, &c. *to guard or keep one's self wholly*, i. e. *from any thing, to abstain wholly*, foll. by ἐκ Acts 15. 29.

διατί or διὰ τί, *wherefore?* see in διὰ II. 2. a.

διατίθημι, f. διαθήσω, *to place apart*, i. e. *to set out in order, to arrange, dispose in a certain order*, &c.; in N. T. only mid. διατίθεμαι, f. διαθήσομαι, *to arrange in one's own behalf, make a disposition of*, trans. a) genr. *to appoint, make over, commit to*, &c. e. g. τὴν βασιλείαν, foll. by dat. Luke 22. 29; so of a testamentary disposition, *to devise, bequeath*, i. e. *by will*, hence ὁ διαθέμενος *a testator*, Heb. 9. 16. b) spoken of a covenant, διατίθεμαι διαθήκην *to make a covenant with*, foll. by dat. Heb. 8. 10, comp. v. 9; by πρὸς with accus. 10. 16.

διατρίβω, f. ψω, *to rub in pieces, rub continually, wear away or consume by rubbing*, &c.; in N. T. spoken only of time, *to spend*, pass, trans., e. g.

χρόνου Acts 14. 3, ἡμέρας 16. 12; absol., or with χρόνον, &c. implied, *to remain*, i. e. in a place, *to sojourn*, *abide*, with an adv. or other adjunct of place, John 3. 22; 11. 54; Acts 12. 19.

διατροφή, ἡς, ἡ (διατρέφω), *aliment*, *food*, 1 Tim. 6. 8.

διαυγάζω, f. άσω (διά, αύγάζω), *to shine through*, i. e. spoken of daylight, *to break forth*, *to dawn*, intrans. 2 Pet. 1. 19.

διαυγής, έος, οὗς, ό, ή, adj. (διά, αύγή), lit. *shining through*, i. e. *pellucid*, *translucent*, *transparent*, Rev. 21. 21 in later eds. for διαφανής in text. rec.

διαφανής, έος, οὗς, ό, ή, adj. (διαφαίνω), *pellucid*, *transparent*, see in διαυγής.

διαφέρω, f. διοίσω, aor. 2 διήνεγκον. 1. *to bear or carry through*, i. e. a place, &c. Mark 11. 16.

2. *to bear asunder*, *carry different ways*, Lat. *differe*, viz. a) trans., but in N. T. only in the pass. construction; spoken metaph. of doctrine, *to be divulged*, *published abroad*, Acts 13. 49; of a ship, *to be borne hither and thither*, *be driven about*, 27. 27. b) intrans., or pr. reflex. with έαυτόν impl., *to bear one's self apart*, *separate one's self*, i. e. from others, hence genr. *to differ*; in N. T. (α) τὰ διαφέροντα *things different*, *discrepant*, Rom. 2. 18,—others, *better things*, as in γ below. (β) impers. διαφέρει *it differs*, *makes a difference*, with dat. Gal. 2. 6. (γ) foll. by gen. *to differ from*, *be other than*; in N. T. and usually, in a greater degree, *to be superior*, *be better than*, *to surpass*, Matt. 6. 26; foll. by dat. πόσω 12. 12, by έν τινι 1 Cor. 15. 41, by οὐδέν Gal. 4. 1.

διαφεύγω, f. ξω, *to flee through*, i. e. *to escape by flight*, absol. Acts 27. 42.

διαφημίζω, f. ίσω, *to rumour abroad*, *spread abroad*, *divulge*, trans. τὸν λόγον, Matt. 28. 15; spoken of a person, τινά, *to spread one's fame abroad*, 9. 31.

διαφθείρω, fut. ερω, aor. 2 pass. διεφθάρην, perf. part. pass. διεφθαρμένος, *to corrupt throughout*, *destroy*, trans., pass. *to decay wholly*, *perish*.

a) genr. Luke 12. 33. b) metaph. *to corrupt wholly*, *pervert*, 1 Tim. 6. 5 διεφθαρμένοι τὸν νοῦν *corrupted in mind*, i. e. men of perverse minds; Rev. 11. 18 τοὺς διαφθείροντας τὴν γῆν *those corrupting the earth*, i. e. seducing the nations to idolatry.

διαφθορά, άς, ή (διαφθείρω), *corruption*, *destruction*; in N. T. as arising from putrescence, hence ιδεῖν διαφθοράν *to see corruption*, i. e. *to die*, Acts 2. 27; 13. 34 μηκέτι ὑποστρέφειν εἰς διαφθοράν, i. e. *to die no more*.

διάφορος, ου, ό, ή, adj. (διαφέρω), *different*, i. e. a) *diverse*, *various*, Rom. 12. 6. b) in the sense of *superior*, *better*, &c. Heb. 1. 4.

διαφυλάσσω, f. ξω, *to guard through*, i. e. *ever*, *to protect*, Luke 4. 10.

διαχειρίζω, fut. ίσω, *to have pass through one's hands*, *to administer*; in N. T. mid. διαχειρίζομαι, *to lay hands upon*, i. e. *to kill*, *slay*, trans. Acts 5. 30.

διαχλεύάζω, f. άσω, *to deride greatly*, *scoff*, absol. Acts 2. 13 in later eds. for χλεύάζω in text. rec.

διαχωρίζω, f. ίσω, *to separate throughout*, i. e. *wholly*; in N. T. mid. διαχωρίζομαι, *to separate one's self wholly from*, i. e. *to depart*, *go away*, foll. by από τινος Luke 9. 33.

διδασκτικός, ή, όν (διδάσκω), *didactic*, i. e. *apt to teach*, 1 Tim. 3. 2.

διδασκτός, ή, όν (διδάσκω), *taught*, foll. by gen. of the agent. a) of PERSONS, *taught*, *instructed*, John 6. 45. b) of THINGS, &c. *taught*, *imparted*, *suggested*, 1 Cor. 2. 13.

διδασκαλία, ας, ή (διδάσκω), *teaching*, *instruction*, spoken a) of the art or manner of teaching, Rom. 12. 7; in the sense of *monition*, *warning*, 15. 4. b) of the thing taught, *instruction*, *precept*, *doctrine*, as coming from men, *perverse*, &c. Matt. 15. 9; or as coming from God, *divine*, &c. 1 Tim. 1. 10.

διδάσκαλος, ου, ό (διδάσκω), *a teacher*, *instructor*, *master*, genr. Rom. 2. 20; of Jewish doctors or lawyers, Matt. 9. 11, hence = ραββί John 1. 39; of John the Baptist, Luke 3. 12; of Jesus, Matt. 8. 19; of Paul, 1 Tim. 2. 7; of other Christian teachers, 1 Cor. 12. 28.

διδάσκω, f. ξω (obsol. δάω), *to teach, instruct*, viz. a) genr. and absol. Matt. 4. 23: constr. with an accus. of person or thing, or both; with accus. of person, 5. 2; foll. by accus. of thing, 15. 9; by accus. of both person and thing, John 14. 26; in pass. constr. 2 Thess. 2. 15 ἄς ἐδιδάχθητε: instead of the accus. of thing, the infin. is sometimes found, Matt. 28. 20; or foll. by ὅτι Mark 8. 31, or περί with gen. of thing, 1 John 2. 27. b) in the sense of *to tutor, direct, advise, put in mind*, Matt. 28. 15.

διδασχῆ, ἡς, ἡ (διδάσκω), *instruction*, = διδασκαλία; spoken a) of the *art* of teaching, Mark 4. 2. b) of the *manner* or character of one's teaching, Matt. 7. 28. c) of the *thing taught*, PRECEPT, doctrine, &c., Matt. 16. 12.

δίδραχμον, ου, τό (δίς, δραχμή), *drachm, a double drachma*, a silver coin equal to two Attic drachmæ and also to the Jewish half-shekel, making it equivalent to about 1s. 3½d.; Matt. 17. 24 spoken of the yearly tribute to the temple paid by every Jew.

Δίδυμος, ου, ό, ἡ, adj. *twain, twin, double*; in N. T. as a surname of the apostle Thomas, *Didymus*, i. e. *the twin*, John 11. 16.

δίδωμι, f. δώσω, aor. 1 ἔδωκα, aor. 2 ἔδων, perf. δέδωκα, pluperf. ἐδεδώκειν—(less usual forms: pres. 3 pl. Attic διδόασι, aor. 1 subj. 3 pers. δώσῃ, aor. 2 opt. 3 pers. δώῃ later for δοίῃ, pluperf. δεδώκειν without augm.)—*to give*, i. e. of one's own accord and with good will; trans. with the accus. and a dat. expr. or impl. a) TO GIVE, bestow upon. (α) genr. Matt. 4. 9 ταῦτα πάντα σοι δώσω, al. sæp. (β) spoken of sacrifice, homage, &c. *to offer, present*, Luke 2. 24 δοῦναι θυσίαν.

(γ) spoken of a person who does any thing to or for another, from whom one receives any thing, the source, author, or cause of a favour, benefit, &c. *to any one, to give, grant, permit, present, &c.* (1) genr. Matt. 21. 23: hence διδόναι τόπον *to give place*, i. e. *to make way, give way, yield*, Luke 14. 9: so with an

accus., where the idea may often also be expressed by the verb cognate with the noun, e. g. διδόναι αἶνον τῷ Θεῷ = *to praise*, 18. 43; ἀποκρισιν = *to answer*, John 1. 22; ἀφορμήν *to give occasion*, 2 Cor. 5. 12; δόξαν = *to glorify, praise, honour*, Luke 17. 18; ἐγκοπὴν = *to hinder*, 1 Cor. 9. 12; ἐντολήν = *to command*, John 11. 57; προσκοπήν = *to offend*, 2 Cor. 6. 3; ῥάπισμα = *to strike*, John 18. 22; χάραγμα = *χαρασσειν*, Rev. 13. 16: so διδόναι εὐσημον λόγον = *εὐσήμως λέγειν to speak distinctly*, 1 Cor. 14. 9. (2) spoken of God or of Christ, as the author or source of what one has, receives, &c. *to give, grant, bestow, impart*, Matt. 6. 11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον, 9. 8 Θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις, 12. 39, sæp.: so δοῦναι χάριν *to give or confer grace or favour*, and ἡ χάρις ἡ δοθεῖσα *the grace given, benefit conferred*, Jam. 4. 6, Rom. 12. 3; Rev. 2. 21 ἔδωκεν αὐτῇ χρόνον *I gave her, granted her, time*; so of rulers, Acts 13. 20, 21. In various constructions, viz. foll. by gen. of part, δώσω αὐτῷ τοῦ μάννα Rev. 2. 17, and by ἐκ τίνος in the same sense 1 John 4. 13; by εἰς, as διδοὺς [αὐτοῖς] νόμους μου εἰς τὴν διάνοιαν, or ἐπὶ καρδίας Heb. 8. 10, 10. 16. Construed often with the dat. and an infin. as a neut. subst., instead of an accus., Matt. 13. 11 ὑμῖν δέδοται γινῶναι τὰ μυστήρια *to you it is given, granted, to know, &c.*: this infin. is sometimes implied, Matt. 19. 11 οἷς δέδοται i. e. χωρεῖν, John 19. 11; with ἵνα instead of the infin. Mark 10. 37: so with an accus. and infin. *to permit, suffer, grant*, Acts 2. 27, 10. 40; Rev. 3. 8 δέδωκα ἐνώπιόν σου θύραν ἀνεωγμένην, i. e. εἶναι, *I have granted, caused, an open door to be before thee* (others under d below): spoken of evil or punishment divinely inflicted, *to give, inflict, &c.* 2 Thess. 1. 8 ἐκδίκησιν, Rev. 18. 7 βασανισμόν καὶ πένθος, 2 Cor. 12. 7 σκόλοψ τῇ σαρκί.

(δ) metaph. of things which are the cause, source, occasion of any thing, &c. *to give, impart, cause*, Acts 3. 16: so with an accus., where the idea may also be expressed by the

cognate verb, James 5. 18 διδόναι ὑετόν = ὑεῖν, Matt. 24. 29 τὸ φέγγος = φέγγειν, 1 Cor. 14. 7 φωνήν = φωνεῖν.

b) to give UP, deliver over, present, commit to, i. e. to put into the hands, power, possession of any one, &c. (α) genr. e. g. a person, Luke 7. 15; things, Matt. 5. 31 δότω αὐτῇ ἀποστάσιον, 14. 8, Acts 9. 41 δοὺς αὐτῇ χεῖρα, 1. 26 ἔδωκαν κλήρους αὐτῶν *they gave in their lots* (others under d); Luke 15. 22 δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ *give or bring a ring for his hand* (others under d): foll. by dat. of person and infin., 8. 55, 15. 16. (β) in the sense of to commit, intrust, i. e. to the charge or care of any one, spoken of things, Matt. 16. 19; of works, &c. to be done, John 5. 36; of persons delivered over, committed to one's charge, teaching, &c. 10. 29: hence (γ) διδόναι ἑαυτόν *to give one's self, deliver one's self*, viz. (1) to consecrate or devote one's self, 2 Cor. 8. 5. (2) foll. by ὑπέρ or περί τινος, it means *to give or devote one's self*, i. e. to death for any one, Gal. 1. 4; foll. by ἀντίλυτρον 1 Tim. 2. 6; so τὸ σῶμα αὐτοῦ Luke 22. 19, τὴν σάρκα αὐτοῦ John 6. 51; so also τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν Matt. 20. 28. (3) constr. with εἰς and an accus. of place, *to betake one's self to any place, to go*, &c., Acts 19. 31.

c) to give FORTH, render up, yield, &c., especially in return for any thing bestowed, as a gift, labour, attention, &c., hence often found where ἀποδίδωμι might have stood. (α) genr., e. g. of persons, Rev. 20. 13; of things, Luke 6. 38: metaph. λόγον δώσει τῷ Θεῷ *shall render an account to God*, Rom. 14. 12. (β) spoken of what is given as a reward or recompense for labour, &c. to give, reward, pay, Mark 14. 11; or of the price of any thing, tribute, tithes, &c. 8. 37. (γ) spoken of the earth, *to give forth, yield*, sc. καρπὸν Matt. 13. 8.

d) from the Hebr., used in the sense of τίθημι, *to put, place*, &c. (α) pr. and foll. by ἐπὶ with accus., *to place or put upon any thing*, e. g. τὸ ἀργύριον ἐπὶ τὴν τράπεζαν *to place money upon the table of the broker*,

Luke 19. 23, i. e. to place it at interest; so τὰ θυμιάματα ἐπὶ τὸ θυσιαστήριον, i. e. to offer in sacrifice [ἄμα] ταῖς προσευχαῖς Rev. 8. 3; foll. by εἰς Luke 15. 22: metaph. to apply, in the Latinism δοῦναι ἐργασίαν, *dare operam, to give labour*, i. e. to apply effort, endeavour, foll. by infin. 12. 58. (β) spoken of miracles, to do, perform, exhibit, Matt. 24. 24. (γ) with a double acc. of person, to appoint, constitute, i. e. as any thing, where the last acc. is by apposition, Eph. 1. 22 αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα. (δ) spoken of a law, ordinance, &c. to give, i. e. to ordain, institute, prescribe, e. g. νόμον John 7. 19, περιτομήν v. 22, διαθήκην περιτομῆς Acts 7. 8.

διεγείρω, fut. ἐγῶ (διά, ἐγείρω), to wake up fully, rouse, trans., pr. persons from sleep, Matt. 1. 24: fig. of things, e. g. of a sea, to agitate, pass., John 6. 18; of the mind, to excite, incite, stir up, 2 Pet. 1. 13.

διενθυμέομαι, οὔμαι (διά, ἐνθυμέομαι), to revolve in mind throughout, i. e. to consider carefully, foll. by περί with gen., Acts 10. 19 in recent eds. for ἐνθυμέομαι in text. rec.

διέξοδος, ου, ἡ (διά, ἔξοδος), passage out through, a pass; in N. T. a thoroughfare, i. e. a place in a city where several streets meet, and where many people usually collect or pass, Matt. 22. 9, — others, highways, i. e. leading out of a city.

διερμηνευτής, οὔ, ὁ (διερμηνεύω), an interpreter, 1 Cor. 14. 28.

διερμηνεύω, f. εὗσω (διά, ἐρμηνεύω), to interpret fully, explain, expound, trans., Luke 24. 27; absol. Acts 9. 36, 1 Cor. 12. 30.

διέρχομαι, f. ελεύσομαι (διά, ἔρχομαι), to come or go through, to pass through, viz. a) pr., foll. by διά with gen. of place, Luke 11. 24 διέρχεται δι' ἀνύδρων, 19. 4 δι' ἐκείνης sc. ὁδοῦ, 2 Cor. 1. 16 δι' ὑμῶν, Matt. 19. 24 διὰ τρυπήματος ῥαφίδος: foll. by acc. of place, Luke 19. 1 διήρχετο τὴν Ἱεριχά, Acts 12. 10; Heb. 4. 14 διελθὺς τοὺς οὐρανοὺς *who has passed through the heavens*, i. e. all the heavens, quite up to the throne of God: absol., but with an accus. implied, as τὴν γῆν, τὴν πόλιν, τὴν

χώραν, &c. i. e. 'through the intervening country, the region round about,' &c., Acts 8. 40 διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, 10. 38; foll. by κατὰ τὰς κόμας Luke 9. 6: so foll. by ἕως with gen. of place, *to go or travel through*, i. e. the country, *as far as*, Acts 11. 19, 22; and hence simply *to go or pass to a place*, foll. by ἕως, 9. 38; fig. εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, Rom. 5. 12. Spoken of things, e. g. a sword, *to pierce through*, followed by accus. Luke 2. 35: fig. of a rumour, λόγος, *to go out through*, i. e. the country, *to be spread abroad*, absol. 5. 15. b) spoken of those who *pass over* a river, lake, sea, &c., Mark 4. 35 διέλθωμεν εἰς τὸ πέραν, Acts 13. 14 διελθόντες ἀπὸ τῆς Πέργης, i. e. passing over by water from Perga to Antioch.

διερωτάω, ᾧ, f. ἦσω (διά, ἐρωτάω), *to inquire through*, i. e. till the inquiry is successful, *to inquire for*, e. g. τὴν οἰκίαν, Acts 10. 17.

διετής, ἑός, οὗς, ὁ, ἡ, adj. (δύς, ἔτος), *of two years, two years old*, Matt. 2. 16 ἀπὸ διετούς [παιδὸς] καὶ κατωτέρω, i. e. 'from the child of two years old and under,'—others supply χρόνου.

διετία, ας, ἡ (διετής), *a space of two years, biennium*, Acts 24. 27.

διηγέομαι, οὔμαι, f. ἦσομαι, depon. mid. (διά, ἡγέομαι), pr. *to lead or conduct through*, i. e. to the end, hence fig. *to go through with, recount, tell, or declare*, i. e. the whole of any thing, trans. or foll. by πῶς, περί, ὅσα, &c. Mark 5. 16, 9. 9, Luke 8. 39.

διήγησις, εως, ἡ (διηγέομαι), *narration, history*, Luke 1. 1.

διηνεκής, ἑός, οὗς, ὁ, ἡ, adj. (διά, ἡνεκής), pr. *carried through*, i. e. *extended, protracted*; in N. T. spoken only of time, *continuous, perpetual*, εἰς τὸ διηνεκές, adverbially, *continually, perpetually*, Heb. 7. 3.

διθάλασσος, ου, ὁ, ἡ, adj. (δύς, θάλασσα), *between two seas, bimaris*; in N. T. spoken prob. of a shoal or sand-bank at the confluence of two opposite currents, Acts 27. 41.

διϊκνέομαι, οὔμαι, f. διῖξομαι (διά,

ϊκνέομαι), *to go or pass through*, i. e. *to pierce through*, foll. by ἄχρι with gen. Heb. 4. 12.

διῖστημι, f. διαστήσω, aor. 1 διέστησα, trans. *to place asunder, separate*, aor. 2 διέστην, intrans. *to separate* i. e. one's self, *to go away* (διά, ἴσστημι); in N. T. spoken of place, intrans. *to depart*, foll. by ἀπό Luke 24. 51; Acts 27. 28 βραχὺν δὲ διαστήσαντες, i. e. ἑαυτούς, *departing a little*, i. e. going a little further: spoken of time, *to pass away, elapse*, Luke 22. 59.

διῖσχυρίζομαι, fut. ἴσομαι, depon. middle (διά, ἴσχυρίζομαι), *to affirm through and through*, i. e. *to affirm strongly*, absol. Luke 22. 59.

δικαιοκρισία, ας, ἡ (δίκαιος, κρίσις), *just judgment*, Rom. 2. 5.

δίκαιος, α, ον, right, just, i. e. physically, *like, even, equal*, e. g. numbers, *just as it should be*, i. e. *fit, proper, good*; hence usually and in N. T. in a moral sense, *right, just*, spoken a) of one who acts alike to all, who practises *even-handed justice, just, equitable, impartial*, spoken of a judge, e. g. God, 2 Tim. 4. 8; of a judgment, decision, &c. John 5. 30.

b) of character, conduct, &c. *just as it should be*, i. e. *upright, righteous, virtuous*, also good in a general sense; ὁ δίκαιος is strictly *one who does right*, while ὁ ἀγαθός is *one who does good, a benefactor*; spoken of things, ἔργα 1 John 3. 12, ἐντολή Rom. 7. 12; and hence τὸ δίκαιον *what is right, proper*, &c. as wages, Matt. 20. 4; genr. Eph. 6. 1. Of persons, viz. (α) in the usage of common life, Matt. 5. 45 βρέχει ἐπὶ δικαίους καὶ ἀδίκους, al.; including the idea of *innocent*, 27. 19; of *mild, clement, kind*, 1. 19. (β) especially of those whose hearts are right with God, *righteous, pious, godly*, Matt. 13. 43 τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, v. 49, al.; Rom. 1. 17 δίκαιος ἐκ πίστεως *just through faith*, = δικαιοθεὶς διὰ πίστεως. (γ) spoken, in the highest and most perfect sense, of God, John 17. 25; of Christ, Acts 3. 14.

δικαιοσύνη, ης, ἡ (δίκαιος), pr. *the doing or being what is just and right*, viz. a) the doing alike to all, i. e.

justice, equity, impartiality, spoken of a judge, &c. Acts 17. 31; Heb. 11. 33 εἰργάσαντο δικαιοσύνην exercised justice, i. e. dispensed justice to the nations, &c.

b) of character, conduct, &c. the being just as one should be, i. e. rectitude, uprightness, righteousness, virtue, spoken of actions, duties, &c. = τὸ δίκαιον what is right, proper, fit, Matt. 3. 15; of disposition, conduct, viz. (α) in the language of common life, Eph. 5. 9; including the idea of kindness, benignity, liberality, 2 Cor. 9. 9. (β) spoken of that righteousness which has regard to God and the divine law, viz. either (1) merely external, and consisting in the observance of external precepts, as δικαιοσύνη ἡ ἐν νόμῳ or ἐκ νόμου, Phil. 3. 6, 9 (where it is contrasted with ἡ δικ. διὰ πίστεως); or (2) internal, where the heart is right with God, piety towards God, and thence righteousness, godliness, i. e. vital religion, genr. Matt. 5. 6, 10, 20, 6. 33, al. sæp.: so λογίζεσθαι εἰς δικαιοσύνην to count or impute as righteousness, i. e. to regard as evidence of piety, Rom. 4. 3, 5, 6, 9, 22; hence ἡ δικαιοσύνη ἡ ἐκ or διὰ πίστεως the righteousness which is of or through faith in Christ, i. e. where faith is counted or imputed as righteousness, or as evidence of piety, 9. 30, Phil. 3. 9; κατὰ πίστιν Heb. 11. 7; and, by meton., Christ as the source or author of righteousness, 1 Cor. 1. 30; hence too δικαιοσύνη Θεοῦ objectively, i. e. the righteousness which God approves, requires, bestows, Rom. 1. 17; by meton. ἡ δικ. Θεοῦ is = δίκαιοι παρὰ Θεῷ, 2 Cor. 5. 21. (β) spoken, in the highest and most perfect sense, of God subjectively, i. e. as an attribute of his character, Rom. 3. 5; perhaps of Christ, John 16. 8, 10.

c) by meton. in the sense of being regarded as just, i. e. imputation of righteousness, justification, = δικαίωσις, Rom. 5. 17; 2 Cor. 3. 9 ἡ διακονία τῆς δικαιοσύνης, opp. to ἡ διακ. τῆς κατακρίσεως: put for the mode or way of justification, Rom. 10. 3. δικαιοῶ, ὦ, f. ὥσω (δίκαιος), to justify, i. e. to regard as just, declare one to be just, trans. a) as a matter

of right, justice, &c. to absolve, acquit, clear, i. e. from any charge or imputation, Matt. 12. 37 ἐκ τῶν λόγων σου δικαιοθήσῃ: foll. by ἀπό with gen. of thing; Rom. 6. 7 ἀπὸ ἁμαρτίας, comp. v. 18 where ἐλευθερώω. So δικαιοῦν ἑαυτόν to justify one's self, excuse one's self, Luke 10. 29.

b) spoken of character, &c. to declare to be just as it should be, i. e. to pronounce right, &c.; of things, to regard as right and proper, = ἀξιόω: in N. T. only of persons, to acknowledge and declare any one to be righteous, virtuous, good; hence (α) by impl. to vindicate, approve, honour, glorify, pass. to receive honour, &c., e. g. τὸν Θεόν Luke 7. 29; v. 35 ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, i. e. 'true wisdom is acknowledged and honoured by her real followers.' (β) in relation to God and the divine law, to declare righteous, regard as pious, e. g. Luke 16. 15 οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, i. e. 'those who profess themselves righteous, pious, before men:' spoken especially of the justification bestowed by God on men through Christ, in which he is said to regard and treat them as righteous, to approve and reward as truly pious, i. e. to absolve from the consequences of sin, and admit to the enjoyment of the divine favour, Rom. 3. 26 δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ, v. 30; so pass. of men, to be justified, e. g. πίστει, διὰ τῆς or ἐκ πίστεως 3. 28, 30; ἐξ ἔργων 3. 20, οὐκ ἐξ ἔργων Gal. 2. 16, οὐκ ἐν νόμῳ 3. 11; genr. Rom. 2. 13.

c) in the sense of to make or cause to be upright, &c.; mid. to make one's self upright, i. e. to be upright, virtuous, &c. aor. 1 pass. in mid. sense, Rev. 22. 11 ὁ δίκαιος δικαιοθήτω ἔτι he that is upright, let him be upright still, but recent eds. read δικαιοσύνην ποιησάτω.

δικαίωμα, ατος, τό (δικαιοῶ), any thing justly or rightly done, hence right, justice, equity, &c. a) spoken of a doing right or justice to any one, a judicial sentence, &c. (α) favourable, i. e. justification, acquittal, Rom. 5. 16, opp. to κατάκριμα. (β) unfavourable, i. e. condemnation, judgment, implying punishment, Rev. 15. 4. Hence b) genr. a decree, as

defining and establishing what is right and just, i. e. *a law, ordinance, precept*, e. g. τοῦ κυρίου Rom. 1. 32, τοῦ νόμου 2. 26; τῆς λατρείας, i. e. respecting worship, Heb. 9. 1; τῆς σαρκός, i. e. carnal, ver. 10. c) spoken of character, &c. *righteousness, virtue, piety towards God*, e. g. of saints, Rev. 19. 8; of Christ, as manifested in his obedience, Rom. 5. 18, = ὑπακοή v. 19.

δικαίως, adv. *justly, rightly*, i. e. a) *with strict justice*, Luke 23. 41. b) *as is right and proper, as one ought*, 2 Cor. 15. 34. c) *righteously, piously*, 1 Thess. 2. 10.

δικαίωσις, εως, ἡ (δικαίω), *justification*, i. e. which God bestows on men through Christ, Rom. 4. 25.

δικαστής, οὔ, ὁ (δικάζω), *a judge*, Luke 12. 14.

δίκη, ης, ἡ, pr. *right, justice*, espec. *a judicial process, cause*; hence in N. T. *punitive justice*, viz. a) as the name of the heathen goddess of justice, ἡ Δίκη, *Nemesis, Vengeance*, Acts 28. 4. b) in the sense of *judgment, sentence, implying punishment*, Acts 25. 15 κατ' αὐτοῦ δίκην: hence genr. *punishment, vengeance*, Jude 7.

δίκτυον, ου, τό, *a net, a fish-net*, Matt. 4. 20.

δίλογος, ου, ὁ, ἡ, adj. (δῖς, λέγω), pr. *uttering the same thing twice, repeating*; in N. T. *double-tongued, deceitful*, i. e. speaking one thing and meaning another, 1 Tim. 3. 8.

διό, conj. (δι' ὅ), *on which account, wherefore, therefore*, Matt. 27. 8.

διοδεύω, f. εὔσω (διά, ὀδεύω), *to travel through, traverse*, foll. by acc. of place, Acts 17. 1; by κατά with acc. Luke 8. 1.

Διονύσιος, ου, ὁ, *Dionysius*, an Areopagite of Athens, Acts 17. 34.

διόπερ, conj., *on which very account, wherefore*, 1 Cor. 8. 13.

διοπετής, εος, οὗς, ὁ, ἡ, adj. (Διός, πέτω = πίπτω), *fallen from Jove, heaven-descended*, Acts 19. 35 τοῦ διοπετοῦς sc. ἀγάλματος.

διορθωμα, ατος, τό (διορθόω), *an emendation, reform, improvement*, Acts 24. 3 in some eds.

διορθωσις, εως, ἡ (διορθόω), *emenda-*

tion, reformation, Heb. 9. 10 καιρὸς διορθώσεως, i. e. the time of a new and better dispensation under the Messiah.

διορύσσω, f. ξω (διά, ὀρύσσω), *to dig through*, i. e. the walls of houses, which in the East are built of clay, earth, &c. Matt. 6. 19.

Διόσκουροι, ων, οἱ (Διός, κοῦρος = κόρος), *the Dioscuri*, i. e. *Castor and Pollux*, in heathen mythology the patrons of sailors, Acts 28. 11.

διότι, conj. (δι' ὅτι) = διὰ τοῦτο ὅτι, *on account of this that, for this reason that*, i. e. *because, for*, Luke 2. 7.

Διοτρεφής, εος, οὗς, ὁ (Διός, τρέφω), *Diotrephes*, pr. name, 3 John 9.

διπλός, οὗς, ὅη ἡ, ὅον οὖν, *twofold, double*; in N. T. fig. for any greater relative amount, as of honour, 1 Tim. 5. 17; of punishment, Rev. 18. 6: compar. διπλότερον as adv. *twofold more*, Matt. 23. 15.

διπλόω, ᾶ, f. ᾶσω (διπλός), *to double*, trans. Rev. 18. 6 διπλώσατε αὐτῇ διπλᾶ, lit. *double to her double*, i. e. *render back to her twofold punishment*.

δῖς, num. adv. *twice*, Mark 14. 30; Jude 12 δῖς ἀποθανόντα *twice dead*, i. e. *utterly*; ἅπαξ καὶ δῖς *once and again, often*, Phil. 4. 16.

διστάζω, f. ᾶσω (δῖς, στάω), *to doubt, be uncertain*, intrans. Matt. 14. 31; 28. 17.

δίστομος, ου, ὁ, ἡ (δῖς, στόμα), *double-mouthed*; in N. T. spoken of a sword, *two-edged*, Heb. 4. 12.

δισχίλιοι, αι, α, ord. adj. *two thousand*, Mark 5. 13.

διυλίζω, f. ἴσω (διά, ὑλίζω), *to filter or strain through*, i. e. by impl. *to strain out*, trans. Matt. 23. 24.

διχάζω, f. ᾶσω (δίχα), *to divide in two*; in N. T. fig. *to set at variance*, trans. διχάζειν τινὰ κατὰ τινος, i. e. *to excite one against another*, Matt. 10. 35.

διχοστασία, ας, ἡ (δίχα, στάσις), *dissension, discord*, Rom. 16. 17.

διχοτομέω, ᾶ, f. ἴσω (δίχα, τέμνω), *to cut in two or in pieces*; in N. T. genr. and fig. *to inflict severe punishment*, Matt. 24. 51.

διψάω, ᾶ, f. ἴσω (the contraction

being properly always into *η* instead of *α*; *διψᾷ* belongs to the later Greek), *to thirst, be athirst*, viz. a) pr. intrans. Matt. 25. 35; Rom. 12. 20. b) metaph. *to thirst after, long for, desire vehemently*, foll. by accus. *τὴν δικαιοσύνην*, i. e. piety towards God and its attendant privileges, Matt. 5. 6; hence absol. *to thirst*, i. e. after the disposition and privileges of the children of God, John 4. 14; 7. 37.

δίψος, *εὖς*, *οὖς*, *τό* (*διψάω*), *thirst*, 2 Cor. 11. 27.

δίψυχος, *οὖ*, *ὅ*, *ἡ*, adj. (*δῖς*, *ψυχή*), *double-minded*, i. e. *inconstant, wavering*, Jam. 1. 8; 4. 8.

διωγμός, *οὖ*, *ὁ* (*διώκω*), *pursuit*, i. e. of enemies; in N. T. *persecution*, Matt. 13. 21, sæp.

διώκτης, *οὖ*, *ὁ* (*διώκω*), *a persecutor*, 1 Tim. 1. 13.

διώκω, f. *διώξω* or *διώξομαι* (*δίω*), pr. *to cause to flee*, hence genr. *to pursue after* sc. flying enemies; hence in N. T. a) *to pursue with malignity, to persecute*, foll. by accus. expr. or impl. Matt. 10. 23; 23. 34 καὶ διώξετε [αὐτοὺς] ἀπὸ πόλεως εἰς πόλιν: so genr., *to persecute, harass, maltreat*, foll. by acc. 5. 12. b) genr. *to pursue, follow*, i. e. in company, or in order to find, overtake, &c., spoken of PERSONS, absol. Luke 17. 23: metaph. of THINGS, *to follow earnestly, pursue after*, in order to acquire or attain to, Rom. 9. 30; absol. *to follow on, press forward*, Phil. 3. 12.

δόγμα, *ατος*, *τό* (*δοκέω*), *a decree, edict, ordinance*, e. g. of a prince, Acts 17. 7; of the apostles, 16. 4; of the Mosaic law, i. e. external precepts, Eph. 2. 15.

δογματίζω, f. *ίσω* (*δόγμα*), *to make a decree, prescribe an ordinance*, intrans.; in N. T. mid. *δογματίζομαι*, *to suffer a law to be prescribed to one's self, to be subject to ordinances*, Col. 2. 20.

δοκέω, *ῶ*, f. *δόξω*, aor. 1 *ἔδοξα*, *to seem, appear*, neut. and intrans. viz. a) used with a reflex. pron. expr. or impl. denoting SELF, *δοκῶ ἑμαυτῷ* or *ἑαυτῷ*, &c. *to seem to one's self*, i. e. *to be of opinion, think, suppose, believe*, foll. by infin. pres. Acts 26.

9 *ἔδοξα ἑμαυτῷ δεῖν πολλὰ πράξαι*: hence genr. as an act. intrans. verb in the above sense, the reflex. dat. being suppressed, viz. *to be of opinion, think, &c.* (α) foll. by infin. with the same subject, e. g. with infin. present, expressing a continued action, &c. Matt. 3. 9 μὴ δόξετε λέγειν ἐν ἑαυτοῖς *think not, presume not, to say, &c.*, John 5. 39, δόξη λατρείαν προσφέρειν τῷ Θεῷ. 16. 2; with infin. perfect, implying an action completed in reference to the present time, Acts 27. 13 δόξαντες τῆς προθέσεως κεκρατηκέναι. (β) foll. by infin. with a different subject in the accus., Mark 6. 49 *ἔδοξαν φάντασμα εἶναι*. (γ) foll. by ὅτι instead of the accus. and infin., Matt. 6. 7 δοκοῦσι ὅτι εἰσακουσθήσονται, 26. 53. (δ) absol. Luke 17. 9 οὐ δοκῶ, foll. by ἢ ἔρα 12. 40, by πόσω Heb. 10. 29.

b) used in reference to OTHERS, *to seem, appear, &c.* foll. by dat. and infin. Luke 10. 36 τίς δοκεῖ σοι πλησίον γεγονέναι: without dative, but with an infin. of the same subject, which then takes the adjuncts in the nomin., Acts 17. 18 ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι. Spoken also, in the moderation and urbanity of the Greek manner, of what is real and certain, Mark 10. 42 οἱ δοκοῦντες ἄρχειν = οἱ ἄρχοντες, Luke 22. 24. Gal. 2. 6 οἱ δοκοῦντες εἶναι τι *who seem to be something*, i. e. who are persons of note, distinguished, comp. v. 9; so οἱ δοκοῦντες *chiefs, leaders*, ver. 2, 6.

c) impers. δοκεῖ μοι *it seems to me*. (α) = pers. *to think, suppose*, interrog. τί σοι δοκεῖ, or ὑμῖν, *what thinkest thou?* Matt. 17. 25, 18. 12; without interrog. Acts 25. 27 ἄλογόν μοι δοκεῖ. (β) *it seems good to me, it is my pleasure*, = pers. *to determine, resolve*, foll. by infin. Luke 1. 3: so particip. neut. τὸ δοκοῦν μοι *what seems good to me*, i. e. one's pleasure, will, &c., Heb. 12. 10 κατὰ τὸ δοκοῦν αὐτοῖς, i. e. 'as they thought best.'

δοκιμάζω, f. *άσω* (*δόκιμος*), *to prove, try, trans.* a) pr. *to make trial of, put to the proof, examine*, e. g. metals, &c. by fire, 1 Pet. 1. 7, 1 Cor. 3. 13; so of other things by use, Luke 14. 19; and genr. in any way, Rom. 12. 2: spoken in respect to God, *to put*

to the proof, i. e. to tempt, = πειράζειν, Heb. 3. 9; hence, by impl., to examine and judge of, i. e. to estimate, distinguish, Luke 12. 56. b) in the sense of to have proved, i. e. to hold as tried, regard as proved, and genr. to approve, judge fit and proper, e. g. persons, 1 Cor. 16. 3, 1 Thess. 2. 4 δεδοκιμάσμεθα; things, Rom. 14. 22, with infin. 1. 28.

δοκιμασία, ας, ἡ (δοκιμάζω), pr. trial, probation; in the sense of temptation, act of tempting, Heb. 3. 9 in mss.

δοκιμή, ἡς, ἡ (δόκιμος), proof, trial, i. e. a) the state of being tried, a trying, 2 Cor. 8. 2 ἐν πολλῇ δοκιμῇ θλίψεως, i. e. 'through much affliction.' b) the state of having been tried, tried probity, approved integrity, Rom. 5. 4; 2 Cor. 9. 13 δοκιμῇ τῆς διακονίας tried probity exhibited in this ministry. c) proof, in the sense of evidence, sign, token, 2 Cor. 13. 3.

δοκίμιον, ου, τό (δόκιμος), proof, test; in N. T. proof, trial, = δοκιμή, viz. act. a trying, Jam. 1. 3; pass. tried probity, sincerity, &c. 1 Pet. 1. 7.

δόκιμος, ου, ὁ, ἡ, adj. (δέχομαι), receivable, current, spoken of money, as having been tried and refined; hence in N. T. metaph. tried, proved, approved, and therefore genuine, Rom. 16. 10: by impl. acceptable, well reported of, 14. 18.

δοκός, οὔ, ἡ, a beam, joist, Matt. 7. 3. δόλιος, α, ον (δόλος), guileful, deceitful, 2 Cor. 11. 13.

δολιόω, ὦ, fut. ὥσω (δόλος), to use guile, deceive, intrans. Rom. 3. 13, where ἐδολιούσαν instead of ἐδολιούν; for this Alexandrine form of the 3d pers. pl. of the historical tenses, see Stuart's N. T. Gram. p. 81.

δόλος, ου, ὁ (δέλω, δέλεαρ), a bait; hence genr. fraud, guile, deceit, Matt. 26. 4, sæp.

δολόω, ὦ, f. ὥσω (δόλος), to deceive, trans.; in N. T. to falsify, i. e. to adulterate, corrupt, e. g. τὸν λόγον τοῦ Θεοῦ, by Jewish traditions, &c. 2 Cor. 4. 2.

δόμα, ατος, τό (δίδωμι), a gift, Luke 11. 13.

δόξα, ης, ἡ (δοκέω), a seeming, an ap-

pearance, opinion, i. e. which one has of any thing, or in which one is held by others, estimation, reputation; hence in N. T. honour, glory, viz. a) spoken of honour due or rendered, i. e. praise, applause, &c., Luke 14. 10 τότε ἔσται σοι δόξα ἐνώπιον πάντων, John 8. 54; 5. 41 λαμβάνειν δόξαν παρὰ ἀνθρώπων and 1 Thes. 2. 6 ζητεῖν δόξαν ἐξ ἀνθρώπων applause from men; John 12. 43 δόξαν ἀνθρώπων the applause of men, &c.; so ζητεῖν τὴν δόξαν τινός, i. e. to seek that one may receive honour, 7. 18. Spoken of God, e. g. εἰς δόξαν τοῦ Θεοῦ to the honour, glory of God, i. e. that God may be honoured, glorified, &c. Rom. 15. 7; and so πρὸς δόξαν τοῦ Θεοῦ 2 Cor. 1. 20, ὑπὲρ τῆς δόξης τοῦ Θεοῦ John 11. 4; also λαβεῖν τὴν δόξαν to receive praise, glory, i. e. to be extolled in praises, &c. Rev. 4. 11; so in ascriptions, Luke 2. 14: by meton. spoken of the ground, occasion, or source of honour or glory, 1 Cor. 11. 15.

b) in N. T. spoken also of that which excites admiration, to which honour, &c. is ascribed, viz. (α) of external CONDITION, i. e. dignity, splendour, glory, 1 Pet. 1. 24; so, by meton., that which reflects, expresses, or exhibits this dignity, &c. 1 Cor. 11. 7: spoken of kings, &c. regal majesty, splendour, pomp, magnificence, e. g. of the expected temporal reign of the Messiah, Mark 10. 37, and of the glory of his second coming, 13. 26; also of the accompaniments of royalty, e. g. of splendid apparel, Matt. 6. 29; of wealth, treasures, &c. 4. 8: meton. spoken, in pl., of persons in high honour, e. g. δόξαι dignities, i. e. kings, princes, magistrates, &c. 2 Pet. 2. 10,—others, angels.

(β) of an external APPEARANCE, i. e. lustre, brightness, dazzling light, viz. (1) pr., οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός Acts 22. 11; so of the sun, stars, &c. 1 Cor. 15. 41; of Moses' face, 2 Cor. 3. 7; of the celestial light which surrounds angels, Rev. 18. 1, or glorified saints, Luke 9. 31, 32. (2) spoken especially of the celestial splendour in which God sits enthroned, the divine effulgence, dazzling majesty, radiant glory, genr.

2 Thess. 1. 9; as visible to mortals, Luke 2. 9; as manifested in the Messiah's second coming, Matt. 16. 27: so *χερουβιμ δόξης cherubs of glory*, i. e. the representatives of the divine presence, Heb. 9. 5.

(γ) of *internal CHARACTER*, i. e. glorious moral attributes, *excellence, perfection*, viz. (1) spoken of GOD, *infinite perfection, divine majesty and holiness*, Acts 7. 2, Rom. 1. 23; Eph. 1. 17 *ὁ πατήρ τῆς δόξης*, i. e. possessing infinite perfections; so of the divine *perfections*, as manifested in the *power* of God, John 11. 40, or in his *benevolence and beneficence*, Rom. 9. 23; of Jesus, as the *ἀπαύγασμα* (Heb. 1. 3) of the *divine perfections*, John 1. 14; of the Spirit, 1 Pet. 4. 14: spoken also of *things* in place of an adjective, *excellent, splendid, glorious*, 2 Cor. 3. 7-9, Eph. 1. 6.

(δ) of that exalted STATE of blissful *perfection* which is the portion of those who dwell with God in heaven, e. g. spoken of CHRIST, and including also the idea of his regal majesty as Messiah, Luke 24. 26; of *glorified saints*, = salvation, eternal life, &c., Rom. 2. 7; *δόξα τοῦ Θεοῦ the glory which God will bestow*, 5. 2: meton. *the author or procurer of this glory* to any one, i. e. the author of salvation, &c., Luke 2. 32.

δοξάζω, fut. ἄσω (δόξα), *to be of opinion, think, to consider, estimate, judge*; in N. T. *to glorify*, trans. i. e. a) *to ascribe glory or honour* to any one, *to praise, celebrate, magnify*, Matt. 6. 2 *ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων*, Luke 4. 15; *δοξάζειν τὸν Θεόν to glorify God*, i. e. to render glory to him, *to celebrate with praises, to worship, adore*, Matt. 9. 8; *τὸ ὄνομα Θεοῦ* Rev. 15. 4, *πνεῦμα τοῦ Θεοῦ* 1 Pet. 4. 14; *sæpiss.*

b) *to honour*, i. e. *to bestow honour upon, exalt in dignity, render glorious*, viz. (α) genr. 1 Cor. 12. 26 *εἴτε δοξάζεται ἐν μέλος*, 2 Thess. 3. 1: in the sense of *to render excellent, splendid, &c.*, pass. *to be excellent, splendid, glorious*, 2 Cor. 3. 10. (β) spoken of GOD and CHRIST, *to glorify*, i. e. *to render conspicuous and glorious the divine character and attributes*, e. g. of God as glorified by the Son, *τὸ ὄνομα Θεοῦ* John 12.

28 ter, or by Christians, 21. 19: of Christ as glorified by the Father, 8. 54; by the Spirit, 16. 14; by Christians, 17. 10; genr. 11. 4. (γ) spoken of CHRIST and his FOLLOWERS, *to glorify*, i. e. *to advance to that state of bliss and glory which is the portion of those who dwell with God in heaven*, e. g. of Christ as the Messiah, John 7. 39; of Christians, Rom. 8. 30.

Δορκάς, ἄδος, ἡ, *Dorcas*, pr. name of a woman, Acts 9. 36.

δόσις, εως, ἡ (δίδωμι), *a giving*, i. e. *a gift*, James 1. 17: in the sense of *giving out, expenditure*, Phil. 4. 15 *εἰς λόγον δόσεως καὶ λήψεως in an account of expenditure and receipt*, or of debt and credit,—the gift of money from the church being reckoned in an account against the spiritual gifts imparted to them by Paul.

δότης, ου, ὁ (δίδωμι), *a giver*, 2 Cor. 9. 7.

δουλαγωγέω, ὦ, fut. ἥσω (δοῦλος, ἄγω), *to lead as a slave, to make a slave of*; in N. T. fig. *to bring into subjection, subdue*, absol. 1 Cor. 9. 27.

δουλεία, ας, ἡ (δουλεύω), *slavery, bondage*; in N. T. fig. spoken of the condition of those under the Mosaic law, Gal. 4. 24; so Rom. 8. 15 *πνεῦμα δουλείας a slavish spirit*; also of the condition of those who are subject to death, 8. 21, or to the fear of it, Heb. 2. 15.

δουλεύω, fut. εὔσω (δοῦλος), *to be a slave or servant, to serve*, with a dat. expr. or impl. a) pr. spoken of *involuntary service*, Matt. 6. 24 *δυσὶ κυρίοις*, 1 Tim. 6. 2; of a people, *to be subject to*, &c. John 8. 33: metaph. of those subject to the Mosaic law, Gal. 4. 25. b) fig. spoken of *voluntary service, to obey, be devoted to*, Luke 15. 29; Rom. 12. 11 *τῷ καιρῷ δουλεύοντες*, i. e. doing what the occasion demands, but others read *τῷ κυρίῳ*: in a moral sense, spoken as to God or Christ, &c. *τῷ Θεῷ* Matt. 6. 24, *τῷ Χριστῷ* Rom. 14. 18, *τῷ νόμῳ Θεοῦ* 7. 25: spoken of false gods, Gal. 4. 8; also of things, *to follow, indulge in*, e. g. *μαμωνᾶ* Matt. 6. 24, *ἁμαρτίας* Rom. 6. 6, *τῷ νόμῳ τῆς ἁμαρτίας* 7. 25, *τῇ*

κοιλία 16. 18, τοῖς στοιχείοις Gal. 4. 9, ἐπιθυμίαις Tit. 3. 3.

δούλη, ης, ἡ (δούλος), a female slave or servant, a handmaid, Acts 2. 18: used in the oriental style by a female in addressing a superior, instead of the pers. pron. *I*, Luke 1. 38.

δοῦλος, η, ον (δέω), serving, bound to serve, in bondage, foll. by dat. Rom. 6. 19.

II. δοῦλος, ου, ὁ, subst., a slave, servant. a) pr. spoken of involuntary service, e. g. a slave, as opp. to ἐλεύθερος, 1 Cor. 7. 21; so genr. servant, Matt. 13. 27; Acts 2. 18 οἱ δοῦλοί μου, i. e. the servants among my people. b) fig. spoken of voluntary service, a servant, implying obedience, devotedness, &c. John 15. 15; so in modesty, 2 Cor. 4. 5, or in praise of modesty, Matt. 20. 27: spoken of the true followers and worshippers of God, e. g. δοῦλος τοῦ Θεοῦ, either of agents sent from God, as Moses, Rev. 15. 3, or the prophets, 10. 7, or simply of the worshippers of God, 2. 20. Used in the oriental style of addressing a superior, instead of the pers. pron. *I*, Luke 2. 29. Spoken of the followers and ministers of Christ, δοῦλος τοῦ Χριστοῦ, Eph. 6. 6; especially of the apostles, &c., Rom. 1. 1. Spoken also in respect of things, of one who indulges in, is addicted to, any thing, foll. by gen. e. g. δοῦλος τῆς ἁμαρτίας Rom. 6. 17. c) in the sense of minister, attendant, spoken of the officers of an oriental court, Matt. 18. 23, al.

δουλόω, ὦ, f. ὠσω (δοῦλος), to make a slave of, bring into bondage, trans., pass. perf. δεδούλωμαι with present signif. to be a slave, to serve, = δουλεύω. a) pr. Acts 7. 6: metaph. δεδούλωμαι, to be in bondage, i. e. to be bound, be held subject, Gal. 4. 3. b) fig. of voluntary service, to make devoted to any one, pass. to be or become devoted, &c.; spoken of persons, 1 Cor. 7. 15 πᾶσιν ἑμαυτὸν ἐδούλωσα, i. e. 'I have conformed, accommodated myself to all;' Rom. 6. 22 τῷ Θεῷ: passive, spoken of things, τῇ δικαιοσύνῃ 6. 18, οἷν πολῶ Tit. 2. 3.

δοχή, ἡς, ἡ (δέχομαι), pr. reception,

i. e. of guests, hence a banquet, feast, Luke 5. 29; 14. 13.

δράκων, οντος, ὁ (δέρκομαι), a dragon, a huge serpent; in N. T. symbolically for ὁ Σατανᾶς, Rev. 12. 3.

δράσσω, mid. δράσσομαι, f. ξομαι, to grasp, i. e. with the hand, to seize, take, in N. T. and later writers foll. by accus.; fig. 1 Cor. 3. 19.

δραχμή, ἡς, ἡ (δράσσω), a drachma, an Attic silver coin current among the Romans as equal to the denarius, which was worth about $7\frac{3}{4}$ d., Luke 15. 8.

δρέμω, see τρέχω.

δρέπανον, ου, τό (δρέπω), a sickle, scythe, i. e. a crooked knife for gathering the harvest and vintage, Mark 4. 29.

δρόμος, ου, ὁ (δρέμω), a running, race, a place of running, stadium; in N. T. fig. course, career, i. e. of one's life, ministry, &c., Acts 13. 25.

Δρούσιλλα, ης, ἡ, Drusilla, youngest daughter of Herod Agrippa I., and wife of Felix, Acts 24. 24.

δύμι, see δύνω.

δύναμαι, f. νήσομαι, dep.—(imperf. ἐδυνάμην and with double augment ἡδυνάμην, aor. 1 ἡδυνήθην: for the 2 pers. sing. pres. δύνη for δύνασαι see Stuart's N. T. Gram. pp. 95, 108)—to be able (*I can*), and οὐ δύναμαι, to be unable (*I cannot*), both in a physical and moral sense, and as depending either on the disposition or faculties of mind, the degree of strength or skill, the nature and external circumstances of the case, &c. It is always followed by an infin., expr. or impl., belonging to the same subject, viz. a) foll. by infin. expressed, e. g. (α) of the present, as denoting continued action, &c., Matt. 6. 24 οὐ δύνασθε δουλεύειν Θεῷ. (β) more commonly of the aorist, implying transient or momentary action, either past or present, Luke 8. 19 οὐκ ἡδύναντο συντυχεῖν αὐτῷ: so where the action in itself might be expressed either as continued or as transient, but the writer chooses to express it as transient, Matt. 5. 14 οὐ δύναται πόλις κρυβῆναι. (γ) of the perfect, to express completed action in re-

ference to the present time, Acts 26. 32 ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ κτλ *this man could have been now freed, if, &c.*

b) with an infin. implied, which is readily suggested by the context, e. g. Matt. 16. 3 οὐ δύνασθε sc. διακρίνειν, Mark 6. 19: constr. with accus. τι, depending on the infin. ποιεῖν implied, or as accus. of manner, 9. 22 εἴ τι δύνασαι, 2 Cor. 13. 8 οὐ δυνάμεθά τι.

δύναμις, εως, ἡ (δύναμαι), pr. *the being able*, i. e. *ability, power, strength, efficacy, force*, viz. a) spoken of *intrinsic* power, either physical or moral; comp. δύναμαι init. (α) of the *body*, Heb. 11. 11; 1 Cor. 15. 43. (β) genr. Matt. 25. 15; 2 Tim. 1. 7 πνεῦμα δυνάμεως, i. e. a spirit of strength, manly vigour, opp. to πν. δειλίας; Heb. 1. 3 τὸ ῥῆμα τῆς δυνάμεως αὐτοῦ, i. e. his powerful word; 7. 16; 11. 34. So in various constructions; e. g. κατὰ δύνάμιν *according to one's power*, i. e. as far as one can, 2 Cor. 8. 3; ὑπὲρ δύνάμιν *beyond one's strength, power*, 1. 8; ἐν δυνάμει *with power*, i. e. adv. *powerfully, mightily*, Col. 1. 29; and so dat. δυνάμει, Acts 4. 33; so also δυνάμει and ἐν δυνάμει as intensive with a synon. verb, Eph. 3. 16. (γ) spoken of God, the Messiah, &c. viz. ἡ δύναμις τοῦ Θεοῦ *the power of God*, his almighty energy, &c. genr. Matt. 22. 29: joined with δόξα it implies the *greatness, omnipotence, majesty* of God, Rev. 15. 8; and hence, as abstr. for concr., *omnipotence for the Omnipotent, the Almighty*, Matt. 26. 64 ἐκ δεξιῶν τῆς δυνάμεως, comp. Heb. 1. 3 ἐν δεξιᾷ τῆς μεγαλωσύνης: meton. spoken of a person or thing in whom the power of God is manifested, i. e. 'the manifestation of the power of God,' Acts 8. 10; Rom. 1. 16: where τοῦ Θεοῦ expresses the *source*, &c. i. e. *power imparted from God*, 1 Cor. 2. 5; 2 Cor. 6. 7. Spoken of Jesus as exercising a power to heal, Mark 5. 30, Luke 6. 19; or as the Messiah, ἡ δύναμις Χριστοῦ, genr. 2 Cor. 12. 9: so ἐν δυνάμει for τοῦ δυνατοῦ Rom. 1. 4: in the sense of *power, omnipotent majesty*, Matt. 24. 30; 2 Thess. 1. 7 μετ' ἀγγέλων τῆς δυνά-

μεως αὐτοῦ, i. e. 'the angels who are the attendants of his majesty.' Spoken also of the Spirit, ἡ δύναμις τοῦ πνεύματος *the power of the Spirit*, i. e. imparted by the Spirit, Luke 4. 14. Spoken of prophets and apostles as inspired by the Holy Spirit, Acts 1. 8. (δ) spoken of miraculous power, δύναμις σημείων καὶ τεράτων, i. e. *the power of working miracles*, Rom. 15. 19, explained by ἡ δύναμις πνεύματος in the next clause; Acts 10. 38: by meton. of effect for cause, pl. δυνάμεις is put for *mighty deeds, miracles*, Matt. 7. 22, sæp.; hence, as abstr. for concrete, put for *a worker of miracles*, 1 Cor. 12. 28 δυνάμεις, = οἷς δίδονται ἐνεργήματα δυνάμεων v. 10. (ε) spoken of the *essential power, true nature and efficacy, reality*, of any thing, Phil. 3. 10; 2 Tim. 3. 5; so also as opp. to λόγος, *speech merely*, 1 Cor. 4. 19: metaph. of language, *the power of a word*, i. e. its *meaning, signification*, 14. 11.

b) spoken of power as resulting from *external* sources and circumstances, viz. (α) *power, authority, might*, Luke 4. 36; 9. 1: spoken of omnipotent sovereignty, as due to God, &c. e. g. in ascriptions, Rev. 4. 11: joined with ὄνομα Acts 4. 7, i. e. *warrant*: meton. of abstract for concr., put for ὁ ἐν δυνάμει ὢν, *one in authority*, and pl. δυνάμεις, like Engl. *authorities*, i. e. *persons in authority, the mighty, the powerful*, of either world, &c. Rom. 8. 38; Eph. 1. 21. (β) in the sense of *number, quantity, abundance, wealth*, Rev. 3. 8 μικρὰν ἔχεις δύνάμιν *thou hast a small number*, i. e. of members, or perhaps of true believers; 18. 3: metaph. for *enjoyment, happiness*, Heb. 6. 5. (γ) of *warlike power*, like the Engl. *force, forces*, i. e. *host, army*, Luke 10. 19 ἐπὶ πᾶσαν τὴν δύνάμιν αὐτοῦ, i. e. over the whole host of Satan: by Hebr. δυνάμεις τῶν οὐρανῶν *the hosts of heaven*, i. e. the sun, moon, and stars, Matt. 24. 29.

δυναμόω, ᾠ, fut. ὥσω (δύναμις), to *strengthen*, pass. Col. 1. 11.

δυνάστης, ου, ὁ (δύναμαι), *one in power*, i. e. a) *a potentate, prince*, Luke 1. 52. b) *one in authority*, i. e.

under a prince, *a minister of court*, Acts 8. 27.

δυνατέω, ὦ, f. ἤσω (δυνατός), *to be able*, intrans., Rom. 14. 4 in some mss.; hence *to shew one's self able*, *mighty*, &c. 2 Cor. 13. 3.

δυνατός, ἡ, ὄν (δύναμαι), *able*, *strong*, *powerful*, viz. a) genr. e. g. of *things*, 2 Cor. 10. 4 ὅπλα δυνατὰ τῷ Θεῷ, i. e. *mighty through God*, or *exceedingly mighty*, like ἀστέιος τῷ Θεῷ, see ἀστέιος. Of *persons*, ὁ δυνατός *the mighty*, and spoken of *God*, *the Almighty*, Luke 1. 49: hence δυνατός εἰμι, = δύναμαι, *to be able*, *I can*, with infin., viz. infin. *present*, Tit. 1. 9; aor. Luke 14. 31, Acts 11. 17 ἐγὼ δὲ τίς ἤμην δυνατὸς κωλύσαι; metaph. δυνατός, *strong*, i. e. *firm*, *fixed*, *established*, Rom. 15. 1 οἱ δυνατοί, i. e. ἐν πίστει; so δυνατός εἰμι without an infin., *to be strong*, 2 Cor. 12. 10. b) δυνατὸς ἐν τινι *powerful in any thing*, i. e. *able*, *skilful*, *eminent*, Luke 24. 19; Acts 18. 24 ἐν ταῖς γραφαῖς, i. e. *eminent in Scripture-learning*. c) οἱ δυνατοί *the powerful*, *the mighty*, spoken of *persons in authority*, &c. 1 Cor. 1. 26; of members of the Jewish council or sanhedrim, Acts 25. 5. d) neut. δυνατόν *able to be done*, i. e. *possible*; εἰ δυνατόν, absol., or with ἐστί, *if possible*, *if it be possible*, Matt. 24. 24; 26. 39: foll. by dat. of person, *possible for or with any one*, Mark 9. 23; by παρά with dative, *possible with any one*, 10. 27; by acc. with infin. Acts 2. 24: hence τὸ δυνατόν as a subst. = ἡ δύναμις, *power*, Rom. 9. 22.

δύνω, aor. 2 ἔδυν (δύω, δῦμι), *to sink*, *go down*, intrans. of the sun, Mark 1. 32.

δύο, οἱ, αἱ, τὰ, *two*, indec. by the Attics and in N. T. (except that the irreg. and later dative δυσί occurs); in nom. Matt. 9. 27 δύο τυφλοί, gen. 18. 16 δύο μαρτύρων, dat. δυσὶ κυρίοις 6. 24, accus. 4. 18 εἶδε δύο ἀδελφούς. So in phrases, δύο ἢ τρεῖς *two or three*, i. e. *some*, *a few*, Matt. 18. 20; ἀνὰ δύο and κατὰ δύο *by twos*, *two and two*, Luke 9. 3, 1 Cor. 14. 27; εἰς δύο *in two*, ἐσχίσθη εἰς δύο i. e. *μέρη*, Matt. 27. 51; from the Heb., δύο δύο *two and two*, Mark 6. 7.

δυσ-, an inseparable particle implying difficulty, adversity, the contrary, &c. like the English *un*, *in*, *mis*, &c.

δυσβάστακτος, ου, ὁ, ἡ, adj. (δυσ-, βαστάζω), *hard to be borne*, *oppressive*, e. g. φορτία, Matt. 23. 4.

δυσεντερία, ας, ἡ (δυσ-, ἔντερον), *dysentery*, *flux*, Acts 28. 8.

δυσερμήνευτος, ου, ὁ, ἡ, adj. (δυσ-, ἐρμηνεύω), *difficult of explanation*, and by impl. *hard to be understood*, Heb. 5. 11.

δύσκολος, ου, ὁ, ἡ, adj. (δυσ-, κόλον), prop. '*difficult about one's food*,' genr. *hard to please*, *morose*, *peevish*, τὰ δύσκολα *difficulties*; in N. T. *difficult*, spoken of *things*, i. e. *hard to accomplish*, Mark 10. 24.

δυσκόλως, adverb, *with difficulty*, *hardly*, Matt. 19. 23.

δυσμή, ἡς, ἡ (δύνω), usually only pl. αἱ δυσμαί, *the going down*, *setting of the sun*; in N. T. by impl. *the west*, Matt. 8. 11.

δυσνόητος, ου, ὁ, ἡ, adj. (δυσ-, νοητός), *hard to be understood*, 2 Pet. 3. 16.

δυσφημέω, ὦ, f. ἤσω (δυσ-, φήμη), *to speak evil*, i. e. *to utter ill-omened language*, *maledictions*; in N. T. *to defame*, *revile*, 1 Cor. 4. 13 in some mss.

δυσφημία, ας, ἡ (δυσφημέω), *evil-speaking*, pr. *ill-omened language*, *malediction*; in N. T. *reproach*, *contumely*, *ill-report*, 2 Cor. 6. 8.

δύω, see δύνω.

δώδεκα, οἱ, αἱ, τὰ, indec. *twelve*, Matt. 9. 20; so οἱ δώδεκα *the twelve*, i. e. *apostles*, corresponding to the twelve tribes, 26. 14.

δωδέκατος, η, ον, *the twelfth*, Rev. 21. 20.

δωδεκάφυλον, ου, τό (δώδεκα, φυλή), collect. *the twelve tribes*, i. e. of Israel, the people of Israel, Acts 26. 7.

δῶμα, ατος, τό (δέμω), *a building*, *a house*, and by synecd. *a hall*, *chamber*; in N. T. only in the phrase ἐπὶ δώματος *upon the house*, i. e. *the house-top*, *roof*, Matt. 24. 17; Acts 10. 9 ἐπὶ τὸ δῶμα. So Matt. 10. 27 ἐπὶ τῶν δωματίων, by impl., *publicly*.

δωρεά, ἄς, ἡ (δίδωμι), *a gift*, John 4. 10; Eph. 4. 7 κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ, i. e. 'in proportion to the gift bestowed on us by Christ;' others here by impl. *beneficence*: foll. by gen. of that in which the gift consists, Acts 2. 38 τοῦ ἁγίου πνεύματος, Rom. 5. 17 τῆς δικαιοσύνης, Eph. 3. 7 τῆς χάριτος τοῦ Θεοῦ.

δωρεάν, adv. (δωρεά), *gratis, gratuitously*. a) pr. i. e. *freely*, without requital, Matt. 10. 8. b) in the sense of *groundlessly, without cause*, John 15. 25; Gal. 2. 21 ἄρα Χριστὸς δωρεὰν ἀπέθανε, i. e. 'then there was no cause why Christ should suffer.'

δωρέω, more comm. δωρέομαι, f. ἥσομαι, depon. mid. (δωρεά), *to make a gift of, to give, present*, trans. Mark 15. 45; 2 Pet. 1. 3, 4.

δώρημα, ατος, τό (δωρέω), *a gift*, Rom. 5. 16; Jam. 1. 17.

δῶρον, ου, τό (δίδωμι), *a gift, present*, Matt. 2. 11: spoken of gifts dedicated to God, *an offering, sacrifice*, &c. 5. 23; 15. 5 δῶρον, sc. ἐστί, i. e. 'it is consecrated to God;' so of money contributed in the temple, Luke 21. 4 ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ *they cast in, unto, among, the offerings made to God*.

E.

ἔα, interj. *ah! alas! oh!* expressing wonder, complaint, indignation, &c. Mark 1. 24; Luke 4. 34.

εάν, conjunct. (for εἰ ἂν), *if*, contracted also into ἂν: it differs from εἰ, in that εἰ expresses a condition which is merely hypothetical, i. e. a *subjective* possibility; while εἰς implies a condition which experience must determine, i. e. an *objective* possibility, and refers therefore always to something future (comp. εἰ and εἰς in 1 Cor. 7. 36, Rev. 2. 5). 'Εάν is usually construed with the subjunctive, in later writers also with the indicative, and very rarely in classic writers with the optative.

I. USED ALONE, i. e. without other particles. 1. with the *Subjunctive*, and implying uncertainty, with the

prospect of decision. a) with the subjunct. *present*, and in the apodosis (α) foll. by indic. fut. Matt. 6. 22 εἰς οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται, ver. 23; Luke 10. 6; John 7. 17; Rom. 2. 26, al. sæp.; after ὅτι referring to a previous clause, 1 John 5. 14: the fut. of the apodosis, or the whole apodosis, is sometimes to be supplied, John 6. 62 εἰς οὖν θεωρήτε κτλ, i. e. 'how much more will this offend you,' ὑμᾶς σκανδαλίσει; Acts 26. 5; 1 Cor. 4. 15: fut. for imperat. Luke 19. 31 καὶ εἰς τις ὑμᾶς ἐρωτᾷ . . . οὕτως ἐρεῖτε αὐτῷ: instead of the indic. fut. the subjunct. aor. is put after οὐ μή, Acts 13. 41 ἔργον ᾧ οὐ μή πιστεύσητε, εἰς τις ἐκδιηγῆται ὑμῖν. (β) foll. by imperat., e. g. present, John 7. 37 εἰς τις διψᾷ, ἐρχέσθω πρὸς με, Rom. 12. 20; aorist, Matt. 10. 13 εἰς μὲν ᾧ ἡ οἰκία ἀξία, ἐλθέτω κτλ, Mark 9. 43. (γ) followed by indic. present, John 8. 16 καὶ εἰς κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστί, 13. 17; 21. 22; after ὅτι, Gal. 5. 2: so foll. by indic. perfect in present sense, John 20. 23 ἂν [εἰς] τινων κρατῆτε, κεκράτηνται.

b) with the subjunct. *aorist*, and in the apodosis (α) foll. by indic. fut. Matt. 4. 9 ταῦτα πάντα σοι δώσω, εἰς πεσὼν προσκυνήσης μοι, 5. 13; 28. 14: with the apodosis or the fut. implied, Mark 11. 32 ἀλλ' εἰς εἴπωμεν, ἐξ ἀνθρώπων, i. e. 'ye know what will happen;' Rom. 11. 22: fut. for imperat. Matt. 21. 3: instead of the indic. fut. is put the subjunct. aor. after οὐ μή, John 8. 51, 52. (β) foll. by imperat., e. g. present, Matt. 18. 17; aorist, 18. 15, 17: so in prohibitions expressed by μή foll. by subjunct. aor. instead of the imperat. 24. 23; Heb. 3. 7. (γ) foll. by indic. present, Matt. 18. 13; Mark 3. 24; 8. 36: by indic. perf. in present sense, Rom. 7. 2; 14. 23. (δ) foll. by subjunct. aorist, 1 Cor. 7. 28 bis εἰς δὲ καὶ γήμης, οὐχ ἡμαρτες κτλ, James 4. 15: so after ἵνα depending on a previous clause, Mark 12. 19; John 9. 22; 11. 57; with ὅπως Acts 9. 2.

c) sometimes with both subjunct. *present* and *aorist* in the same clause,

e. g. foll. by indic. fut. in apodosis, 1 Cor. 14. 23; by imperat. Matt. 5. 23; by indic. present, 1 Cor. 14. 24.

2. with the *Indicative* only once, and with indic. perf. as present in the apodosis, 1 John 5. 15 ἐὰν οἶδαμεν . . . οἶδαμεν ὅτι ἔχομεν κτλ.

3. used in respect to things certain, as if they were uncertain, and hence equivalent to a particle of time, *when*, = ὅταν, with the subjunctive, John 12. 32 ἐὰν ὑψωθῶ ἐκ τῆς γῆς, 14. 3; 1 John 3. 2.

4. instead of ἄν used in relative clauses and with relative words (see in ἄν I. 2); such words are thus rendered more general, imply mere possibility, and take only the subjunctive, *ever*, *soever*, Lat. *cunque*: thus (α) ὅς ἐάν *whoever, whosoever, whatsoever*, Matt. 5. 19. (β) ὅστις ἐάν *whoever, whatsoever*, Col. 3. 23. (γ) ὅσος ἐάν *whosoever, as many as*, Matt. 18. 18. (δ) ὅπου ἐάν *wheresoever*, Matt. 8. 19. (ε) οὗ ἐάν *where-soever*, 1 Cor. 16. 6. (ζ) ὥς ἐάν *as if, in whatsoever manner, as when*, Mark 4. 26; *whensoever*, Rom. 15. 24. (η) καθὼς ἐάν *according to, whatsoever*, 2 Cor. 8. 12. (θ) ὅσάκις ἐάν *so often as*, Rev. 11. 6.

II. IN CONNEXION WITH OTHER PARTICLES, where, however, for the most part, each retains its own power: the following, all with the subjunct., only require to be noted. (α) ἐὰν δὲ καὶ *and if also, but if also*, Matt. 18. 17. (β) ἐὰν μὴ *if not, i. e. unless, except*, Matt. 5. 20: in the sense of *except that, but that*, Mark 4. 22 οὐ γὰρ ἐστὶ τι κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ, i. e. 'but that it shall be revealed,' = ἀλλ' ἵνα in the other clause; Matt. 26. 42 ἐὰν μὴ αὐτὸ πίω, i. e. 'so but that I drink'; Mark 10. 30 ἐὰν μὴ λάβῃ 'but that he shall receive,' i. e. who shall not receive. (γ) ἐὰν περ *if indeed, if now*, Heb. 3. 6, 14; 6. 3. (δ) ἐὰν τε *if it be, be it that*, 2 Cor. 10. 8; also as repeated, ἐὰν τε . . . ἐὰν τε *whether . . . or*, Rom. 14. 8.

ἐαυτοῦ, ἡς, οὗ, accus. ἐαυτόν, ἡν, ό, reflex. pron. 3 pers., *of one's self, of itself*, accus. *himself, herself, itself* (the contracted form is αὐτοῦ, &c., which see, p. 62). a) pr. of the 3 pers. sing. and pl. Matt. 8. 22; 27.

42, al. sæp. b) as a *general reflexive*, standing also for the *first* and *second* persons: for 1 pers. pl. ἡμῶν αὐτῶν, &c. *ourselves*, Rom. 8. 23 ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, 1 Cor. 11. 31; for 2 p. sing. σεαυτοῦ, &c. *thyself*, ἀγαπήσεις τὸν πλησίον σου ὡς ἐαυτόν, Rom. 13. 9; for 2 pers. pl. ὑμῶν αὐτῶν, &c. *yourselves*, 1 Cor. 6. 19 οὐκ ἐστὲ ἐαυτῶν. c) pl. in a *reciprocal* sense for ἀλλήλων, e. g. λέγοντες πρὸς ἑαυτούς, i. e. πρὸς ἀλλήλους, *to one another, one to another*, &c. Mark 10. 26; genr. Rom. 1. 24.

d) with *prepositions*, viz. (α) ἀφ' ἐαυτοῦ *of one's self*, by his own authority, Luke 12. 57. (β) δι' ἐαυτοῦ *through or by itself*, in its own nature, Rom. 14. 14. (γ) ἐν ἐαυτῷ *in himself*, &c. i. e. in mind, genr. Matt. 13. 21; λέγειν or εἰπεῖν ἐν ἐαυτῷ *to say within one's self, i. e. to think*, 3. 9, 9. 3; so in *one's own self, person, nature*, John 5. 26: in the phrase γίνεσθαι or ἔρχεσθαι ἐν ἐαυτῷ *to come to one's self, i. e. to recover one's recollection, senses*, Acts 12. 11; once ἐλθὼν εἰς ἐαυτόν Luke 15. 17. (δ) ἐξ ἐαυτοῦ *of or by one's self*, 2 Cor. 3. 5. (ε) καθ' ἐαυτόν *by himself*, &c. i. e. alone, Acts 28. 16; James 2. 17 ἡ πίστις . . . καθ' ἐαυτήν *in itself*. (ζ) μεθ' ἐαυτοῦ *with one's self, along with*, Matt. 12. 45. (η) παρ' ἐαυτῷ *by himself, i. e. at home*, Fr. *chez soi*, 1 Cor. 16. 2. (θ) πρὸς ἐαυτόν *to one's house, home*, Luke 24. 12: in the sense of *with or in himself*, i. e. in mind, in thought, 18. 11.

ἐάω, ᾠ, fut. ἐάσω, aor. 1 εἶασα, impf. εἶων, *to let, let be*, &c. a) pr. *to permit, suffer*, foll. by accus. and infin. Matt. 24. 43; with infin. implied, Acts 16. 7. b) *to let alone, leave*, foll. by accus. of persons, Acts 5. 38 (where some eds. ἄφετε); spoken of things, *to let alone, absol. to desist*, Luke 22. 51 ἐὰτε ἕως τούτου *desist! thus far, i. e. is enough*. c) *to leave to, commit to*, spoken of persons, *to leave in charge*, Acts 23. 32; of things, 27. 40 εἶων [τὴν ναῦν] εἰς τὴν θάλασσαν *they committed the ship to the sea, i. e. let her drive*.

ἐβδομήκοντα, οἱ, αἱ, τὰ, ind. *seventy*, Acts 7. 14; Luke 10. 1 οἱ ἐβδομή-

κοντα *the seventy disciples sent out by Christ as teachers, equal in number to the sanhedrim.*

ἑβδομηκοντάκις, *adv. seventy times; Matt. 18. 22 ἑβδ. ἑπτὰ seventy times seven, a general expression for any large number, comp. Gen. 4. 24.*

ἑβδομος, η, ον, *ord. adj. seventh, John 4. 52.*

Ἐβέρ, ὁ, *indec. Eber or Heber, Heb. 'over, beyond,' one of Abraham's ancestors, Luke 3. 35.*

Ἑβραϊκός, ἡ, ὄν, *adj. Hebrew, Luke 23. 38.*

Ἑβραῖος, α, ον, or ου, ὁ, *a Hebrew, Heb. 'passer over;' in N. T. οἱ Ἑβραῖοι are the Jews of Palestine, who use the Hebrew (Aramæan) language, to whom the language and country of their fathers peculiarly belong; in opp. to οἱ Ἑλληνισταί, i. e. Jews born out of Palestine, and using chiefly the Greek language, 2 Cor. 11. 22; Phil. 3. 5 Ἑβραῖος ἐξ Ἑβραίων, emphat., comp. in βασιλεύς α: in Acts 6. 1 spoken of Hebrew Christians, in distinction from Hellenistic Christians.*

Ἑβραῖς, ἴδος, ἡ, *i. e. διάλεκτος, the Hebrew language, i. e. the Hebrew-Aramæan or Syro-Chaldaic, which was the vernacular language of the Palestine Jews in the time of Christ and the apostles, Acts 21. 40.*

Ἑβραϊστί, *adv. Hebraicè, in Hebrew, i. e. later Hebrew, John 5. 2.*

ἐγγίζω, *fut. ἴσω and ἰῶ (ἐγγύς), to bring near, cause to approach, trans.; more comm. and in N. T. intrans. to draw near, approach, and perf. ἤγγικα, to have drawn near, i. e. to be near, be at hand; spoken of persons, absol. Matt. 26. 46; foll. by dative, Luke 7. 12; by εἰς with acc. Matt. 21. 1. Spoken of things, time, &c. Matt. 3. 2; foll. by ἐπί with acc. Luke 10. 9: fig. Phil. 2. 30 μεχρὶ θανάτου ἤγγισε. Also ἐγγίσειν τῷ Θεῷ to draw near to God, i. e. to do him reverence and homage, to worship him with pious heart, Heb. 7. 19; so God is said ἐγγίσειν τοῖς ἀνθρώποις to draw near to Christians, i. e. by the aids of his Spirit, grace, &c. Jam. 4. 8.*

ἐγγράφω, *f. ψω (ἐν, γράφω), to en-*

grave, insculpere; in N. T. metaph. to inscribe, infix, i. e. in the heart, &c. 2 Cor. 3. 2.

ἔγγυος, ου, ὁ, ἡ, *adj. (ἐγγύη), yielding a pledge; in N. T. masc. ὁ ἔγγυος, a surety, bondsman, metaph. Heb. 7. 22.*

ἐγγύς, *adv. near, spoken of place and time; in later writers more frequently of the latter. a) of place, absol. John 19. 42; foll. by gen. 3. 23; by dat. Acts 9. 38: fig. near, nigh, absol. Phil. 4. 5 ὁ κύριος ἐγγύς, i. e. as a helper, &c.; foll. by gen. Heb. 6. 8; ἐγγύς σου near thee, i. e. close at hand, near by, Rom. 10. 8. So οἱ ἐγγύς as adj. the near, those who are near, i. e. the Jews, as having the knowledge and worship of the true God, opp. to οἱ μακράν, gentiles, Eph. 2. 17; ἐγγύς γίνεσθαι to become near, i. e. to God by embracing the gospel, ver. 13. b) of time, absol. ἐγγύς τὸ θέρος Matt. 24. 32; foll. by ἐπὶ θύραις ver. 33, ὁ καιρός 26. 18, τὸ πάσχα John 2. 13, ἡ ἑορτή 7. 2, ἡ βασιλεία τοῦ Θεοῦ Luke 21. 31.*

ἐγγύτερον, *adv. compar. of ἐγγύς, nearer, spoken of time, Rom. 13. 11.*

ἐγείρω, *fut. ἐγερῶ, aor. 1 ἤγειρα, to wake, arouse, cause to rise up, trans.; mid. ἐγείρομαι, to awake, rouse up, arise, intrans.; aor. 1 pass. ἠγέρθην, and perf. pass. ἐγήγερμαι, with mid. signif. to rise, have risen. a) pr. from sleep, implying also the idea of rising up from the posture of sleep, Matt. 8. 25; fig. from sluggishness, torpor, Rom. 13. 11. So metaph. from death, of which sleep is the emblem among all nations; thus ἐγείρειν νεκρούς to raise the dead; Matt. 10. 8 νεκροὺς ἐγείρετε, John 5. 21. Also ἐγείρειν ἐκ νεκρῶν to raise from the dead, and in mid. foll. by ἀπό or ἐκ, to rise from the dead, John 12. 1 ὃν ἤγειρεν ἐκ νεκρῶν, v. 9; mid. foll. by ἀπό Matt. 14. 2; by ἐκ Mark 6. 14; absol. Matt. 16. 21.*

b) the idea of sleep being dropped, to cause to rise up, raise up, set upright, and mid. to rise up, arise, viz. (α) pr. spoken of persons, e. g. sitting, Acts 3. 7; reclining at table, John 13. 4; prostrate or lying down, Acts 10. 26: and so of sick persons, Matt. 8. 15; including the idea of

convalescence, *to set up again*, i. e. *to heal*, Jam. 5. 15. (β) by an oriental pleonasm, prefixed to verbs of going, of undertaking or doing any thing, &c. Matt. 2. 13 ἐγερθεὶς παράλαβε τὸ παιδίον. (γ) fig. of persons, mid. *to rise up against*, i. e. as an adversary, foll. by ἐπὶ τινα, Matt. 24. 7; so ἐγείρεσθαι ἐν τῇ κρίσει μετὰ τινος, 12. 42. (δ) spoken of things, *to raise up*, e. g. out of a pit, Matt. 12. 11; so genr., in later usage, *to erect, build*, e. g. ναὸν John 2. 19.

c) metaph. *to raise up, cause to arise or exist*, mid. *to arise, appear*, &c. Luke 1. 69 ἡγείρεν κέρας σωτηρίας, i. e. a Saviour; mid. spoken of prophets, 7. 16: in the sense of *to cause to be born, to create*, 3. 8. d) intrans., or with ἐαυτόν, &c. implied, *to awake, arise*; thus *to awake*, i. e. from sleep, or fig. sluggishness, Eph. 5. 14; also *to rise up, arise*, i. e. from a sitting or a recumbent posture, Mark 2. 9.

ἐγερσις, εως, ἡ (ἐγείρω), *a waking up from sleep*; in N. T. *resurrection from the dead*, Matt. 27. 53.

ἐγκάθετος, ου, ὁ, ἡ, pr. as adj. (ἐγκάθημαι), *sitting in ambush, lying in wait*; in N. T. metaph. i. e. *a suborned emissary, spy*, Luke 20. 20.

ἐγκαίνια, ων, τὰ (ἐν, καινός), pr. *initiation or dedication of something new*; in N. T. *a festival at the consecration of something new or renewed*, and genr. *the festival of dedication*, John 10. 22.

ἐγκαινίζω, fut. ἴσω (ἐν, καινίζω), pr. *to renew*; in N. T. *to initiate*, i. e. *to consecrate, sanction*, Heb. 9. 18.

ἐγκαλέω, ᾧ, fut. ἡσω (ἐν, καλέω), *to call in*, i. e. *to demand*; in N. T. *to call in question*, i. e. *to accuse, arraign, bring a charge against*, foll. by dat. of pers. Acts 19. 38, and διά with acc. 23. 28; foll. in pass. by gen. of thing, 26. 2, or περί and gen. of thing, 19. 40; by κατά with gen. of pers. Rom. 8. 33.

ἐγκαταλείπω, f. ψω (ἐν, καταλείπω), *to leave behind in any place or state*; hence genr. *to leave, trans.* a) pr. Acts 2. 27; in the sense of *to leave remaining*, Rom. 9. 29. b) by impl. *to leave unsuccoured*, i. e. *to forsake*,

desert, abandon, foll. by accus. Heb. 10. 25, al.

ἐγκατοικέω, ᾧ, fut. ἡσω (ἐν, κατοικέω), *to dwell fixedly in or among*, foll. by ἐν, 2 Pet. 2. 8.

ἐγκεντρίζω, fut. ἴσω (ἐν, κεντρίζω), *to prick in, as spurs, to spur on*; in N. T. *to insert, ingraft, metaph.* Rom. 11. 17.

ἐγκλημα, ατος, τό (ἐγκαλέω), *charge, accusation*, Acts 23. 29.

ἐγκομβόομαι, οὔμαι, f. ὥσομαι (ἐν, κόμβος), mid. *to tie or bind one's self into an ἐγκόμβωμα*, i. e. *to put on, clothe one's self in*, foll. by acc. of thing, metaph. 1 Pet. 5. 5.

ἐγκοπή, ῆς, ἡ (ἐγκόπτω), *an impediment, hindrance*, 1 Cor. 9. 12.

ἐγκόπτω, f. ψω (ἐν, κόπτω), *to strike in, to cut in*; metaph. *to impede, hinder*, trans. Rom. 15. 22; in the sense of *to delay*, Acts 24. 4; *to render fruitless*, 1 Pet. 3. 7 in later eds.

ἐγκράτεια, ας, ἡ (ἐγκρατής), *continence, temperance, self-control*, Acts 24. 25; Gal. 5. 23; 2 Pet. 1. 6.

ἐγκρατεύομαι, fut. εὔσομαι, depon. mid. *to be ἐγκρατής*, i. e. *to be continent, temperate, abstinent, to have self-control*, 1 Cor. 7. 9; 9. 25.

ἐγκρατής, έος, οὗς, ὁ, ἡ, adj. (ἐν, κράτος), pr. *strong, powerful, having power over, master of*; in N. T. metaph. *having self-control, continent, temperate, abstinent*, Tit. 1. 8.

ἐγκρίνω, f. ινῶ (ἐν, κρίνω), *to judge in*, i. e. *to admit after trial, to reckon among*, foll. by dat. 2 Cor. 10. 12.

ἐγκρύπτω, fut. ψω (ἐν, κρύπτω), *to hide in any thing*, trans., i. e. by covering, mixing, &c.; hence in N. T. by impl. *to mix in, knead in*, i. e. *leaven with flour*, Matt. 13. 33.

ἐγκυος, ου, ἡ, adj. (ἐγκύω), *with child, pregnant*, Luke 2. 5.

ἐγχρίω, f. ἴσω (ἐν, χρίω), *to rub in*; in N. T. *to rub in with any thing, to anoint*, Rev. 3. 18.

ἐγώ, gen. ἐμοῦ, μοῦ, I, pron. of the first person: the monosyllabic forms μοῦ, μοί, μέ, are usually enclitic, but are orthotone after prepositions, except in πρὸς με. a) nom. ἐγώ, pl. ἡμεῖς, Matt. 8. 7; 28. 14, al. sæpiss.: so with a certain emphasis, 3. 11,

14; 6. 12, al. sæp. Used sometimes by Paul κοινωνικῶς, i. e. where the speaker puts himself as the representative of all, or *vice versa*; e. g. ἐγὼ for ἡμεῖς, Rom. 7. 9; ἡμεῖς for ἐγὼ, 1 Cor. 1. 2. In the phrase ἰδοὺ ἐγώ, κύριε, Acts 9. 10, and ἐγώ, κύριε, Matt. 21. 30, put by Hebraism instead of an affirmative adverb. b) gen. μοῦ (not ἐμοῦ) and ἡμῶν are often used instead of the corresponding possessive ἐμός, &c., e. g. μοῦ Matt. 2. 6, ἡμῶν 6. 12; so μοῦ as passive or objective, John 15. 10 ἐν τῇ ἀγάπῃ μου, i. e. love of or towards me. c) dat. in the phrase τί ἐμοὶ καὶ σοί what is to me and thee? i. e. in common, what have I with thee? Matt. 8. 29.

ἐδαφίζω, f. ἴσω (ἔδαφος), to level with the ground, raze, destroy, trans. Luke 19. 44.

ἔδαφος, εὐς, οὐς, τό (ἔδος), pr. base, bottom, floor; in N. T. the ground, Acts 22. 7.

ἔδραϊος, α, ον (ἔδρα), seated, sedentary; in N. T. metaph. fixed, firm, steadfast, i. e. in mind and purpose, 1 Cor. 7. 37.

ἔδραϊωμα, ατος, τό (ἔδραϊος), basis, foundation, 1 Tim. 3. 15.

Ἑζεκίας, ου, ὁ, Hezekiah, Hebr. 'strength from Jehovah,' pr. name of a king of Judah, Matt. 1. 9.

ἐθελοθρησκεία, ας, ἡ (ἐθέλω, θρησκεία), voluntary worship, will-worship, i. e. beyond what God requires, supererogatory, Col. 2. 23 ἐν ἐθελοθρησκείᾳ καὶ ταπεινοφροσύνῃ, probably referring to the phrase θέλων ἐν ταπ. καὶ θρησκείᾳ τῶν ἀγγέλων in v. 18.

ἐθέλω, see θέλω.

ἐθίζω, fut. ἴσω (ἔθος), to accustom, pass. to be accustomed, and of things, to be customary; in N. T. pass. particip. perf. neut. τὸ εἰθισμένον what is customary, and as a subst. custom, rite, Luke 2. 27.

ἐθνάρχης, ου, ὁ (ἔθνος, ἄρχω), an ethnarch, i. e. ruler of a people, a prefect, ruler, chief, 2 Cor. 11. 32.

ἐθνικός, ἡ, ὄν (ἔθνος), national, popular; in N. T. in the Jewish sense, gentile, heathen, spoken of all who are not Israelites, Matt. 6. 7.

ἐθνικῶς, adv. (ἐθνικός), in the manner of gentiles, Gal. 2. 14.

ἔθνος, εὐς, οὐς, τό, a multitude, people, belonging to each other and living together. a) genr. Acts 8. 9 τὸ ἔθνος τῆς Σαμαρείας the people of Samaria; 17. 26. b) in the sense of nation, people, as distinct from all others, Matt. 20. 25; Luke 7. 5, al. c) in the Jewish sense, τὰ ἔθνη, the nations, i. e. gentile nations, the gentiles, spoken of all who are not Israelites, and implying ignorance of the true God, and the practice of idolatry, Matt. 4. 15, al. sæp.

ἔθος, εὐς, οὐς, τό, a custom, usage, manner, whether established by law or otherwise, Luke 1. 9, sæp.

ἔθω, only in perf. 2 εἴωθα with pres. signif., to be accustomed, be wont; hence pluperf. εἰώθειν as imperf. Matt. 27. 15; particip. κατὰ τὸ εἰωθὸς αὐτῷ, 'according to his custom,' as he was wont, Luke 4. 16.

εἰ, a conditional conjunction, if, expressing a condition which is merely hypothetical and separate from all experience, i. e. a mere subjective possibility, and differing therefore from ἐάν (comp. εἰ and ἐάν as used together in 1 Cor. 7. 36, Rev. 2. 5): εἰ is sometimes construed with the optative, more usually with the indicative, and rarely with the subjunctive.

I. as a CONDITIONAL particle, used ALONE, i. e. without other particles. 1. with the Optative, implying that the thing in question is possible, but uncertain and problematical, though assumed as probable; in N. T. followed only by the indic. in the apodosis, affirming something definite; e. g. foll. by pres., 1 Pet. 3. 14 εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι, sc. ἔστε, even if ye suffer [as is most probable], &c.; foll. by pret. Acts 24. 19 οὐς ἔδει ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρὸς με. Elsewhere in parenthetical clauses, Acts 27. 39 εἰς δὲ ἐβουλεύσαντο, εἰ δύναιντο, ἐξῶσαι τὸ πλοῖον: 1 Pet. 3. 17 εἰ θέλοι, others εἰ θέλει. So εἰ τύχοι should it so happen [as is probable], i. e. it may be, perhaps, 1 Cor. 14. 10. Here the apodosis in each case lies in the

affirmation. In Greek writers the use of εἰ with the opt. is much more extensive.

2. with the *Indicative*, implying possibility without the expression of uncertainty, a condition or contingency about which there is no doubt. a) with the indic. *present*, and in the apodosis (α) foll. by pres. Matt. 19. 10 εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου, οὐ συμφέρει γαμῆσαι. (β) by imperat. Matt. 4. 3 εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπέ. (γ) by fut. Mark 11. 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ἀφήσει. Instead of the indic. fut. the subjunct. aor. is put after οὐ μή, 1 Cor. 8. 13; so also in exhortations, 15. 32. (δ) foll. by aor. Matt. 12. 26. (ε) by perf. 1 Cor. 15. 16 εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται, i. e. admitting, supposing that the dead are not raised.

b) with the indic. *future*, and in the apodosis (α) foll. by pres. implied, 1 Pet. 2. 20. (β) by fut. Matt. 26. 33. (γ) imperat. after εἰ μή, 1 Cor. 7. 17.

c) with the indic. *perfect*, and in the apodosis (α) foll. by pres. 1 Cor. 15. 19; Acts 25. 11. (β) by imperat. Acts 16. 15. (γ) by fut. John 11. 12. (δ) by perf. 2 Cor. 2. 5.

d) with the indic. *aorist*, and in the apodosis (α) foll. by pres. Rom. 4. 2 εἰ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, 15. 27. (β) by imperat. John 18. 23. (γ) by fut. Rom. 5. 10, 17. (δ) by aor. Rom. 5. 15.

e) with the indic. of the *historic tenses*, and in the apodosis a similar tense with ἄν, expressing a previous condition on which depended a certain result, but implying that neither has taken place. (α) foll. by imperf., in the sense *would be, would do, &c.* after imperf. with εἰ, Luke 7. 39 οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἄν if he were a prophet, he would know; after aor. with εἰ, Heb. 4. 8, Gal. 3. 21. (β) by aor., in the sense *would have been, would have done, &c.* after imperf. with εἰ, John 14. 28 εἰ ἠγαπήατέ με, ἐχάρητε ἄν if ye had loved me, ye would have rejoiced, 18. 30, Acts 18. 14; after aor. with εἰ, Matt. 11. 21 εἰ ἐγένοντο . . . μετενόησαν ἄν if these had been done, they would have repented, 1 Cor. 2. 8; after a pluperf.

with εἰ, Matt. 12. 7 εἰ ἐγνώκειτε . . . οὐκ ἂν κατεδικάσατε. (γ) by pluperf. in the sense *would have been, &c.* after imperf. with εἰ, John 11. 21 εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει, 1 John 2. 19; after a pluperf. with εἰ, John 14. 7. (δ) in such constructions ἄν is sometimes omitted in the apodosis, e. g. John 9. 33; 15. 22; 19. 11; Acts 26. 32; Rom. 7. 7: so too Matt. 26. 24.

f) with the indic. sometimes where the optative would naturally be expected, viz. *where a thing is uncertain, though assumed as probable* (see in 1. above), Acts 20. 16 ἔσπευδε γάρ, εἰ δυνατόν ἦν αὐτῷ, γενέσθαι κτλ (where, however, Lachmann has εἴη): so where there is no probability, nor even assumed possibility, Mark 14. 35 εἰ δυνατόν ἐστι, παρέλθῃ ἡ ὥρα, 13. 22, Matt. 24. 24.

g) in the urbanity and delicacy of Attic discourse, εἰ with the indic. is spoken of things not merely probable, but certain, and dependent on no condition. (α) after θαυμάζω, and other verbs signifying an emotion of mind, where it is equivalent to ὅτι, Mark 15. 44 ἐθαύμασεν εἰ ἤδη τέθνηκε he wondered IF he were already dead, i. e. that he was so soon dead; 1 John 3. 13; Luke 12. 49 καὶ τί θέλω, εἰ ἤδη ἀνήφθη; Acts 26. 8, 22, 23; 2 Cor. 11. 15. (β) elsewhere also as equivalent to ἐπεὶ, i. e. *since, as, inasmuch as*; with indic. *present*, Matt. 6. 30 εἰ δὲ τὸν χόρτον . . . ὁ Θεὸς ἀμφιέννυσιν IF then God clothe the grass, since; 7. 11; John 7. 23; 13. 17; Heb. 7. 15; Acts 4. 9: with indic. *aorist*, John 13. 14, 32; Acts 11. 17; 2 Cor. 5. 14. (γ) in εἴ τις, εἴ τι, *if any one, &c.*, used with a sort of emphasis for ὅστις, *whosoever, whatsoever, every one who, &c.*; with indic. *pres.* Luke 14. 26 εἴ τις ἔρχεται πρὸς με, Mark 9. 35; *future*, 1 Cor. 3. 14, 15, Rev. 13. 10; *perf.* 2 Cor. 7. 14, 10. 7; *aor.* Rev. 20. 15.

h) with the indic. before an *aposiopesis*, i. e. where the apodosis is not expressed, but left to be inferred, the protasis being thus rendered more emphatic, viz. (α) genr. Luke 19. 42 εἰ ἔγνων καὶ σὺ . . . τὰ πρὸς εἰρήνην σου if thou hadst known, even thou, the things belonging unto thy

peace! where the natural apodosis would be, 'how much better had it been for thee!' 22. 42; Acts 23. 9, the apodosis μὴ θεομαχῶμεν in text. rec. being probably a gloss; Rom. 9. 22 εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν κτλ *if then God, &c.*, where the apodosis might perhaps be, 'what then?' or we might repeat from v. 20 σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; (β) by Hebr., in oaths and asseverations, the apodosis or imprecation being omitted, εἰ comes to imply a negative, *not*, e. g. Heb. 3. 11 ὥς ὥμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου, i. e. they shall *not* enter; 4. 3, 5; Mark 8. 12 ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται, i. e. there shall *not* be given.

3. with the *Subjunctive*, rarely both in N. T. and early Greek writers, and only where an action, &c. depends on something future, *if, if so be, supposing that*, and with a negative, *unless, except*; Luke 9. 13 εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν, others read ἀγοράσομεν; 1 Cor. 14. 5 ἐκτὸς εἰ μὴ διερμηνεύη, others διερμηνεύει; Phil. 3. 12 διώκω δέ, εἰ καὶ καταλάβω, Rev. 11. 5 εἴ τις θέλῃ, others θέλει. More frequent in the later prose writers.

II. as an INTERROGATIVE particle, *whether*, Lat. *an*, viz. a) pr. in an *indirect* question, after verbs implying question, doubt, uncertainty, and the like, with the opt. and indicative, as in the classical writers; with the *Optative*, Acts 17. 11 ἀνακρίνοντες τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως, 25. 20; so also εἰ ἄραγε *if perhaps, whether perhaps*, ver. 27. With the *Indicative*; present, after εἰπεῖν Matt. 26. 63, ἐπερώτων Mark 10. 2, ἴδωμεν 15. 36, ψηφίζειν Luke 14. 28, βουλεύεσθαι 14. 31, οὐκ οἶδα John 9. 25, κρίνειν Acts 4. 19, πυνθάνεσθαι 10. 18, ἀκούεσθαι 19. 2, πειράζειν 2 Cor. 13. 5, γινῶναι δοκιμήν 2. 9; future, Mark 3. 2 παρετήρουν αὐτόν, εἰ θεραπεύσει, 1 Cor. 7. 16 τί οἶδας, εἰ κτλ; aorist, Mark 15. 44 ἐπηρώτησεν αὐτόν, εἰ πάλαι ἀπέθανε, Acts 5. 8: so also εἰ ἄρα *if perhaps, whether perhaps*, with indic. future, Mark 11. 13 ἦλθεν εἰ ἄρα εὐρῇσει τι. b) in a *direct* question, Lat. *num, ne*,

where it implies some doubt or uncertainty in the mind of the interrogator, which cannot be expressed in English, Luke 13. 23 εἰπέ τις αὐτῷ, κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; 22. 49 εἶπεν αὐτῷ, κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; Acts 1. 6. It is doubtful whether εἰ is thus used by any classical Greek writer.

III. IN CONNEXION WITH OTHER PARTICLES, where, however, each for the most part retains its own power: only the following require to be here noted, in which εἰ precedes other particles, its usual place being at the beginning of a clause. (α) εἰ ἄρα, see ἄρα. (β) εἴγε, see γέ. (γ) εἰ δέ, where δέ has its usual adversative or continuative power, *but if, and if, &c.*, Matt. 12. 7; so in εἰ δὲ καὶ *and if also, &c.*, Luke 11. 18: εἰ δὲ μή *but if not, &c.* always standing elliptically, properly only after an affirmative clause, of which it then expresses the contrary or negative, e. g. John 14. 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν: sometimes also after a negative clause, of which it then necessarily expresses the contrary, and therefore affirms, *if otherwise, else*, Mark 2. 21 οὐδεὶς ἐπίβλημα ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μή, αἵρει κτλ, al. εἰ δὲ μή γε, see in γέ.

(δ) εἰ καὶ, where καὶ either refers to the subsequent clause, and then each retains its own separate power, *if also*, or it refers to the condition expressed by εἰ, *if even, i. e. though, although*. (1) genr. *if also*, with the indic. 1 Cor. 7. 21; optative, 1 Pet. 3. 14; subjunct. Phil. 3. 12. (2) *if even, i. e. though, although*, implying the reality and actual existence of that which is assumed, thus differing from the above use of εἰ καὶ and καὶ εἰ, which leave it uncertain; only with the indic., e. g. present, Luke 18. 4 εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, Phil. 2. 17; imperf. 2 Cor. 7. 8; future, Luke 11. 8; aorist, 2 Cor. 7. 8: so, very rarely, καὶ εἰ *even if, though* (= εἰ καὶ), Mark 14. 29, 1 Pet. 3. 1; καὶ γὰρ εἰ 2 Cor. 13. 4, καὶ γὰρ εἶπερ 1 Cor. 8. 5.

(ε) εἰ μή *if not, i. e. unless, except*, expressing a negative condition,

supposition, &c., in which *μή* refers to the whole clause, thus differing from *εἰ οὐ*, where *οὐ* refers only to some particular word, with which it expresses one idea. (1) before finite verbs, e. g. with the indic. Matt. 24. 22 *εἰ μή ἐκολοβώθησαν αἱ ἡμέραι*, John 9. 33 *εἰ μή ἦν οὗτος παρὰ Θεοῦ*: so also foll. by *ἵνα* 10. 10, *ὅτι* Eph. 4. 9: with the subjunct. see above in I. 3. (2) genr. and *without* a following finite verb, Matt. 11. 27 *εἰ μή ὁ πατήρ, εἰ μή ὁ υἱός*, 1 Cor. 7. 17 *εἰ μή* i. e. *οἶδας*; Gal. 1. 7, where *εἰ μή* refers back to *θαυμάζω ὅτι*: foll. by *infin.* Matt. 5. 13 *εἰ μή βληθῆναι ἔξω*. (3) *ἐκτός* *εἰ μή* *unless, except*, pleonastic for *εἰ μή*, 1 Cor. 14. 5. (4) *εἰ μήτι* *unless perhaps*, Luke 9. 13.

(ζ) *εἴπερ* *if indeed, if so be*, assuming the supposition as true, whether justly or not; with the indic. Rom. 8. 9 *εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν*: by impl. *since* (= *εἵγε*), 2 Thess. 1. 6 *εἴπερ δίκαιον παρὰ Θεῶν*: καὶ *εἴπερ though, although*, 1 Cor. 8. 5.

(η) *εἴ πως* *if by any means, if possibly*; with the opt. Acts 27. 12; indic. fut. Rom. 1. 10.

(θ) *εἴτε . . . εἴτε* *whether . . . or*; (1) as including several particulars, followed by a verb, e. g. in indic. 1 Cor. 12. 26, subjunct. 1 Thess. 5. 10; or without a verb, Rom. 12. 6. (2) as expressing doubt, 2 Cor. 12. 2, 3.

εἶδος, εος, ους, τό (*εἶδω*), *thing seen, external appearance*, i. e. a) *pr. form, shape, appearance*, Luke 3. 22 *σωματικῶ εἶδει*, 9. 29; 2 Cor. 5. 7 *οὐ διὰ εἶδους περιπατοῦμεν*, i. e. 'our future bliss has yet no visible appearance, form.' b) *fig. manner, kind, species*, 1 Thess. 5. 22 *ἀπὸ παντὸς εἶδους πονηροῦ*,—others here, *every evil appearance*.

εἶδω, *to see*, obsolete in the present active, for which *ὁράω* is used: the tenses derived from the theme *εἶδω* form two families, one of which has exclusively the signification *to see*, the other that of *to know*.

I. *to SEE*, viz. aor. 2 *εἶδον*, opt. *ἴδοιμι*, subj. *ἴδω*, infin. *ἰδεῖν*, part. *ιδών*, imperat. Att. *ιδέ* and later *ἴδε*: these forms are all used as the aorist of *ὁράω*, in the sense of *I saw*, trans.,

implying not the mere act of seeing, but the actual perception of some object, and thus differing from *βλέπειν*. a) *pr.*, foll. by accus. of person or thing, Matt. 2. 2 *εἶδομεν αὐτοῦ τὸν ἀστέρα*, 5. 1 *ιδὼν τοὺς ὄχλους*, al. s̄arp.: foll. by accus. with particip. 3. 7 *ιδὼν πολλοὺς ἐρχομένους*, Luke 5. 2; with an adj., *ὄντα* being implied, Matt. 25. 38, 39: by Hebr., with particip. of the same verb by way of emphasis, *ιδὼν εἶδον*, Acts 7. 34: foll. by *ὅτι* with indic. Mark 9. 25: absol. Luke 2. 17: hence *οἱ ἰδόντες* *the spectators*, 8. 36: before an indirect question, Matt. 27. 49. Also in various modified senses, viz. (α) *to behold, look upon, contemplate*, Matt. 9. 36; 28. 6. (β) *to see*, sc. in order to know, *to look at or into, to examine*, Mark 5. 14. (γ) *to see*, sc. face to face, *to see and talk with, to visit*, i. e. to have personal acquaintance and intercourse with, Luke 8. 29, 9. 9: so of a city, Acts 19. 21. (δ) *to see out*, i. e. *to wait to see, to watch, observe*, Matt. 26. 58. (ε) *to see take place, witness, live to see*, Mark 2. 12: so *ἰδεῖν τὴν ἡμέραν τινός* *to see one's day*, i. e. to witness the events of his life and times, &c. Luke 17. 22.

b) *fig.* spoken of the mind, *to perceive*, sc. by the senses, &c. *to be aware of, to remark*, Matt. 9. 2 *ιδὼν τὴν πίστιν αὐτῶν*, v. 4; foll. by *ὅτι* 2. 16. c) by Hebr., *to see*, i. e. *to experience*, viz. either good, *to enjoy*, or evil, *to suffer*, foll. by accus., e. g. *θάνατον* Luke 2. 26, *διαφθοράν* Acts 2. 27, *πένθος* Rev. 18. 7, *ἡμέρας ἀγαθὰς* 1 Pet. 3. 10, *τὴν βασιλείαν τοῦ Θεοῦ* John 3. 3.

II. *to KNOW*, viz. perf. 2 *οἶδα*, subj. *εἰδῶ*, infin. *εἰδέναι*, part. *εἰδώς*, pluperf. *ἤδειν*, fut. *εἰδήσω* (the pl. forms *οἶδαμεν, οἶδατε, οἶδασι* belong to the later Greek, instead of the purer ones *ἴσμεν, ἴστε, ἴσασι*): *οἶδα* is strictly *to have seen, perceived, apprehended*, hence it takes the present signif. *to know*, and the pluperf. becomes an imperfect. a) *pr.* and genr., i. e. *to be acquainted with*, &c. foll. by accus., e. g. spoken of things, Matt. 25. 13 *οὐκ οἶδατε τὴν ἡμέραν*, Mark 10. 19; in attract. 1 Cor. 16. 15 *οἶδατε τὴν οἰκίαν Στεφανᾶ*,

ὅτι κτλ. Spoken of *persons*, Matt. 25. 12, 1 Pet. 1. 8 ὃν οὐκ εἰδότες, sc. by sight, personally; followed by accus. with an adj., the part. ὄντα being implied, εἰδὼς αὐτὸν ἄνδρα δίκαιον Mark 6. 20; in attract., οἶδα σε τίς εἶ 1. 24; foll. by accus. and infin. Luke 4. 41; by ὅτι with the indic., instead of accus. and infin., 8. 53; by περὶ τινος, Matt. 24. 36; absol. Luke 11. 44: before an indirect question with the indic. 12. 39; with the subj. Mark 9. 6.

b) in the sense of *to perceive, be aware of, understand*, foll. by accus. of thing, e. g. τὰς ἐνθυμήσεις Matt. 12. 25, διανοήματα Luke 11. 17, ὑπόκρισιν Mark 12. 15, τὴν παραβολὴν 4. 13; by ὅτι with indicat. 2. 10; by πῶς with indic. 1 Tim. 3. 15: before an indirect question, Eph. 1. 18. c) by impl. *to know*, i. e. *to be able*, &c. with infin. Matt. 7. 11; infin. implied, 27. 65. d) from the Hebrew, with the idea of volition, *to know and approve or love*, hence spoken of men, *to care for, take an interest in*, 1 Thess. 5. 12; of God, *to know God*, i. e. *to acknowledge and adore him*, Gal. 4. 8.

εἰδωλεῖον, ου, τό (εἶδωλον), *an idol-temple*, 1 Cor. 8. 10.

εἰδωλόθυτον, ου, τό (εἶδωλον, θύω), *idol-sacrifice, any thing sacrificed to idols*, i. e., in N. T., the flesh of victims offered to idols, which remained over, and was eaten or sold, Acts 15. 29.

εἰδωλολατρεία, ας, ἡ (εἶδωλον, λατρεία), *idolatry, idol-worship*, prop. and genr. Gal. 5. 20; spoken of partaking of things offered to idols, τὰ εἰδωλόθυτα, 1 Cor. 10. 14; of the vices usually connected with idolatry, 1 Pet. 4. 3: fig. of covetousness, Col. 3. 5.

εἰδωλολάτρης, ου, ὁ (εἶδωλον, λάτρης), *an idolater, idol-worshipper*, genr. 1 Cor. 5. 10; spoken of one who partakes of τὰ εἰδωλόθυτα, ver. 11: fig. of a covetous person, Eph. 5. 5.

εἶδωλον, ου, τό (εἶδος), *an image, spectre, shade*; in N. T. *an idol*, i. e. a) *an idol-IMAGE*, Acts 7. 41. b) meton. *an idol-GOD*, a heathen deity, 1 Cor. 8. 4: by impl. pl. τὰ εἶδωλα

idols, for idol-worship, idolatry, Rom. 2. 22; spec. *things offered to idols*, τὰ εἰδωλόθυτα, Acts 15. 20.

εἰκῇ, adv. (εἰκαῖος), *without purpose*, i. e. a) *inconsiderately, without cause*, Matt. 5. 22. b) *to no purpose, in vain*, Rom. 13. 4.

εἴκοσι, οἱ, αἱ, τὰ, indec. *twenty*, Luke 14. 31.

εἴκω, f. ξω, *to give place, give way, yield*, foll. by dat. Gal. 2. 5.

II. εἴκω, obsol., whence perfect 2 εἶκοι with present signif. *to be like*, foll. by dat. Jam. 1. 6, 23.

εἰκὼν, ὄνος, ἡ (εἴκω), *likeness*. a) *image, effigy, figure*, Matt. 22. 20; of an *idol-image, statue, &c.*, Rev. 13. 14: in the sense of *copy, representation*, 1 Cor. 11. 7; Heb. 10. 1 ἡ αὐτὴ εἰκὼν τῶν πραγμάτων, i. e. the real and perfect representation, opp. to ἡ σκιά, a shadowy and imperfect one. b) *abstr. likeness*, i. e. *to any one, resemblance, similitude*, Rom. 8. 29.

εἰλικρίνεια, ας, ἡ (εἰλικρινής), *clearness, metaph. pureness, sincerity*, 1 Cor. 5. 8; 2 Cor. 1. 12; 2. 17.

εἰλικρινής, ἑος, οὗς, ὁ, ἡ, adj. (εἴλη, κρίνω), pr. *judged of in sunshine*, by impl. *clear as light, manifest*; in N. T. metaph. *pure, sincere*, Phil. 1. 10; 2 Pet. 3. 1.

εἰλίσσω, f. ξω, *to roll up or together*, as a scroll, pass. Rev. 6. 14.

εἰμί, f. ἔσομαι, imperf. ἦν, imperat. ἴσθι, ἔστω (less usual forms are, imperf. ἦμην, ἦμεθα, 2 pers. ἦς instead of ἦσθα; imperat. ἦτω, 2 pers. pl. ἦτε for ἔστε 1 Cor. 7. 5 in recent eds.): εἰμί is the usual verb of existence, *to be*, and also the usual *logical copula* connecting the subject and predicate.

I. as verb of existence, *TO BE, TO EXIST, have existence*. a) pr. and genr. (α) in the metaphysical sense, John 1. 1 ἐν ἀρχῇ ἦν ὁ λόγος, 8. 50; of things, 17. 5. Spoken of life, *to exist, live*, Matt. 2. 18; *not to die*, Acts 17. 28. (β) genr. *to be, exist, be found*, as of persons, Luke 4. 25 πολλαὶ χῆραι ἦσαν, v. 27; of things, *to be, exist, have place*, 6. 43; so ἐστί, εἰσί, *there is, there are*, 1 Cor. 12. 4, 5; John 7. 39 οὐπω ἦν πνεῦμα ἅγιον,

i. e. the giving of the Holy Spirit had not yet occurred: 'hence, by implic., to be present (=παρεῖμι), though this sense lies only in the adjuncts, Matt. 12. 10. (γ) spoken also of time, genr. Luke 23. 44; of festivals, &c., Mark 15. 42.

b) by impl. and by force of the adjuncts, to come to be, come into existence, = γίνομαι, i. e. (α) to come to pass, take place, occur, be done, &c.; so in the fut. ἔσται, &c., Luke 12. 55; 22. 49 τὸ ἐσόμενον, i. e. 'what was about to happen:' foll. by dat. of pers. 14. 10: so impers. καὶ ἔσται and it shall be, shall come to pass, foll. by fut., Acts 2. 17. (β) from the Heb., εἶναι εἰς τι, to be for any thing, i. e. to become any thing, Matt. 19. 5 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν: * foll. by dat. of person, 1 Cor. 14. 22.

c) ἐστί foll. by infin., it is proper, is in one's power or convenience, &c. licet, Heb. 9. 5 περὶ ὧν οὐκ ἔστι νῦν λέγειν of which we cannot now speak; so also some 1 Cor. 11. 20, but less properly.

d) part. ὢν, οἶσα, ὄν, being, viz. (α) joined with a noun or pronoun, it is used in short parenthetical clauses, by way of emphasis, to indicate an existing state, condition, character, &c., and may be rendered by the case absolute, or by being, as being, as, &c. Matt. 7. 11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε, John 3. 4. (β) with the art. ὁ ὢν, τὰ ὄντα, &c. it implies real and true existence; thus in the phrase ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, which is used as a compound indec. proper name of God, and governed by ἀπό, Rev. 1. 4: so τὰ ὄντα and τὰ μὴ ὄντα things existing and things non-existing, pr. Rom. 4. 17; metaph. 1 Cor. 1. 28.

II. as LOGICAL COPULA, connecting the subject and the predicate, TO BE; where the predicate specifies who or what a person or thing is in respect to nature, origin, office, condition, circumstances, state, place, habits, disposition of mind, &c.; but all this lies in the predicate, and not in the copula, which merely connects the predicate with the subject. The predicate may be made by various parts of speech,

&c.; thus a) with an adjective as predicate, which is strictly the more logical construction, John 5. 32 ἡ μαρτυρία οὐκ ἔστιν ἀληθής: with a neg. adj. οὐδέν, it is nothing, Matt. 23. 16, μηδέν Gal. 6. 3: with numerals, Mark 5. 13; so in the phrase εἰς or ἐν εἶναι, spoken of two or more, i. e. to be one in mind and purpose, John 10. 30, or to be one in rank, right, &c. Gal. 3. 28. In this construction, εἰμί with an adjective sometimes forms a periphrasis for the cognate verb, e. g. δυνατός εἰμι = δύναμαι, Luke 14. 31; ἐκδηλός εἰμι = ἐκδηλοῦμαι, 2 Tim. 3. 9.

b) with a substantive as predicate, in the same case with the subject. (α) pr. Matt. 3. 4 ἡ τροφή αὐτοῦ ἦν ἀκρίδες, 3. 17, 7. 12 οὗτός ἐστιν ὁ νόμος i. e. is contained in the law: sometimes the noun (or pronoun) of the predicate is not directly expressed, but only implied, 14. 27 ἐγὼ εἰμι I am, i. e. the man, it is I; John 13. 13 εἰμὶ γάρ, i. e. ὁ διδάσκαλος; 18. 5 ἐγὼ εἰμι, i. e. Ἰησοῦς; so οὗτός ἐστιν, Mark 6. 16: foll. by dat. of pers. or of thing for or in respect of whom the predicate is asserted, Acts 1. 8 καὶ ἔσεσθέ μοι μαρτυρες, 9. 15, 1 Cor. 9. 2. (β) fig. and meton. the subst. of the predicate often expresses not what the subject actually is, but what it is like, or is accounted to be, or signifies, viz. by comparison, substitution, &c., or as cause or effect, so that εἰμί may be rendered to be accounted, be like or in place of, to signify, &c., Matt. 5. 13, 14 ὑμεῖς ἐστέ τὸ ἅλα τῆς γῆς, τὸ φῶς τοῦ κόσμου, 12. 50, al. sæp.; so in the words of Christ, τοῦτό ἐστι τὸ σῶμά μου, τοῦτό ἐστι τὸ αἷμά μου, 26. 26, 28. (γ) here too εἰμί with the subst. of the predicate sometimes forms a periphrasis for the corresponding verb, e. g. ἐπιθυμητής εἰμι = ἐπιθυμέω, 1 Cor. 10. 6; ζηλωτής εἰμι = ζηλώω, 14. 12.

c) with a pronoun as predicate, in the same case with the subject, viz. οὗτος this, the following, Matt. 10. 2 τὰ ὀνόματά ἐστι ταῦτα, John 1. 19; αὐτός Luke 24. 39; τις, τι, indef. some one, any thing, 1 Cor. 10. 19, metaph. of moment, important, Acts

5. 36; τίς, τί, interrog. *who, what?* John 5. 13, Acts 21. 22 τί οὖν ἐστί *what is then?* i. e. to be done; ποῖος Mark 12. 28, πόσος 9. 21, ποταπός Luke 1. 29, ὅποῖος Acts 26. 29, ὅστις Gal. 5. 10: so the possessive pronouns, as ἐμός, σός, John 17. 10, ὑμέτερος Luke 6. 20. Fig., as with nouns, the predicate often expresses not what the subject actually *is*, but what it *is accounted to be or signifies*, e. g. τί ἐστίν, τὸ κτλ, *what that means*, Mark 9. 10; 1. 27 τί ἐστί τοῦτο; John 18. 38 τί ἐστίν ἀλήθεια; so Luke 15. 26 τί εἶη ταῦτα, 8. 9; also τοῦτ' ἐστί *that is, that signifies*, Matt. 27. 46; ὃ ἐστί *which is*, Mark 7. 11.

d) with a *gen. of a noun or pronoun* as predicate, spoken (α) of quality, character, &c., Luke 9. 55 οὐκ οἴδατε οἴου πνεύματος ἐστε ὑμεῖς, Acts 9. 2. (β) of age, Mark 5. 42 ἦν ἐτῶν δώδεκα, Acts 4. 22. (γ) of a whole, of which the subject is a part, Acts 23. 6 τὸ ἐν μέρος ἐστὶ Σαδδουκαίων κτλ, 1 Tim. 1. 20. (δ) of possession, property, &c. prop. Matt. 5. 3 αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν, Mark 12. 7, 23: metaph. of persons or things to whom the subject belongs, appertains, or on whom it is in any way dependent, e. g. of God, 2 Cor. 4. 7; of a master, teacher, guide, &c., Acts 27. 23, Rom. 14. 8; of things which one follows after, 1 Thess. 5. 5, 8: so as implying fitness, propriety, &c. Acts 1. 7, Heb. 5. 14.

e) with the *dative* of a noun or pronoun as predicate, *to be to any one*, implying possession, property, &c., John 17. 9 ὅτι σοί εἰσι *for they are thine*; Luke 12. 20: by inverting the construction, it may be rendered *to have*, as 7. 41 δύο χρεωφειλέται ἦσαν. δανειστῇ τινί *a certain creditor had two debtors*, 6. 32, 33, 34; Eph. 6. 12 οὐκ ἐστὶν ἡμῖν ἡ πάλη πρὸς *we have not a struggle against*, i. e. we wrestle not against; or *to receive*, Matt. 19. 27 τί ἄρα ἔσται ἡμῖν *what shall we receive?*

f) with a *participle* of another verb as predicate, viz. (α) *without the article*, and then εἰμί often forms with the participle a periphrasis for a finite tense of the same

verb, expressing, however, a *continuance or duration* of the action or state, like the corresponding construction in English, Luke 5. 1 καὶ αὐτὸς ἦν ἐστῶς *and he was standing*, instead of imperfect ἴστη *he stood*; Matt. 24. 9 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων, Mark 2. 6 ἦσαν δέ τινες καθήμενοι, v. 18, Luke 5. 17: so with the part. of the perf. pass., which then assumes nearly the nature of an adjective, Matt. 9. 36 ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι, Mark 6. 52: also in impersonals, as δέον ἐστί for δεῖ, Acts 19. 36; πρέπον ἐστί for πρέπει, 1 Cor. 11. 13. In some cases the part. is not the predicate, and then εἰμί is not an auxiliary verb, e. g. Mark 10. 32 ἦσαν ἐν τῇ ὁδῷ ἀναβαίνοντες, where ἐν τῇ ὁδῷ is the predicate, and ἀναβαίνοντες an adjunct; Luke 7. 8. (β) *with the article*, where the part. may then be regarded as equivalent to a noun, or as an emphatic shorter construction instead of a personal tense of the verb, Matt. 3. 3 οὗτός ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαΐου, i. e. *the person spoken of, the predicted*, instead of ὃς ἐρρήθη; 13. 19; Mark 7. 15 ἐκεῖνά ἐστί τὰ κοινούντα τὸν ἄνθρωπον, Rev. 2. 23; 14. 4 οὗτοί εἰσιν οἱ ἀκολουθοῦντες, where comp. the preceding construction, οὗτοί εἰσιν οἱ οὐκ ἐμολύνθησαν.

g) with an *adverb* as predicate; e. g. of quality or character, οὕτως John 3. 8, οὕτως ἔσται Matt. 24. 27, followed by dative 12. 45; ταῦτα as adverb (= οὕτως), 1 Cor. 6. 11; ὡς *according as*, Rev. 22. 12: of likeness, ὡς Matt. 22. 30, ὥσπερ 6. 5, foll. by dat. 18. 17: of plenty or want, περισσοτέρως 2 Cor. 7. 15, χωρίς Heb. 12. 8: of place, viz. place where, e. g. ἐγγύς Rom. 10. 8, ἐκεῖ Matt. 18. 20, μακρὰν Mark 12. 34, ὅπου 5. 40, ποῦ Matt. 2. 2, ὧδε 12. 6, 41: of place whence, origin, &c. πόθεν 21. 25, ἐντεῦθεν John 18. 36: of time, ἐγγύς Matt. 26. 18.

h) with a *preposition and its case* as predicate, viz. (α) ἀπό John 1. 45. (β) εἰς with acc., viz. as marking that which any thing *becomes*; e. g. denoting direction, object, end, εἰς τι, Luke 5. 17 δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι: of a person, εἰς τινα,

1 Pet. 1. 21 ὥστε τὴν πίστιν ὑμῶν εἶναι εἰς Θεόν, i. e. be or rest in God: adverbially, 1 Cor. 4. 3 εἰς ἐλάχιστόν ἐστιν: spoken of place whither or where, Mark 2. 1 ὅτι εἰς οἶκόν ἐστι.

(γ) ἐκ, implying *origin*; e. g. spoken of place, John 1. 47 ἐκ Ναζαρέτ δύναται τι ἀγαθόν εἶναι; so of family, race, &c., Luke 2. 4. Of persons or things as the source, author, cause, &c., Mark 11. 30 ἐξ οὐρανοῦ ἦν ἡ ἐξ ἀνθρώπων, Matt. 1. 20 ἐκ πνεύματος ἐστιν ἁγίου, 5. 37, John 7. 17 ἡ διδαχὴ ἐκ τοῦ Θεοῦ ἐστίν: hence metaph. of a person on whom any one is *dependent*, to whom he is *devoted* as a follower, &c. e. g. John 8. 47 ἐκ τοῦ Θεοῦ οὐκ ἐστέ *ye are not of God*, i. e. not his followers, adherents; ver. 44 ἐκ τοῦ διαβόλου ἐστέ: so of *things*, as ἐκ τῆς ἀληθείας 18. 37, ἐξ ἔργων τοῦ νόμου Gal. 3. 10; v. 12 ὁ νόμος οὐκ ἐστιν ἐκ πίστεως, i. e. 'the law depends not on faith, has no connexion with it.' Of a whole in relation to a part, 1 Cor. 12. 15 οὐκ εἰμὶ ἐκ τοῦ σώματος: of persons, Matt. 26. 73 σὺ ἐξ αὐτῶν εἶ: of the material, Rev. 21. 21 ἦν ἐξ ἑνὸς μαργαρίτου.

(δ) ἐν, implying *being in* a place, thing, person, &c.; spoken of place, part, &c., Mark 1. 3 ἐν τῇ ἐρήμῳ. Of *things*, ἐν τούτῳ *in this*, i. e. *herein*, 1 John 4. 10, or *hereby*, 2. 3; so ἐν τούτοις ἴσθι *be wholly in these things*, occupied with them, 1 Tim. 4. 15; ἐν σαρκὶ εἶναι *to be in the flesh*, i. e. followers of the world, aliens from God, Rom. 7. 5; ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ κτλ, 'may not consist in, depend on,' 1 Cor. 2. 5: of a state, condition, &c. γυνὴ οὖσα ἐν ῥύσει αἵματος Mark 5. 25. Of *persons*, *to be in* any one, viz. where the subject is a thing, Acts 25. 5 εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ *in this man*, i. e. in his conduct; John 11. 10 τὸ φῶς οὐκ ἐστὶν ἐν αὐτῷ, i. e. in his path, around him: so of faculties, virtues, vices, which are *in* any one, 1. 4, 48. Where the subject is a person, i. e. *to be near and in intimate union with*, *to be one with*, sc. in mind, purpose, feeling, &c.; so God and Christ, 14. 10; Christ and his followers, 15. 4; Christ *in* his followers, 2 Cor. 13. 5; the Spirit

in Christians, John 14. 17; Christians *in* Christ, Rom. 8. 1: foll. by dat. plur. *to be among*, Matt. 27. 56; *to be in the midst of*, 1 Cor. 14. 25.

(ε) ἐπὶ with gen. of place, *upon*, Luke 17. 31, metaph. of dignity or station, *over*, Acts 8. 27; dative of place, *upon, in, at*, Mark 4. 38; acc. of place, as εἶναι ἐπὶ τὸ αὐτό, spoken of conjugal intercourse, 1 Cor. 7. 5; of person, εἶναι ἐπὶ τινι *to be or rest upon*, metaph. Acts 4. 33. (ς) κατὰ with genitive, εἶναι κατὰ τινος *to be against* any one, Matt. 12. 30; acc. of thing, εἶναι κατὰ τι *to be according to, in accordance with*, Rom. 2. 2. (η) μετὰ with gen., εἶναι μετὰ τινος *to be with* any one, i. e. present with, in company with, Matt. 17. 17; *to be for or on the side of* any one, as an adherent, helper, &c. 12. 30: so *to be imparted to* any one, &c. 2 John 2. (θ) παρὰ with gen., εἶναι παρὰ τινος *to be from* any one, i. e. sent by any one, John 6. 46, or received from any one, 17. 7; accusative of place, *to be by, on, at*, Mark 5. 21. (ι) πρό with gen. of place, *to be before*, Acts 14. 13; metaph. of dignity, Col. 1. 17. (κ) πρὸς with acc. of place, &c. εἶναι πρὸς τι *to be near to, by, &c.*, Mark 4. 1; of persons, *to be near, with, among*, 9. 19. (λ) εἶναι σὺν τινι *to be with* any one, i. e. present with, in company with, Luke 24. 44; as a follower, disciple, 8. 38; as a partisan, Acts 14. 4. (μ) ὑπέρ with gen., εἶναι ὑπέρ τινος *to be for* any one, on his side, Mark 9. 40; accus. of pers. ὑπέρ τινι *to be above* any one, fig. Luke 6. 40. (ν) ὑπό with accus. *to be under*, spoken of place, John 1. 49; of person or thing, *to be subject to*, Rom. 3. 9.

NOTE. As copula, the forms of εἰμί are very frequently omitted, e. g. Matt. 9. 37; 13. 54.

εἶνεκα, see ἐνεκα.

εἶπον aor. 2, imperat. εἰπέ, opt. εἴποιμι, subj. εἴπω, inf. εἰπεῖν, part. εἰπών, also aor. 1 εἶπα, imperat. εἰπόν, εἰπάτωσαν: with these aorists, from an obsolete theme ἔπω or εἴπω, the Greeks employed φημί as a present; the fut. ἐρῶ from εἴρω; the perf. εἴρηκα from obsol. ῥέω, plu-perf. εἴρηκειν, perf. pass. εἴρημαι, aor. 1 pass. ἐρρήθην or less usual

ἐρρέθη, fut. 1 pass. ῥηθήσομαι, fut. 3 pass. εἰρήσομαι, — *to say, to speak*, i. e. to utter definite words, and hence implying more than λαλεῖν.

a) genr. *to say, to speak*, with an accus. of the thing said, Matt. 26. 44 τὸν αὐτὸν λόγον εἰπὼν, 2 Cor. 12. 6 ἀλήθειαν ἐρῶ, Rom. 3. 5 τί ἐροῦμεν; Heb. 7. 9 ὡς ἔπος εἰπεῖν *so to speak*; the accus. is often supplied by the words or clause spoken, Matt. 2. 8, 4. 3: with an accus. of person, once, John 1. 15 ὃν εἶπον, as in English *whom I said*, i. e. of whom I spoke. Along with the accus., expr. or implied, are also further constructions of the person *to whom*, the manner, &c. (α) foll. by dat. of pers., John 16. 4 ταῦτα ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, Luke 7. 40 ἔχω σοί τι εἰπεῖν. (β) by εἰς with accus. of pers., *to speak against*, Luke 12. 10. (γ) by κατὰ with gen. of pers., *to speak against*, Matt. 5. 11. (δ) by περί with gen. of pers. or thing, *to speak of or concerning*, &c. John 7. 39, 10. 41; with dative of pers. 18. 34. (ε) by πρὸς with accus. of pers. *to speak or say to any one*, Luke 11. 1; in the sense of *for, with reference to*, Mark 12. 12; with acc. of thing, *to say in respect to*, Rom. 8. 31. (ς) by an adverb, or a prep. with its noun, implying manner, e. g. ὁμοίως Matt. 26. 35, ὡσαύτως 21. 30, καθὼς 28. 6. So καλῶς εἶπας *thou hast well said*, i. e. right, correctly, Luke 20. 39; absol., with καλῶς implied, Matt. 26. 25 σὺ εἶπας: hence, with accus. of pers., καλῶς εἰπεῖν τινά *to speak well of any one*, Luke 6. 26; and κακῶς εἰπεῖν τινά *to speak evil of*, Acts 23. 5. So εἰπεῖν ἐν παραβολαῖς Matt. 22. 1, διὰ παραβολῆς Luke 8. 4; also εἰπεῖν πρὸς ἑαυτοὺς or πρὸς ἀλλήλους *to say among themselves or to one another*, John 7. 35, 16. 17; ἐν ἑαυτοῖς *among themselves*, Matt. 21. 38. Metaph., from the Heb., εἰπεῖν ἐν τῇ καρδίᾳ αὐτοῦ *to say in one's heart*, i. e. to think, 24. 48; in the same sense εἰπεῖν ἐν ἑαυτῷ, 9. 3. (η) by infin. with accus. Rom. 4. 1; with accus. implied, Matt. 16. 12: so with εἶναι implied, where εἰπεῖν may be rendered *to call, name*, &c. John 10. 35. (θ) by ὅτι, John 8. 55; with dat. 6. 65.

b) *as modified by the context*, where the sense often lies not so much in εἰπεῖν as in the adjuncts; e. g. spoken (α) before interrogations, for *to ask, inquire*, Matt. 9. 4; 11. 3; 13. 10. (β) before replies, for *to answer, reply*, viz. to a direct question, Matt. 15. 34; preceded by ἀποκριθεῖς or ἀπεκρίθη καί, 11. 4, John 7. 21: without a preceding question, Matt. 14. 18; with ἀποκριθεῖς, 4. 4. (γ) of *narration, teaching, &c.* for *to tell, make known, declare*, Matt. 8. 4; 16. 20. (δ) of *predictions, to foretell, predict*, Matt. 28. 6; here used especially in the passive forms, e. g. ἐρρήθη Rom. 9. 12, εἴρηται Luke 4. 12, τὸ εἰρημένον 2. 24; ὁ ῥηθείς, lit. *the foretold*, Matt. 3. 3; τὸ ῥηθέν *that foretold*, 1. 22. (ε) of what is said with authority, for *to direct, bid, command*, Matt. 8. 8; foll. by ἵνα, 4. 3.

εἰρηνεύω, f. εἴσω (εἰρήνη), *to make peace, be at peace*; in N. T. metaph. *to live in peace, harmony, concord*, absol. 2 Cor. 13. 11, ἐν ἑαυτοῖς 1 Thess. 5. 13, ἐν ἀλλήλοις Mark 9. 50, μετὰ πάντων Rom. 12. 18.

εἰρήνη, ης, ἡ, *peace*, viz. a) pr. in a civil sense, the opposite of war and dissension, Luke 14. 32; among individuals, *peace, concord*, 12. 51; Heb. 7. 2 βασιλεὺς εἰρήνης, i. e. *pacific king*: fig. *peace of mind, tranquillity*, arising from reconciliation with God and a sense of the divine favour, Rom. 5. 1. b) by impl. *state of peace, tranquillity, security*, Luke 11. 21 ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ, 2. 29. c) from the Heb. *peace*, i. e. *health, welfare, prosperity*, every kind of good, Luke 1. 79 ὁδὸς εἰρήνης *way of happiness*; 10. 6 υἱὸς εἰρήνης *son of happiness*, i. e. one worthy of it; Eph. 6. 15 εὐαγγέλιον τῆς εἰρήνης *gospel of bliss*, i. e. which leads to bliss; ὁ Θεὸς εἰρήνης, God the author and giver of bliss, Rom. 15. 33: so εἰρήνη ὑμῶν, i. e. *the good or blessing which you have invoked by way of salutation, your benediction*, Matt. 10. 13: hence μετ' εἰρήνης *with good wishes, benediction, kindness*, Acts 15. 33; ἐν εἰρήνῃ, 1 Cor. 16. 11: also in the formulas of salutation at meeting or parting; on meeting, εἰρήνη ὑμῖν *peace unto you*,

i. e. every good, Luke 24. 36; in letters, &c. Rom. 2. 10; at parting, ὑπάγε εἰς εἰρήνην *go away into peace* Mark 5. 34, ἐν εἰρήνῃ *in peace* Jam. 2. 16; πορεύου εἰς εἰρήνην Luke 7. 50, ἐν εἰρήνῃ Acts 16. 36.

εἰρηνικός, ἡ, όν (εἰρήνη), *peaceful*, pr. relating to peace; in N. T. a) *pacific, disposed to peace*, Jam. 3. 17. b) from the Heb., *healthful, wholesome*, Heb. 12. 11.

εἰρηνοποιέω, ώ, fut. ήσω (εἰρήνη, ποιέω), *to make peace, make reconciliation*, Col. 1. 20.

εἰρηνοποιός, ου, ό, prop. *a peacemaker*; in N. T. fig. *one disposed to peace*, Matt. 5. 9.

εἶρω, f. ἐρῶ, see εἶπον.

εἰς, a prep. governing the accusative, with the primary idea of motion *into* any place or thing, and then also of motion or direction *to, towards, upon* any place, thing, &c.; the antithesis is expressed by ἐκ *out of*. 1. of PLACE, which is the primary and most frequent use, *into, to, viz.* a) after verbs implying motion of any kind *into*, or also *to, towards, upon* any place or object, e. g. verbs of coming, going, leading, following, sending, throwing, placing, delivering over, and the like, Matt. 2. 12 ἀνεχώρησαν εἰς τὴν χώραν, 5. 1 ἀνέβη εἰς τὸ ὄρος, 6. 6 εἰσελθε εἰς τὸ ταμεῖόν σου, 8. 18 ἀπελθεῖν εἰς τὸ πέραν, Mark 9. 31 παραδίδεται εἰς χεῖρας ἀνθρώπων. So in the *const. præg.* John 16. 21 ἐγεννήθη εἰς τὸν κόσμον, 1 Pet. 3. 20 εἰς ἣν [κιβωτὸν] ὀλίγαι ψυχαὶ διεσώθησαν δι' ὕδατος. So εἰς with accus. of thing, implying place, as John 18. 6 ἀπῆλθον εἰς τὰ ὀπίσω, 7. 8 εἰς τὴν ἑορτήν i. e. at Jerusalem; Mark 4. 22 εἰς φανερόν ἔλθῃ, John 1. 11 εἰς τὰ ἴδια ἦλθε, Acts 15. 38 εἰς τὸ ἔργον. With accus. of person, but referring always to the place where the person dwells or is, and implying *to, among, &c.*, Luke 10. 36 ἐμπεσὼν εἰς τοὺς ληστάς, Acts 18. 6; 20. 29. Spoken of persons *into* whom demons have entered, Mark 9. 25; also Luke 15. 17 εἰς ἑαυτὸν ἐλθὼν *having come to himself*, i. e. to his right mind.

b) after verbs implying direction *upon* or *towards* any place or object,

e. g. verbs of hearing, calling, announcing, shewing, &c., Matt. 10. 27 ἀκούειν εἰς τὰ ὦτα, 22. 3 καλέσαι εἰς τοὺς γάμους, Mark 5. 14 ἀπήγαγει εἰς τὴν πόλιν, 13. 10 εἰς πάντα τὰ ἔθνη δεῖ κηρυχθῆναι, 2 Cor. 8. 24 εἰς αὐτοὺς ἐνδείξασθε: especially after verbs of looking, &c. Acts 1. 10 ἀτενίζοντες εἰς τὸν οὐρανόν, Matt. 22. 16 οὐ βλέπεις εἰς πρόσωπον ἀνθρώπων: so 5. 35 ὁμόσαι εἰς Ἱεροσόλυμα *towards Jerusalem*, i. e. turning or looking towards it. So after nouns, e. g. Acts 9. 2 ἐπιστολὰς εἰς Δαμασκόν, i. e. directed to Damascus; Rom. 15. 31.

c) *metaph.* of a state or condition *into* which one comes, after verbs of motion, direction, &c., Matt. 25. 46 ἀπελεύσονται εἰς κόλασιν αἰώνιον, εἰς ζωὴν αἰώνιον, Mark 5. 26 εἰς τὸ χεῖρον ἐλθοῦσα. So in the *const. præg.* βαπτίζειν εἰς τινα or εἰς τὸ ὄνομα τινος, i. e. to baptise *into* the obligations incumbent on a disciple of any one, &c. Rom. 6. 3, Matt. 28. 19.

2. of TIME, viz. a) time *when*, implying a term, limit, *to, up to, until*, Acts 4. 3 εἰς τὴν αὔριον *till the morrow*, Matt. 10. 22 εἰς τέλος, Phil. 1. 10 εἰς ἡμέραν Χριστοῦ i. e. *against* the day of Christ: so with accus. of person, as marking the time when one lives, appears, &c. Gal. 3. 24 εἰς Χριστόν. b) time *how long*, marking duration, *for, &c.*, Matt. 21. 19 εἰς τὸν αἰῶνα *for ever*, Luke 1. 50 εἰς γενεὰς γενεῶν, 12. 19 εἰς ἔτη πολλά.

3. TROPICALLY, as marking the object or point *to* or *towards* which any thing tends, aims, &c.; spoken a) of a *result, effect, consequence*, marking that which any person or thing tends to or becomes, Matt. 13. 30 δῆσατε αὐτοὺς εἰς δεσμάς, 27. 51 ἐσχίσθη εἰς δύο sc. μέρη, John 17. 23 τετελειωμένοι εἰς ἓν, Acts 2. 20 μεταστραφήσεται εἰς σκότος, εἰς αἶμα, Rom. 10. 10 καρδίᾳ πιστεύεται εἰς δικαιοσύνην. With an infin. as subst., Rom. 7. 4 εἰς τὸ γενέσθαι ὑμᾶς, 12. 3. From the Heb., λογίζεσθαι εἰς τι *to reckon or count FOR or AS any thing*, Acts 19. 27, Rom. 2. 26, 9. 8; also λογίζεσθαί τινι εἰς τι *to reckon or impute to any one FOR or AS, &c.*, 4. 3 εἰς δικαιοσύνην. So after verbs of constituting, making, be-

coming, and the like, Acts 13. 22 ἡγείρεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλέα, v. 47 τέθεικά σε εἰς φῶς. With εἶναι, as ἔσονται εἰς σάρκα μίαν, instead of ἔσονται σὰρξ μία, Matt. 19. 5; with γίνεσθαι, Luke 13. 19 ἐγένετο εἰς δένδρον μέγα.

b) of *measure, degree, extent, &c.*, chiefly by way of periphrasis for an adverb, Luke 13. 11 εἰς τὸ παντελὲς *entirely*, and Heb. 7. 25 with the idea of perpetuity; 2 Cor. 4. 17 εἰς ὑπερβολὴν *exceedingly*; 10. 13 εἰς τὰ ἄμετρα *immoderately*; 13. 2 εἰς τὸ πάλιν *again*; εἰς κενόν *in vain*, 6. 1.

c) of a *direction of mind*, i. e. as marking an object of desire, goodwill, also aversion, &c. (α) in a good sense, *towards, for, in behalf of*, Rom. 10. 1 ἡ εὐδοκία τῆς ἐμῆς καρδίας ὑπὲρ αὐτῶν ἐστὶν εἰς σωτηρίαν, 1. 27, 14. 19, Jude 21. So after nouns, e. g. ἀγάπη εἰς τινα Rom. 5. 8, χάρισμα εἰς τινα 2 Cor. 1. 11; after adjectives, χρηστοὶ εἰς ἀλλήλους Eph. 4. 32, φιλόξενοι εἰς ἀλλήλους 1 Pet. 4. 9. Hither belongs the construction of ἐλπίζω and πιστεύω with εἰς, these verbs implying an affection or direction of mind *towards* a person or thing, i. e. *to place hope or confidence IN OR UPON*, e. g. John 5. 45 εἰς ὃν ἠλπίκατε, comp. ἐλπίδα ἔχων εἰς τὸν Θεόν Acts 24. 15; Matt. 18. 6 τῶν πιστευόντων εἰς ἐμέ. So πίστις καὶ ἐλπίς εἰς τινα 1 Pet. 1. 21, πίστις Acts 20. 21, πεποίθησις 2 Cor. 8. 22. (β) in an unfriendly sense, *against*, e. g. 1 Cor. 6. 18 ἀμαρτάνειν εἰς, Luke 12. 10, Mark 3. 29. So after nouns, Heb. 12. 3 ἀντιλογία εἰς αὐτόν, Acts 23. 30, Rom. 8. 7 ἔχθρα εἰς Θεόν.

d) of an *intention, purpose, aim, end*, i. e. εἰς final. (α) in the sense of *unto, in order to or for*, i. e. for the purpose of, for the sake of, on account of, &c., Matt. 8. 4 τὸ δῶρον εἰς μαρτύριον αὐτοῖς, v. 34 ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ, 27. 7 ἡγόρασαν τὸν ἄγρον εἰς ταφὴν. So 3. 11 βαπτίζειν εἰς μετανοίαν *unto repentance*; 1 Cor. 12. 13 εἰς ἓν σῶμα ἐβαπτίσθημεν, εἰς ἓν πνεῦμα ἐποτίσθημεν, i. e. 'in order that we may be one in body and spirit;' Matt. 18. 20 συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, i. e. on my account, for my sake, in order

to promote my cause, &c. So before an infin. with art., *in order to, in order that, &c.*, 20. 19 εἰς τὸ ἐμπαῖξαι, Mark 14. 55 εἰς τὸ θανατῶσαι αὐτόν. Hence εἰς τί *to what end? wherefore? why?* Matt. 14. 31; εἰς τοῦτο *to this end, for this purpose, therefore*, Mark 1. 38; εἰς ὃ *to which end, whereunto*, 1 Pet. 2. 8. (β) in the sense of *to or for*, implying use, advantage, &c., Matt. 10. 10 μὴ κτήσησθε πῆραν εἰς ὁδόν, 20. 1 ἐξῆλθεν μισθῶσθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ, Luke 14. 35 οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὐθετόν ἐστι, Rom. 11. 36 εἰς αὐτόν *for him*, i. e. for his honour and glory; Eph. 1. 5 εἰς αὐτόν, 3. 2 χάρις δοθεῖσά μοι εἰς ὑμᾶς, 1 Pet. 1. 4: so Luke 7. 30 τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτούς, i. e. to their own detriment.

e) *genr.* as marking the *object* of any reference, relation, allusion, *into, unto, towards*, i. e. with reference to, &c. (α) *pr. in accordance with, conformably to*, Matt. 10. 41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, i. e. in accordance with the character of a prophet, or *as* a prophet; 12. 41 μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ *into*, i. e. conformably to or *at* the preaching of Jonah; Acts 7. 53 ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων *into*, i. e. conformably to, or in consequence of, the arrangements of angels. (β) *genr.* in the sense of *as to, in respect to, as concerning, &c.*, Acts 2. 25 Δαβὶδ λέγει εἰς αὐτόν *concerning him*; 25. 20; Luke 12. 21 μὴ εἰς τὸν Θεὸν πλουτῶν, Rom. 13. 14 πρόνοια εἰς ἐπιθυμίας.

4. sometimes εἰς is found where the natural construction would seem to require ἐν, as after verbs which imply neither motion nor direction, but simply rest in a place or state: in such cases the idea of a previous coming into that place or state is either actually expressed or is implied in the context; so Matt. 2. 23 ἐλθὼν κατέκησεν εἰς πόλιν, Mark 1. 39 καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς comp. v. 38 ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, 2. 1 καὶ εἰσῆλθεν εἰς Καπερναοὺμ, καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστι i. e. that he was come into the house; Luke 11. 7, 21. 37, John 9. 7, Acts 8. 39, 40: here belongs

also the apparent construction of εἷς with a genitive through the omission of its noun, as εἷς ἄδου Acts 2. 27, for εἷς οἶκον ἄδου, *to leave or abandon to the grave, not strictly to leave IN it*. In other instances εἷς and ἐν are used alternately, according to the different shape of the thought, e. g. John 20. 19 ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἷς τὸ μέσον, but Luke 24. 36 ταῦτα αὐτῶν λαλούντων αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν—here the attention of John is fixed more on Jesus' coming and standing, that of Luke on his actual presence. So καθῆσθαι εἷς Mark 13. 3, καθῆσθαι ἐν Matt. 26. 69. Mark 1. 9 ἦλθεν Ἰησοῦς καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἷς τὸν Ἰορδάνην, but Matt. 3. 6 καὶ πᾶσα ἡ περὶ χωρὸς τοῦ Ἰορδάνου ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ—the attention in the latter case being fixed upon the act of baptism, in the former also on the coming of Jesus to the Jordan. So too in the phrases ὑπαγε or πορεύου εἷς εἰρήνην or ἐν εἰρήνῃ go away INTO peace or IN peace, i. e. INTO or IN the enjoyment of peace, good, &c., the idea being fundamentally the same, but expressed under different aspects.

NOTE. In composition εἷς implies, 1. motion *into*, as εἰσδέχομαι, εἴσειμι, εἰσέρχομαι, εἰσφέρω; 2. motion or direction *to, towards*, as εἰσακούω. εἷς, μία, ἐν, gen. ἐνός, μιᾶς, ἐνός, one, a cardinal numeral. a) pr. and genr., e. g. without subst. Luke 18. 19 οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός, Matt. 25. 15; with subst. 6. 27 πῆχυν ἓνα, Mark 10. 8 δύο εἷς σάρκα μίαν: with a negative = *not one, none*, Matt. 5. 18; Rom. 3. 12 οὐκ ἔστιν ἕως ἐνός *not so much as one, not even one*; so οὐδὲ εἷς, οὐδὲ ἐν, *not one, not even one*, more emphatic than οὐδεὶς, Matt. 27. 14 πρὸς οὐδὲ ἐν ῥῆμα, Rom. 3. 10 οὐκ ἔστι δίκαιος οὐδὲ εἷς: with the art. ὁ εἷς, τὸ ἐν, *the one*, Matt. 25. 18 τὸ ἐν τάλαντον, 1 Cor. 10. 17 ἐκ τοῦ ἐνὸς ἄρτου: foll. by genitive partitively, Matt. 5. 19 μίαν τῶν ἐντολῶν τούτων, Mark 6. 15 εἷς τῶν προφητῶν: so with ἐκ, Matt. 18. 12 ἐν ἐξ αὐτῶν.

b) used distributively, viz. (α) εἷς... εἷς one... one, i. e. one... the other, Matt. 20. 21; 24. 41 μία... μία: also ὁ εἷς... ὁ εἷς the one... the other, 24.

40, εἷς τὸν ἓνα 1 Thess. 5. 11, εἷς ὑπὲρ τοῦ ἐνός 1 Cor. 4. 6; so εἷς... εἷς... εἷς Matt. 17. 4: in like manner ὁ εἷς... ὁ ἕτερος the one... the other, 6. 24; ὁ εἷς... ὁ ἄλλος Rev. 17. 10. (β) εἷς ἕκαστος each one, every one, Acts 2. 6; foll. by gen. partitively, v. 3. (γ) καθ' ἓνα, καθ' ἐν, one by one, singly, pr. for εἷς καθ' ἓνα, &c. 1 Cor. 14. 31, John 21. 25; οἱ καθ' ἓνα Eph. 5. 33; καθ' ἐν ἕκαστον each one singly, καθ' ἐν here qualifying ἕκαστον, Acts 21. 19. So ἐν καθ' ἐν one by one, one after another, singly, Rev. 4. 8; from the analogy of this correct form has sprung in N. T. the anomalous one εἷς καθ' εἷς one by one, instead of εἷς καθ' ἓνα, Mark 14. 19; also ὁ δὲ καθ' εἷς, Rom. 12. 5.

c) emphatic, one, i. e. (α) even one, one single, only one, Matt. 5. 36 οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι, 21. 24: in the sense of only, alone, εἰ μὴ εἷς ὁ Θεός Mark 2. 7, εἷς ἓνα τόπον John 20. 7. (β) for one and the same, Rom. 3. 30 εἷς ὁ Θεὸς ὃς δικαιοῦσιν, Gal. 3. 28; fully written, ἐν καὶ τὸ αὐτό 1 Cor. 11. 5.

d) indef. one, SOME OR ANY ONE, a certain, = τις, Matt. 19. 16 εἷς προελθών: with subst., 8. 19 εἷς γραμματεὺς = γραμματεὺς τις, Mark 12. 42 μία χήρα = χήρα τις: foll. by gen. partit. Luke 5. 3. So εἷς τις a certain, Mark 14. 51 εἷς τις νεανίσκος: foll. by gen. v. 47, by ἐκ Luke 22. 50. In this use εἷς sometimes has the force of our indef. article a or an, as Matt. 21. 19 συκὴν μίαν, Jam. 4. 13 ἐνιαυτὸν ἓνα.

e) from the Heb., as an ordinal, the first, mostly spoken of the first day of the week, Matt. 28. 1 εἷς μίαν [ἡμέραν] τῶν σαββάτων: joined with δεύτερος, τρίτος, &c., Rev. 9. 12 ἡ οὐαὶ ἡ μία, 11. 14.

εἰσάγω, fut. ξω, to lead into, bring in or into, trans. and foll. by εἷς with accus. of place; thus of person, Luke 22. 54 εἰσήγαγον αὐτὸν εἰς τὸν οἶκον, 2. 27; also εἰσάγειν εἰς τὴν οἰκουμένην, i. e. to produce, introduce into the world, Heb. 1. 6: foll. by ᾧδε, Luke 14. 21. Of things, Acts 7. 45.

εἰσακούω, fut. ούσομαι, to hear to, listen to, i. e. a) to give heed to, obey,

foll. by gen. 1 Cor. 14. 21 οὐδ' οὕτως εἰσακούσονται μου. b) from the Heb., spoken of God's hearing prayer, *to hear*, i. e. *to hear favourably, to grant*, in N. T. only pass., Matt. 6. 7.

εἰσδέχομαι, fut. ξομαι, depon. mid., *to receive into*, i. e. one's house, city, &c.; in N. T., from the Heb., *to gather, collect*, 2 Cor. 6. 17 καὶ γὰρ εἰσδέξομαι ὑμᾶς and *I will gather you*.

εἴσειμι, imperf. εἰσῆεν. *to go into, enter*; foll. by εἰς with acc. of place, Acts 3. 3; by πρὸς with acc. of person, 21. 18.

εἰσέρχομαι, fut. ελεύσομαι, aor. 2 εἰσῆλθον, *to go or come into, to enter*; spoken a) of PERSONS, foll. by εἰς with acc. of place, Matt. 6. 6 εἰσελθε εἰς τὸ ταμεῖον, 24. 38; with εἰς and acc. implied, 9. 25: foll. by εἰς with acc. of person, Acts 16. 40 εἰς τὴν Λυδίαν, i. e. into her house (recent eds. πρὸς); 19. 30 εἰς τὸν δῆμον unto the people, into the assembly; 20. 29 εἰς ὑμᾶς among you: spoken of demons entering into persons, Mark 9. 25; into swine, 5. 12; with εἰς implied, Matt. 12. 45. Foll. by ἐν with dat. of pers., Rev. 11. 11 πνεῦμα ζῶης εἰσῆλθεν ἐν αὐτοῖς (text. rec. ἐπ' αὐτούς), 'life entered and remained in them'; by παρά with dat. of pers., *to enter in by or with any one, to lodge with*, Luke 19. 7; by πρὸς with accus. of pers., *to enter to any one, i. e. into his house, &c.*, Mark 15. 43; by ὑπό with acc. of place, ὑπὸ τὴν στέγην, Matt. 8. 8; by ἔσω 26. 58, ὧδε 22. 12, ὅπου Mark 14. 14.

b) metaph. of persons, foll. by εἰς with acc. of state, condition, &c. Matt. 18. 8 εἰς τὴν ζωὴν, Mark 9. 47 εἰς τὴν βασιλείαν τοῦ Θεοῦ, Matt. 25. 21 εἰς τὴν χαρὰν τοῦ κυρίου, Heb. 3. 11 εἰς τὴν κατάπαυσιν: with εἰς implied, Matt. 7. 13, 23. 14: so 26. 41 εἰσερχεσθαι εἰς πειρασμόν *to come into*, i. e. *to fall into temptation*; John 4. 38 εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε ye have entered into their labours, i. e. ye succeed them, and reap the fruit of their labours.

c) of THINGS, *to enter in or into*, = εἰσφέρομαι, 'to be brought or put into,' e. g. food, εἰς τὸ στόμα Matt. 15. 11: metaph. Luke 9. 46 εἰσῆλθε διαλογισμὸς ἐν αὐτοῖς there arose a

dispute among them; of hope, Heb. 6. 19 εἰσερχόμενον εἰς τὸ ἐσώτερον *entering in*, i. e. *extending even unto*. d) from the Heb., εἰσέρχομαι καὶ ἐξέρχομαι *to go in and out*, i. e. *to perform one's daily duties*, spoken of a man's daily walk and life, e. g. of Jesus, Acts 1. 21 ἐφ' ἡμᾶς among us, in our company; fig. John 10. 9.

εἰσκαλέω, ᾧ, f. ἔσω, *to call or invite into a house*; in N. T. mid. εἰσκαλέομαι, οὔμαι, *to invite into one's own house*, Acts 10. 23.

εἴσοδος, ου, ἡ, pr. way into any place; hence in N. T. *entrance*, i. e. the act or power of entering, foll. by εἰς with acc. of place, 2 Pet. 1. 11; by gen. Heb. 10. 19; by πρὸς with acc. of person, a coming to any one, access, 1 Thess. 1. 9; absol. Acts 13. 24.

εἰσπηδάω, ᾧ, fut. ἥσω, *to leap into, spring in*, e. g. εἰς τὸν ὄχλον among the people, Acts 14. 14; absol. 16. 29.

εἰσπορεύομαι, f. εὔσομαι, depon. *to go into, enter*. a) of PERSONS, foll. by εἰς with accus. of place, Mark 1. 21; with εἰς implied, Luke 8. 16; foll. by ὅπου Mark 5. 40, οὗ Luke 22. 10, by κατὰ τοὺς οἴκους from house to house Acts 8. 3; by πρὸς with acc. of pers. *to enter to any one, i. e. into his house*, 28. 30. b) of THINGS, *to enter in*, foll. by εἰς, Matt. 15. 17: metaph. *to arise, spring up in the mind*, Mark 4. 19. c) from the Heb. εἰσπορεύομαι καὶ ἐκπορεύομαι *to go in and out*, i. e. *to perform one's daily duties*, spoken of a person's daily life and walk, Acts 9. 28.

εἰστρέχω, aor. 2 εἰσέδραμον, *to run into a house*; in N. T. absol. *to run in*, Acts 12. 14.

εἰσφέρω, aor. 2 εἰσήνεγκον, aor. 1 εἰσήνεγκα, *to bear into, bring into*, trans. and foll. by εἰς with acc. of place, 1 Tim. 6. 7; with εἰς impl. Luke 5. 18. Spoken of persons, and foll. by εἰς with acc. of state, condition, = *to lead into*, e. g. εἰς πειρασμόν, Matt. 6. 13: fig. εἰσφέρειν τι εἰς τὰς ἀκοὰς τινος *to bring to (into) the ears of any one*, i. e. *to announce*, Acts 17. 20.

εἶτα, adv. then; spoken a) of TIME, i. e. *afterwards, after that*, Mark 8. 25 εἶτα πάλιν ἐπέθηκε. By a sort of

redundance, before a participle, 4. 17 εἴτα γενομένης θλίψεως. b) of ORDER and *succession*, as πρῶτον... εἴτα 1 Tim. 2. 13, 1 Cor. 12. 28. c) as a *particle of continuation*, THEN, so then, consequently, &c., Heb. 12. 9.

εἴτε, see in εἰ III. θ.

ἐκ (before a vowel ἐξ), a prep. governing the genitive, with the primary signif. *out of, from, of*; spoken of such objects as before were *in* another, but are now separated from it in respect of place, time, source or origin, &c.; it is the direct antithesis of εἰς. 1. of PLACE, which is the primary and most frequent use, *out of, from*, viz. a) after verbs implying *motion* of any kind *out of* or *from* any place or object, e. g. verbs of going, coming, sending, throwing, falling, gathering, separating, removing, and the like; Matt. 2. 6 καὶ σὺ Βηθλεέμ, ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, 7. 5 ἐκβαλε τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ, Luke 2. 4 ἀνέβη Ἰωσήφ ἐκ πόλεως Ναζαρέτ εἰς τὴν Ἰουδαίαν, Mark 1. 11 φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Luke 10. 18 ἐκ τοῦ οὐρανοῦ πεσόντα, Matt. 2. 15 ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου, Mark 11. 8 ἐκοπτον ἐκ τῶν δένδρων, 2 Thess. 2. 7 ἐκ μέσου γένηται i. e. 'be taken away.' With gen. of pers. *out of* or *from* whose presence, number, &c. any person or thing proceeds, &c., John 8. 42 ἐγὼ ἐκ τοῦ Θεοῦ ἐξῆλθον, Mark 7. 20 τὸ ἐκ τοῦ ἀνθρώπου πορευόμενον: spoken also of persons *out of* whom demons are cast, or depart, v. 26; here it is interchanged with ἀπό, Luke 4. 41. So, by Hebr., ἐξέρχεται ἐκ τῆς ὀσφύος τινός to come forth *out of the loins* of any one, i. e. to be born to him, Heb. 7. 5.

b) after verbs implying *direction out of* or *from any place*, &c., thus marking the *terminus de quo*, the point from which the direction sets off or tends, Luke 5. 3 ἐδίδασκεν ἐκ τοῦ πλοίου, John 19. 23 ἐκ τῶν ἄνωθεν ὑφαντός, Mark 11. 20 συκὴν ἐξηραμμένην ἐκ ριζῶν, Acts 28. 4. So by Hebr., in the *const. præg.* Rev. 18. 20 ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς, 19. 2 ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς, i. e. 'God has avenged or taken

vengeance *of* or *from* her,' &c.: so in the *const. præg.* of a different sense, 15. 2 εἶδον τοὺς νικῶντας ἐκ τοῦ θηρίου, i. e. 'those who come off conquerors *from* or *over* the beast,' &c. As implying the direction in which one is placed *from* or in respect to a person, &c. e. g. καθίσαι, ἰστάναι, or εἶναι ἐκ δεξιῶν, ἐξ εὐωνύμων, where in English we use *at* or *on*, Mark 10. 37, Matt. 25. 33, Acts 2. 25.

c) metaph. of a *state* or *condition*, &c. *out of* which one comes, is brought or tends, after verbs of motion, direction, &c. John 10. 39 ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν i. e. 'out of their power,' Rom. 13. 11 ἐξ ὕπνου ἐγερθῆναι, 6. 4 ἡγέρθη Χριστὸς ἐκ νεκρῶν, Gal. 3. 13 Χρ. ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας, John 12. 27 σῶσόν με ἐκ τῆς ὥρας ταύτης, Rev. 2. 21 μετανοῆσαι ἐκ τῆς πορνείας.

2. of TIME, viz. of the beginning of a period of time, a point *FROM* which *onward* any thing takes place, &c.; so ἐκ κοιλίας μητρός Matt. 19. 12, ἐκ νεότητος ver. 20, ἐκ χρόνων ἱκανῶν Luke 8. 27, ἐξ ἀρχῆς John 6. 64, ἐκ γενετῆς 9. 1, ἐκ τοῦ αἰῶνος v. 32: hence it may sometimes be rendered *after*, Rom. 1. 4 ἐξ ἀναστάσεων νεκρῶν, Rev. 17. 11 ἐκ τῶν ἑπτά ἐστὶ *is after the seven*, i. e. their successor; so by Hebr., 2 Pet. 2. 8 ἡμέραν ἐξ ἡμέρας, lit. *day out of day*, or as in Engl. *day after day*. With an adjunct. or pron. it forms sometimes an adverb of time, e. g. ἐξ αὐτῆς (or ἐξ αὐτῆς), sc. ὥρας, lit. *from this time*, i. e. immediately, Mark 6. 25; ἐξ ἱκανοῦ, sc. χρόνου, *of a long time*, of old, long, Luke 23. 8; ἐκ τούτου, sc. χρόνου, *from this time*, i. e. afterwards, John 6. 66; ἐκ δευτέρου, sc. χρόνου, i. e. a second time, again, Acts 10. 15; ἐκ τρίτου, Matt. 26. 44.

3. of the ORIGIN or *source* of any thing, i. e. the primary, direct, immediate source, in distinction from ἀπό: this is strictly the primary sense of the genitive case itself, e. g. 2 Cor. 4. 7. Spoken a) of *persons*, viz. of the *place*, stock, family, condition, &c. *out of* which one is derived, or to which he belongs; e. g. (α) of the *place* whence one is, or resides, &c., Luke 8. 27 ἀνὴρ τις ἐκ

τῆς πόλεως, 23. 7 ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, John 1. 47; ὁ ἐξ ὑμῶν of you, i. e. of your city, Col. 4. 9; Luke 11. 13 ὁ πατήρ ὁ ἐξ οὐρανοῦ heavenly Father, elsewhere usually ὁ ἐν οὐρανοῖς Matt. 5. 45. (β) of family, race, ancestors, &c. Luke 1. 5 ἱερεὺς τις ἐξ ἐφημερίας Ἀβιά, 2. 4 ἐξ οἴκου Δαβίδ, Acts 15. 23 ἀδελφοὶ οἱ ἐξ ἐθνῶν i. e. gentile Christians, Rom. 9. 6 οἱ ἐξ Ἰσραήλ i. e. Israelites, Acts 17. 26 ἐξ ἐνὸς αἵματος, John 3. 6; so ἐκ τοῦ σπέρματός τινος of or from the seed, i. e. family, race of any one, 7. 42; foll. by gen. of the mother, γεννησθαι ἐκ γυναικός Matt. 1. 3. (γ) of condition, state, &c. John 8. 41 ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα: so οἱ ἐκ περιτομῆς πιστοὶ believers out of the circumcision, meaning Jewish Christians, Acts 10. 45.

b) of the source — i. e. the person or thing — &c. out of or from which any thing proceeds, is derived, or to which it pertains, &c. (α) genr. Mark 11. 30 τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; Matt. 21. 19 μηκέτι ἐκ σοῦ καρπὸς γένηται, Luke 1. 78 ἀνατολὴ ἐξ ὕψους, John 4. 22 ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν, i. e. 'is first revealed to the Jews, and proceeds from them to others;' 2 Cor. 5. 2 τὸ ἐξ οὐρανοῦ, i. e. heavenly; John 3. 25 ζήτησις ἐκ τῶν μαθητῶν, i. e. 'proceeding from the disciples;' Rom. 12. 18 τὸ ἐξ ὑμῶν, i. e. 'so far as it is of or from you, depends on you,' &c.; so 1 Cor. 2. 12 τὸ πνεῦμα τὸ ἐκ Θεοῦ, i. e. divine. Spoken of an affection or state of mind out of which an emotion flows, 1 Tim. 1. 5 ἀγάπη ἐκ καθαρᾶς καρδίας 1 Pet. 1. 22, ἐκ πολλῆς θλίψεως ἔγραψα ὑμῖν 2 Cor. 2. 4; likewise of any source of knowledge, Matt. 12. 33 ἐκ τοῦ καρποῦ τὸ δένδρον γινώσκεται, John 12. 34; or of proof, Jam. 2. 18 δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου, 3. 13; or of the source from which any judgment is drawn, from, out of, where in Engl. by, according to, Matt. 12. 37 ἐκ τῶν λόγων σου δικαιωθήσῃ, Luke 19. 22. (β) as marking not only the source and origin, but also the character of any person or thing as derived from that source, &c., implying connexion, dependence, adherence, devot-

edness, likeness, &c., John 7. 17 γινώσκεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ Θεοῦ ἐστίν, 8. 47 ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει, v. 44 ἐκ τοῦ διαβόλου, 3. 6 ἐκ τῆς σαρκός, v. 31 ἐκ τῆς γῆς, 8. 23 ἐκ τῶν κάτω, ἐκ τῶν ἄνω, 17. 14 ἐκ τοῦ κόσμου. Fig. of the source of character, quality, &c., implying adherence to, connexion with, &c., 18. 37 πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, Gal. 3. 10 ὅσοι ἐξ ἔργων νόμου εἰσίν, v. 12; hence ἐκ with its gen., preceded by the article, forms a periphrasis for an adj. or particip., e. g. ὁ ἐκ πίστεως, lit. 'a person of faith,' a believer (= ὁ πιστεύων), Rom. 3. 26, 4. 16; so ὁ ἐκ νόμου one of the law, i. e. one under the law, an adherent to it, &c. 4. 14; 2. 8 οἱ ἐξ ἐριθείας = ἐρίζοντες, v. 27 ἡ ἐκ φύσεως ἀκροβυστία = φυσική, Tit. 2. 8 ὁ ἐξ ἐναντίας = ὁ ἐναντίος.

c) of the motive, ground, occasion, whence any thing proceeds, the incidental cause, from, out of, i. e. by reason of, because of, in consequence of, &c., John 4. 6 κεκοπιακῶς ἐκ τῆς ὁδοιπορίας, Jam. 4. 1 οὐκ ἐντεῦθεν ἐκ τῶν ἡδονῶν, Rev. 8. 11; so 2 Cor. 13. 4, Heb. 7. 12 ἐξ ἀναγκῆς, Phil. 1. 16, 17; so δικαιοῦν, δικαιωθῆναι ἐκ πίστεως from faith, i. e. on account of, by, through, &c., Rom. 3. 30, 5. 1 (elsewhere with dat. πίστει, 3. 28), ἐξ ἔργων 3. 20; δίκαιος ἐκ πίστεως 1. 17, δικαιοσύνη ἐκ πίστεως 9. 30.

d) of the efficient cause, agent, &c., that from which any action or thing proceeds, is produced, effected, from, by, &c., Rom. 9. 11 ἐκ τοῦ καλοῦντος, 1 Cor. 8. 6 ἐξ οὗ τὰ πάντα, 2 Cor. 1. 11; so ἐξ ἐμαυτοῦ of myself, John 12. 49, likewise Matt. 1. 18, Rom. 9. 10. So especially for ὑπό or παρά after passive verbs, where in the active construction the gen. after ἐκ would become the nominative, John 6. 65 εἰάν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου, 2 Cor. 2. 2 ὁ λυπούμενος ἐκ ἐμοῦ, 7. 9.

e) of the manner or mode in which any thing is done, &c., out of, from, in Engl. in, with, &c. Mark 12. 30 ἀγαπᾶν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς ψυχῆς κτλ, Rom. 6. 17 ἐκ καρδίας heartily, Eph. 6. 6 ἐκ ψυχῆς, Rom. 14. 23 οὐκ ἐκ πίστεως not out

of faith, i. e. not in or with faith. So where in Engl. *of, according to, &c.*, 2 Cor. 8. 11 ἐκ τοῦ ἔχειν i. e. 'according to your ability,' v. 13 ἐξ ἰσότητος, John 3. 31 ἐκ τῆς γῆς λαλεῖ, 1 Pet. 4. 11 ἐξ ἰσχύος ἧς κτλ. So in an adverbial sense, e. g. ἐκ περισσοῦ abundantly, exceedingly, Mark 6. 51; ἐκ μέρους *ex parte, in part, partly*, 1 Cor. 12. 27; ἐκ μέτρου measurably, moderately, John 3. 34; ἐκ συμφώνου by mutual consent, 1 Cor. 7. 5.

f) of the means, instrument, instrumental cause, *from*, i. e. by means of, by, through, with, &c., Luke 16. 9 ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ, i. e. by means of; John 3. 5 ἐὰν μή τις γεννηθῇ ἐξ ὕδατος, 1 Cor. 9. 14, Rev. 3. 18 χρυσίον πεπυρωμένον ἐκ πυρός: so with verbs of filling, being full, &c., Matt. 23. 25, John 12. 3: hence also of the price, as a means of acquiring any thing, &c., Matt. 20. 2 συμφωνήσας μετὰ τῶν ἐργάτων ἐκ δηναρίου, 27. 7, Acts 1. 18—here ἐκ with gen. is equivalent to the simple gen., which is the usual construction.

g) of the material, viz. *of, out of, from*, Matt. 27. 29 στέφανον ἐξ ἀκανθῶν, John 2. 15, Rom. 9. 21.

h) of a whole in relation to a part, a whole from which a part is spoken of, i. e. partitively, 1 Cor. 12. 15 οὐκ ἔστιν ἐκ τοῦ σώματος, Acts 10. 1; so after ἐσθίω, φάγομαι, πίνω, *to eat or drink of* any thing, i. e. part of it, e. g. ἐσθίω ἐκ 1 Cor. 9. 7, φάγομαι ἐκ Luke 22. 16, πίνω ἐκ Matt. 26. 27; also after other verbs, where an acc. would imply the whole, 25. 8 δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, John 1. 16 ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς ἐλάβομεν, 1 Cor. 10. 17 πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν, Matt. 13. 47 σαγήνη ἐκ παντὸς γένους συναγαγούσα. Spoken of a class or number *out of* which one is separated, *of* which he forms part, &c. John 1. 24 οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων, Mark 14. 69 οὗτος ἐξ αὐτῶν ἐστίν, Phil. 4. 22 οἱ ἐκ τῆς Καίσαρος οἰκίας, Rom. 16. 10. After a numeral or pronoun, e. g. ἐν ἐξ αὐτῶν Matt. 10. 29, δύο Mark 16. 12, πέντε ἐξ αὐτῶν Matt. 25. 2, πρῶτος ἐξ Acts 26. 23, δεκάτην ἐκ Heb. 7. 4: after τίς indef., δοκῇ τις ἐξ ὑμῶν 4. 1, τινές

Luke 11. 15; after τίς interrog. Matt. 21. 31 τίς ἐκ τῶν δύο; after οὐδεὶς John 7. 19; so with τινές implied, Matt. 23. 34.

NOTE. In composition ἐκ implies, 1. removal, *out, from, off, away*, as ἐκβαίνω, ἐκβάλλω, ἐκφέρω; 2. continuance, as ἐκτείνω, ἐκτρέφω; 3. completion in full, as ἐκδανᾶω; 4. hence genr. intensive, as ἐκδηλος, ἐξαπατάω, ἐκταράσσω.

ἐκαστος, η, ον, *each, every one*, sc. of any number separately. a) genr. Matt. 16. 27 ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ, Luke 6. 44 ἑκαστον δένδρον: foll. by gen. pl. Matt. 26. 22 ἑκαστος αὐτῶν. This idea of separation or *singling out* is expressed still more strongly by εἰς ἑκαστος *each one*, Acts 20. 31; foll. by gen. pl. 2. 3: so in καθ' ἑκάστην ἡμέραν, where it strengthens the distributive force of κατὰ, Heb. 3. 13. b) distributively, in construction with pl. verbs, where it is in apposition with a pl. noun implied, Matt. 18. 35 ἐὰν μὴ ἀφῆτε ἑκαστος τῷ ἀδελφῷ: foll. by gen. pl. Acts 11. 29; so εἰς ἑκαστος, 2. 6: in apposition with a pl. noun or pron. expressed, Luke 2. 3 ἐπορεύοντα πάντες, ἑκαστος εἰς τὴν πόλιν: with εἰς 1 Cor. 12. 18.

ἐκάστοτε, adv. (ἐκαστος), *each time, ever, always*, i. e. assiduously, 1 Pet. 1. 15.

ἐκατόν, οἱ, αἱ, τά, *a hundred*, Matt. 18. 12; adverbially, *an hundredfold, centuple*, 13. 8.

ἐκατονταέτης, ου, ὁ, ἡ, adj. (ἐκατόν, ἔτος), *a hundred years old*, Rom. 4. 19.

ἐκατονταπλασίων, ονος, ὁ, ἡ, adj. *a hundredfold*, Luke 8. 8.

ἐκατοντάρχης and ἐκατόνταρχος, ου, ὁ (ἐκατόν, ἄρχω), *a centurion*; in -ης Acts 10. 1, -ος, 21. 32, al.

ἐκβαίνω, aor. 2 ἐξέβην, *to go out*, Heb. 11. 15 Griesb., text. rec. ἐξῆλθον.

ἐκβάλλω, aor. 2 ἐξέβαλον, pluperf. ἐκβεβλήκειν, *to throw out, cast out*, trans. a) genr. and with the idea of force, foll. by εἰς with accus. of place, Matt. 15. 17 εἰς ἀφεδρῶνα ἐκβάλλεται, 8. 12; foll. by ἔξω with gen. of place, 21. 39 ἐξέβαλον ἔξω

τοῦ ἀμπελῶνος: so ἔξω with gen. impl. Luke 20. 12. In the sense of *to force or thrust out, to urge or drive out*, Mark 9. 47 τὸν ὀφθαλμόν, 1. 12 τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον, John 10. 4 πρόβατα ἐκβάλλῃ comp. ἐξάγει in ver. 3; foll. by ἐκ with gen. of place, 2. 15 πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ: by ἔξω with gen. Luke 4. 29 ἔξω τῆς πόλεως, with gen. impl. 8. 54; by ἀπό with gen. of place, Acts 13. 50 ἐξέβαλον ἀπὸ τῶν ὀρίων: absol., but *from* a place impl. 16. 37: spoken of demons, *to cast or drive out, expel*, i. e. from the body of any one, ἀπό τινος Mark 16. 9, ἐκ τινος 7. 26, genr. 1. 34. In the sense of *to send out*, i. e. ἐργάτας εἰς τὸν θερισμόν Matt. 9. 38; *to send away or off*, James 2. 25. Metaph. in the sense of *to cast out*, i. e. to scorn and reproach, *to reject*, Luke 6. 22 ὅταν ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρόν, i. e. ‘when they shall falsely slander you,’ = εἰπωσι πᾶν πονηρόν ῥῆμα καθ’ ὑμῶν Matt. 5. 11. b) the idea of force being dropped, *to extract, remove, &c.* Matt. 7. 4 ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ, v. 5 ἐκ τοῦ ὀφθ.: so *to bring out or forth*, 12. 35; also *to throw out*, i. e. *not to include, to leave out*, Rev. 11. 2 τὴν αὐλὴν τὴν ἔξωθεν ἐκβαλε ἔξω, so the writer explains it by adding the neg. καὶ μὴ αὐτὴν μετρήσης.

ἐκβασις, εως, ἡ (ἐκβαίνω), *a going out, egress*; in N. T. spoken of egress from life, *exit, end*, Heb. 13. 7: fig. of the *exit* of any thing, i. e. *result, event, end*, 1 Cor. 10. 13.

ἐκβολή, ἡς, ἡ (ἐκβάλλω), *a casting out*, as of the lading of a ship in order to lighten her, Acts 27. 18.

ἐκγαμίζω, f. ἴσω, lit. *to marry out*, trans., i. e. *to give in marriage*, absol. 1 Cor. 7. 38; pass. Matt. 22. 30.

ἐκγαμίσκω, same as ἐκγαμίζω, pass. Luke 20. 34, 35.

ἐκγονος, ου, ὁ, ἡ, adj. (ἐκγίνομαι), lit. *sprung from, born of*; in N. T. neut. τὰ ἐκγονα descendants, spec. grandchildren, 1 Tim. 5. 4.

ἐκδαπανάω, ὦ, f. ἥσω, *to spend out*, i. e. *entirely, to consume*, pass. *to be consumed, entirely spent*, spoken of one's life, powers, &c. ὑπέρ τινος 2 Cor. 12. 15.

ἐκδέχομαι, f. ξομαι, *to receive from any quarter*, trans.; in N. T. inchoatively, *to be about to receive from any quarter*, i. e. *to wait for, look for, expect*, trans. John 5. 3; absol. Heb. 10. 13.

ἐκδηλος, ου, ὁ, ἡ, adj., *quite plain, conspicuous*, 2 Tim. 3. 9.

ἐκδημέω, ὦ, f. ἥσω (ἐκδημος), *to go out from one's people, be absent from one's country*; in N. T. genr. *to be absent from any place, person, &c.* 2 Cor. 5. 6, 8, 9.

ἐκδίδωμι, f. ἐκδώσω, *to give out*; in N. T. mid. ἐκδίδομαι, *to let out, hire out*, i. e. *for one's own benefit*, e. g. ἀμπελῶνα, Matt. 21. 33.

ἐκδιηγέομαι, οὔμαι, f. ἥσομαι, *to tell out, relate in full*, trans. Acts 13. 41.

ἐκδικέω, ὦ, f. ἥσω (ἐκδικος), *to execute right and justice*, viz. a) *to do justice to, maintain one's right, defend one's cause*, Luke 18. 5; so in the const. præg. ver. 3 ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. b) *to avenge*, i. e. *to make penal satisfaction*, Rom. 12. 19 μὴ ἑαυτοὺς ἐκδικοῦντες: so *to take vengeance of, punish*, e. g. in the const. præg. τὸ αἷμα ἀπὸ τινος or ἐκ τινος blood from or at the hand of any one, Rev. 6. 10; 19. 2: in the sense of *to punish simply*, 2 Cor. 10. 6.

ἐκδίκησις, εως, ἡ (ἐκδικέω), *execution of right and justice*, viz. a) *maintenance of right, support, protection*, hence ποιεῖν ἐκδίκησιν (= ἐκδικεῖν) *to maintain one's right, defend one's cause*, foll. by gen. of pers. for whom, Luke 18. 7, 8; by dative of pers. against whom, Acts 7. 24. b) *avengement, vengeance*, i. e. *penal retribution*, Rom. 12. 19; in the sense of *vindictive justice, punishment*, Luke 21. 22 ἡμέραι ἐκδικήσεως: so 2 Cor. 7. 11, referring to the evil-doer.

ἐκδικος, ου, ὁ, ἡ (ἐκ, δίκη), pr. *executing right and justice*, hence *a retributor, avenger, punisher*, Rom. 13. 4; 1 Thess. 4. 6.

ἐκδιώκω, f. ξω, *to pursue out, drive out of or from a place, &c.*; hence in N. T. *to persecute*, trans., Luke 11. 49.

ἐκδοτος, ου, ὁ, ἡ, adj. (ἐκδίδωμι), *delivered up or out*, Acts 2. 23.

ἐκδοχή, ἡς, ἡ (ἐκδέχομαι), a waiting for, expectation, Heb. 10. 27.

ἐκδύω, f. ύσω, intrans. to go or come out of, hence in the trans. relation to put off, as clothes; in N. T. to put off one of his garments, to unclothe, with two accus. Matt. 27. 31 ἐξέδυσαν αὐτὸν τὴν χλαμύδα: with acc. of person, v. 28. Mid. to put off one's clothes, unclothe one's self, fig. of the body, 2 Cor. 5. 4.

ἐκεῖ, adv. of place, there, i. e. a) of place WHERE, there, in that place, Matt. 2. 13 ἴσθι ἐκεῖ: so, by impl., Luke 13. 28 ἐκεῖ ἔσται ὁ κλαυθμός: also οἱ ἐκεῖ those there, i. e. those who were there, Matt. 26. 71: by Hebr. joined with ὅπου, as ὅπου ἐκεῖ where, Mark 6. 55. b) by attraction, spoken of place WHITHER, thither, to that place, after verbs of motion, instead of ἐκεῖσε, Matt. 2. 22 ἐφοβήθη ἐκεῖ ἀπελθεῖν.

ἐκεῖθεν, adv., thence, from that place, Matt. 4. 21 προβάς ἐκεῖθεν: so οἱ ἐκεῖθεν those from thence, i. e. those who belong there, Luke 16. 26.

ἐκεῖνος, η, ο, pron. demonstr. (ἐκεῖ), lit. that, that one there, pl. those, = an emphatic he, she, it, or to he there, she there, it there: when put in an antithesis or opposition, it usually refers to the person or thing more remote or absent; elsewhere to the next preceding, which it thus often renders more definite and emphatic. a) in antithesis, &c. referring to the more remote subject, e. g. with οὗτος, Luke 18. 14 κατέβη οὗτος δεδικαιωμένος ἢ ἐκεῖνος: so genr. Matt. 13. 11 ὑμῖν δέδοται... ἐκείνοις δὲ οὐ δέδοται. b) without antith., referring to the person or thing immediately preceding or just mentioned. (α) genr. Matt. 17. 27 εὐρήσεις στατήρα, ἐκεῖνον λαβὼν δός, Acts 3. 13 Πιλάτου κρίναντος ἐκείνου, Jam. 1. 7 ὁ ἄνθρωπος ἐκεῖνος. So with a subst. of time, and referring to a period more or less definite, e. g. ἐν ταῖς ἡμέραις ἐκείναις Matt. 3. 1, ἐν ἐκείναις ταῖς ἡμ. 24. 19, ἐν τῇ ἡμ. ἐκείνῃ 7. 22, ἐν ἐκείνῃ τῇ ἡμ. 22. 23, ἀπ' ἐκείνης τῆς ἡμ. v. 46. (β) emphatic, like the English that, he, &c., where, however, the emphasis lies in the construction, and not in the

word itself: thus where it is put instead of repeating the subject, &c., Mark 7. 15 τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι, John 1. 18 ὁ μονογενὴς υἱὸς... ἐκεῖνος ἐξηγήσατο, 5. 11 ὁ ποιήσας με ὑγιή, ἐκεῖνός μοι εἶπεν: or where it introduces a following clause, e. g. before a relative, John 13. 26 ἐκεῖνός ἐστι, ᾧ κτλ: so neut. ἐκεῖνο before ὅτι, Matt. 24. 43 ἐκεῖνο γινώσκετε, ὅτι κτλ: especially for persons well known and celebrated, 27. 63 ἐκεῖνος ὁ πλάνος: so of Jesus, John 7. 11 ποῦ ἔστιν ἐκεῖνος; 2 Tim. 2. 13: in like manner ἡ ἡμέρα ἐκείνη refers to the time of Christ's second coming, Matt. 7. 22. c) gen. ἐκείνης, as an adv. for ἐκείνης ὁδοῦ, that way, Luke 19. 4 ὅτι ἐκείνης ἡμέλλε διέρχεσθαι, where text. rec. δι' ἐκείνης.

ἐκεῖσε, adv. (ἐκεῖ), thither, to that place; in N. T. by attraction, instead of ἐκεῖ, there, in that place, Acts 22. 5 τοὺς ἐκεῖσε ὄντας.

ἐκζητέω, ᾧ, f. ἥσω, to seek out, search out any thing lost; in N. T. metaph. viz. a) to inquire diligently, to scrutinise, with case, περί τινος 1 Pet. 1. 10, where it is parallel with ἐξερευνάω. b) to seek after, i. e. to endeavour to gain, to solicit, trans. Heb. 12. 17 μετὰ δακρύων ἐκζητήσας αὐτήν. By Hebr., in the sense of to require, demand, e. g. ἐκζητεῖν τὸ αἷμά τινος ἀπό τινος, i. e. to avenge, punish, Luke 11. 50. c) from the Heb., ἐκζητεῖν τὸν Θεόν to seek out God, i. e. to turn to him, humbly and sincerely to follow and obey him, Acts 15. 17.

ἐκθαμβέω, ᾧ, f. ἥσω (ἐκθαμβος), to astonish greatly, amaze, trans.; in N. T. pass. ἐκθαμβέομαι, οὔμαι, to be greatly amazed, astonished, from admiration, Mark 9. 15; terror, 16. 5; distress of mind, 14. 33, where it is parallel with λυπεῖσθαι Matt. 26. 37.

ἐκθαμβος, ου, ὁ, ἡ, adj. utterly astonished, greatly amazed, Acts 3. 11.

ἐκθετος, ου, ὁ, ἡ, adj. (ἐκτίθημι), exposed, e. g. as an infant; hence Acts 7. 19 ποιεῖν ἐκθετα τὰ βρέφη = ἐκτιθέναι τὰ βρέφη, i. e. to expose.

ἐκκαθαίρω, f. αρῶ, to purge out, i. e. to cleanse thoroughly; in N. T. metaph. with acc. of pers. εαυτὸν ἀπὸ

τινος 2 Tim. 2. 21 : foll. by acc. of thing, *to cleanse out, put away, &c.* 1 Cor. 5. 7.

ἐκκαίω, f. καύσω, aor. 1 pass. ἐξεκαύθην, *to cause to burn or flame out, i. e. to kindle, trans.; in N. T. pass. or mid. to burn out, flame up, intrans. to be inflamed, burn vehemently, metaph. ἐν τῇ ὀρέξει with lust, Rom. 1. 27.*

ἐκκακέω, ὦ, f. ἤσω (ἐκ, κακός), pr. *to turn out a coward, i. e. to lose one's courage; in N. T. genr. to be faint-hearted, to faint, despond, in view of trial, difficulty, &c. intrans. Eph. 3. 13; in the sense of to be remiss, slothful in duty, Luke 18. 1.*

ἐκκεντέω, ὦ, fut. ἤσω, *to prick or pierce out, trans.; in N. T. to pierce through, transfix, John 19. 37.*

ἐκκλάω, ὦ, f. άσω, aor. 1 pass. ἐξεκλάσθην, *to break out or off, trans. e. g. a branch, Rom. 11. 17.*

ἐκκλείω, fut. εἴσω, aor. 1 pass. ἐξεκλείσθην, *to shut out, exclude, trans.; in N. T. fig. to exclude, as from the intercourse and instruction of any one, foll. by accus. Gal. 4. 17; pass. to be excluded, i. e. to have no place, Rom. 3. 27.*

ἐκκλησία, ας, ἡ (ἐκκλητος), *a convocation, assembly, congregation, viz. a) pr. of persons legally called out or summoned, Acts 19. 39 ἐν τῇ ἐν νόμῳ ἐκκλησία, i. e. of the people; and also of a tumultuous assembly not legal, v. 32: in the Jewish sense, congregation, assembly of the people for worship, e. g. in a synagogue, Matt. 18. 17, or genr. Acts 7. 8. b) in the Christian sense, an assembly of Christians, genr. 1 Cor. 11. 18 συνερχόμενοι ἐν ἐκκλησίᾳ: hence a church, the Christian church, viz. (α) a particular church, e. g. in Jerusalem, Acts 8. 1; in Antioch, 11. 26; in Corinth, 1 Cor. 1. 2; of Asia Minor, 16. 19; of Galatia, Gal. 1. 2; at Thessalonica, 1 Thess. 1. 1; at Cenchrea, Rom. 16. 1, &c.: so αἱ ἐκκλησίαι τῶν ἐθνῶν, churches of gentile Christians, v. 4; also ἡ κατ' οἶκόν τινος ἐκκλησία, the church which meets at the house of any one, v. 5; so ἐκκλησία τοῦ Χριστοῦ v. 16, τοῦ Θεοῦ 1 Cor. 1. 2. (β) the*

church universal, Matt. 16. 18; so ἐκκλησία τοῦ Θεοῦ, 1 Cor. 11. 22.

ἐκκλίνω, fut. κλινῶ, *to bend out, turn aside or away, intrans.; in N. T. metaph. of those who turn away or swerve from piety and virtue, Rom. 3. 12; foll. by ἀπό with gen. to turn away from, to avoid, 16. 17.*

ἐκκολυμβάω, ὦ, f. ἤσω, *to swim out, i. e. to land, Acts 27. 42.*

ἐκκομίζω, f. ἴσω, *to bear out, carry out, as a body for burial, Luke 7. 12.*

ἐκκόπτω, f. ψω, *to cut off, trans., e. g. a branch or scion, ἐκ τινος Rom. 11. 24, absol. v. 22; δένδρον to cut down, Matt. 3. 10; τὴν δεξιάν, 5. 30: metaph. τὴν ἀφορμὴν ἐκκόπτειν to cut off occasion, i. e. to remove it, 2 Cor. 11. 12.*

ἐκκρέμαμαι, mid. form intrans. of ἐκκρεμάννυμι, *to hang from, fig. of those who listen closely to a person speaking, as in Engl. to hang on the lips of any one; foll. by gen. of pers. Luke 19. 48.*

ἐκλαλέω, ὦ, f. ἤσω, *to speak out, i. e. to disclose, trans., with dat. of pers. Acts 23. 22 μηδενὶ ἐκλαλήσαι.*

ἐκλάμπω, f. ψω, *to shine out, be resplendent, Matt. 13. 43.*

ἐκλανθάνω, f. ἐκλήσω, *to make forget entirely; in N. T. mid. ἐκλανθάνομαι, perf. pass. in mid. signif. ἐκλήλῃσθαι, to forget entirely, foll. by gen. Heb. 12. 5.*

ἐκλέγω, f. ξω, pr. *to lay out together, i. e. to choose out, select, trans.; in N. T. mid. ἐκλέγομαι, fut. ξομαι, to choose out for one's self, i. e. genr. to choose, select, trans. a) genr. of things, Luke 10. 42 τὴν ἀγαθὴν μερίδα ἐξελέξατο, 14. 7; foll. by ἵνα of purpose, 1 Cor. 1. 27. Of persons, foll. by accus. simply, John 6. 70; Acts 15. 22 ἔδοξε τοῖς ἀποστόλοις ἐκλεξαμένους ἀνδρας πέμψαι, i. e. either to send men who let themselves be chosen, or else ἐκλεξαμένους is in the acc. by anacoluthon, instead of the dat., as also the nom. γράψαντες in v. 23: foll. by ἐκ with gen. John 15. 19 ἐκ τοῦ κόσμου, by ἀπό with gen. Luke 6. 13; with an infin. implied, James 2. 5 ἐξελέξατο τοὺς πτωχοὺς [εἶναι] πλουσίους: foll. by ἐν among, Acts 15. 7 ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο*

διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον, i. e. 'God chose among us that through my mouth,' &c. b) by impl., *to choose out*, with the accessory idea of kindness, favour, love, &c. Mark 13. 20.

ἐκλείπω, f. ψω, *to leave out or off*, trans., i. e. *to relinquish, desert*; in N. T. intrans. *to leave off*, i. e. *to fail, cease*, e. g. ἡ πίστις Luke 22. 32, τὰ ἔτη Heb. 1. 12: by impl., *to cease to live*, i. e. *to die*, Luke 16. 9.

ἐκλεκτός, ἡ, ὄν (ἐκλέγω), *chosen, elect*. a) *select, choice, excellent*, λίθος 1 Pet. 2. 4; of persons, *chosen, distinguished*, γένος ἐκλεκτόν v. 9; so of angels, 1 Tim. 5. 21. b) by impl. *chosen*, with the accessory idea of kindness, favour, love, = *cherished, beloved*, &c. Luke 23. 35 ὁ Χριστὸς ὁ τοῦ Θεοῦ ἐκλεκτός, Rom. 16. 13 comp. v. 12: hence οἱ ἐκλεκτοὶ *the elect*, i. e. those chosen of God unto salvation, and who therefore enjoy his favour and lead a holy life in communion with him, = *saints, Christians*; foll. by Θεοῦ Rom. 8. 33; absol. Matt. 20. 16; so genr. with subst. 1 Pet. 1. 1.

ἐκλογή, ἡς, ἡ (ἐκλέγω), *choice, election, selection*, viz. a) genr. Acts 9. 15 σκεῦος ἐκλογῆς *a chosen vessel*. b) in the sense of *election*, i. e. the benevolent purpose of God whereby any are chosen unto salvation, so that they are led to embrace and persevere in the religion of Christ and the enjoyment of its privileges and blessings here and hereafter, Rom. 11. 5 κατ' ἐκλογὴν χάριτος: by meton. of abstr. for concr. = οἱ ἐκλεκτοί, ver. 7. c) by impl. *free choice, free will, libera voluntas*, Rom. 9. 11 ἡ κατ' ἐκλογὴν πρόθεσις *the purpose according to free choice*, i. e. the free, spontaneous purpose of God, uninfluenced by external motives.

ἐκλύω, f. ὑσω, *to loose out of, set free from, to relax, weary*; in N. T. pass. or mid. ἐκλύομαι, *to be weary, exhausted, to faint*, Gal. 6. 9 μὴ ἐκλυόμενοι, i. e. in well-doing, parallel with ἐκκακῶμεν: spoken of the body, Matt. 15. 32; of the mind, *to faint, despond*, Heb. 12. 3, absol. v. 5.

ἐκμάσσω, f. ξω, *to wipe off*, i. e. *to wipe dry*, trans. Luke 7. 38.

ἐκμυκτηρίζω, f. ἴσω, *to deride out and out, to scoff at*, trans. Luke 16. 14.

ἐκνεύω, fut. εὔσω, lit. *to nod out*, as spoken of a horse, *to throw out the head, to shake off by throwing out the head*, then genr. *to incline out*, i. e. with the head, *to avoid by inclining the head or body*; hence in N. T. intrans. *to turn aside, turn away*, absol. John 5. 13 ὁ Ἰησοῦς ἐξένευσεν, i. e. 'he turned away, went aside, withdrew,'—others derive the form ἐξένευσεν from ἐκνέω, f. εὔσω, *to swim out*, i. e. *to escape by swimming*, and hence genr. *to escape, withdraw privately*, &c.

ἐκνήφω, f. ψω, intrans. *to sober out*, i. e. *to become sober out of drunkenness*; in N. T. metaph. *to rouse up, awake from a state of torpor, ignorance, delusion*, &c. 1 Cor. 15. 34.

ἐκούσιος, ου, ὁ, ἡ, adj. (ἐκών), *willing, voluntary*, Philem. 14 κατὰ ἐκούσιον *willingly, spontaneously*.

ἐκουσίως, adv. (ἐκούσιος), *willingly, voluntarily*, Heb. 10. 26.

ἐκπαλαι, adv. (πάλαι), *of old, long since*, 2 Pet. 2. 3; 3. 5.

ἐκπειράζω, f. άσω, *to try out*, i. e. *to put to the test, tempt*, trans. Matt. 4. 7.

ἐκπέμπω, fut. ψω, *to send out, send forth*, Acts 13. 4; 17. 10.

ἐκπερισσῶς, adv. *abundantly, exceedingly, vehemently*, Mark 14. 31 in some eds.

ἐκπετάννυμι, f. άσω, *to spread out, expand, stretch forth*, e. g. the hands in supplication, Rom. 10. 21.

ἐκπηδάω, ῶ, f. ήσω, *to leap out, rush forth*, intr. Acts 14. 14 in later eds.

ἐκπίπτω, f. ἐκπεσοῦμαι, perf. ἐκπέπτωκα, aor. 2 ἐξέπεσον, aor. 1 ἐξέπεσα, *to fall out of, from or off*, intrans. a) pr., spoken of things which *fall out of or from* their places, &c. e. g. stars from heaven, Mark 13. 25; flowers, ἄνθος αὐτοῦ ἐξέπεσε Jam. 1. 11; chains from the hands, Acts 12. 7; a boat from a ship, 27. 32: spoken of a ship, *to fall out or to be driven out of its course*, usually foll. by εἰς with acc. of place, *to be driven upon*, v. 17: fig. *to fall from* any state or condition, i. e. *to lose one's part or interest in that state*, foll. by genr.

τῆς χάριτος Gal. 5. 4, τοῦ ἰδίου στηριγμοῦ 2 Pet. 3. 17, πόθεν ἐκπέπτωκας Rev. 2. 5 text. rec.

b) metaph. *to fall away*, i. e. *to fail, be without effect, be in vain*, ἡ ἀγάπη 1 Cor. 13. 8, ὁ λόγος τοῦ Θεοῦ Rom. 9. 6.

ἐκπλέω, f. εὐσομαι, *to sail out of or from a port or harbour*, foll. by εἰς, Acts 15. 39; by ἀπό 20. 6.

ἐκπληρόω, ὦ, f. ὥσω, *to fill out, complete in full*, trans.; in N. T. metaph. *to fulfil*, e. g. a promise, Acts 13. 32.

ἐκπλήρωσις, εως, ἡ (ἐκπληρόω), *a filling out, completion*; in N. T. of time, *fulfilment*, Acts 21. 26 διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ *announcing the fulfilment of the days*, i. e. that he was about to keep in full the proper number of days.

ἐκπλήσσω, f. ξω, aor. 2 pass. ἐξεπλάγην (α instead of η) in such compounds as signify 'to terrify,' &c., pr. *to strike out, force out by a blow*, but found only fig. *to strike any one out of his senses*, i. e. of his self-possession, = *to strike with astonishment, terror, admiration, &c.*; in N. T. only pass. *to be struck with astonishment, admiration, &c.* i. e. *to be astonished, amazed*, genr. Matt. 19. 25; absol. 13. 54; foll. by ἐπὶ with dat. 7. 28 ἐπὶ τῇ διδαχῇ.

ἐκπνέω, fut. εὐσω, *to breathe out or forth*, trans.; in N. T. intrans. *to expire, die*, Mark 15. 37, 39.

ἐκπορεύομαι, f. εὐσομαι, *to go out of, go or come forth*; spoken a) of PERSONS, foll. by ἐκ with gen. of place whence, ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ Mark 13. 1; by ἀπό Matt. 20. 29 ἐκπορ. αὐτῶν ἀπὸ Ἱεριχῶ; by ἔξω with gen. Mark 11. 19; by ἐκείθεν 6. 11; by παρά with gen. of person from whom, John 15. 26; absolute, Luke 3. 7; spoken of demons, absol. Matt. 17. 21; foll. by εἰς with acc. of place whither, ἐκπορ. αὐτοῦ εἰς ὁδόν Mark 10. 17; by ἐπὶ with acc. of pers. Rev. 16. 14; by πρὸς with acc. of pers. Matt. 3. 5. b) of THINGS, *to go forth from, proceed out of*, foll. by ἐκ with gen. ἐκ τοῦ ἀνθρώπου Mark 7. 20, ἐκ τῆς καρδίας v. 21, τὸ ἐκπορ. ἐκ τοῦ στόματος Matt. 15. 11; also symbol. of a sword Rev. 1. 16, of

lightning 4. 5, fire 9. 17, a river 22. 1; foll. by ἀπό Mark 7. 15; by διά with gen. Matt. 4. 4; by ἔσωθεν Mark 7. 23; by εἰς with accus. of place whither, spoken of rumour, Luke 4. 37; in the sense of *to be ejected*, εἰς τὸν ἀφεδρώνα Mark 7. 19. c) from the Heb., in the phrase εἰσπορεύομαι καὶ ἐκπορεύομαι *to go in and out*, i. e. *to perform one's daily duties*, Acts 9. 28.

ἐκπορνέω, f. εὐσω, *to commit fornication habitually, to be given to lewdness*, intrans. Jude 7.

ἐκπτύω, f. ὕσω, *to spit out*; in N. T. metaph. *to loathe, reject*, trans. Gal. 4. 14.

ἐκριζόω, ὦ, f. ὥσω, *to root out or up*, trans. Matt. 13. 29; Jude 12 δένδρα ἐκριζωθέντα, i. e. 'the same as rooted up.'

ἐκστασις, εως, ἡ (ἐξίστημι), pr. *a removal of any thing out of a place*, &c.; in N. T. and commonly metaph. *ecstasy*, i. e. the being out of one's usual state of mind; thus a) genr., as arising from any strong emotion, *astonishment, amazement*, e. g. from admiration, Mark 5. 42; terror, 16. 8. b) *a trance*, i. e. a state in which the soul is unconscious of present objects, being rapt into visions of distant or future things, Acts 10. 10.

ἐκστρέφω, fut. ψω, *to turn out of a place*; in N. T. metaph. *to change for the worse*, i. e. *to pervert or subvert*, pass. Tit. 3. 11.

ἐκταράσσω, f. ξω, *to stir up wholly, disturb or agitate greatly*, trans. e. g. fig. τὴν πόλιν, Acts 16. 20.

ἐκτείνω, fut. τενῶ, perf. τέτακα, *to stretch out, extend*; in N. T. spoken a) of the hand, τὴν χεῖρα ἐκτείνειν *to stretch forth the hand*, genr. Matt. 12. 13; for the purpose of healing 8. 3, of assisting 14. 31, of entreaty John 21. 18; foll. by ἐπὶ with acc. of pers. *to stretch out one's hand UPON*, i. e. genr. towards, Matt. 12. 49, or = *to lay hands upon* in a hostile manner, Luke 22. 53. b) of an anchor, i. e. *to let go an anchor with its cable, to cast anchor*, Acts 27. 30.

ἐκτελέω, ὦ, fut. ἔσω, *to finish out or off, to complete fully*, absol. Luke 14. 29.

ἐκτένεια, *as, ἡ* (ἐκτείνω), *extension*; in N. T. fig. *intentness, assiduity*, Acts 26. 7 ἐκ ἐκτενείᾳ *intently, assiduously*.

ἐκτενής, *έος, οὗς, ὁ, ἡ*, adj. (ἐκτείνω), *pr. extended, fig. intent, earnest, fervent*, Acts 12. 5 προσευχή, 1 Pet. 4. 8 ἀγάπη: *neut. compar. ἐκτενέστερον* as *adv. more earnestly*, Luke 22. 44.

ἐκτενῶς, *adv., intently, earnestly*, 1 Pet. 1. 22.

ἐκτίθημι, *f. ἐκθήσω, to place out, expose, trans. viz. a) an infant, that it may perish*, Acts 7. 21. *b) mid. ἐκτίθεμαι, to set forth, expound, declare*, Acts 11. 4.

ἐκτινάσσω, *f. ἀξω, to shake out or off*, e. g. *κονιορτόν* Matt. 10. 14, *χοῦν* Mark 6. 11, *τὰ ἱμάτια* Acts 18. 6: these were symbolical actions, signifying the total breaking off of intercourse.

ἕκτος, *η, ον*, *ordin. num. (ἕξ), the sixth*; *ἕκτη ὥρα* the sixth hour, i. e. in the Jewish reckoning *noon*, Matt. 20. 5, *sæp.*

ἐκτός, *adv. (ἐκ), out of, without, i. e. a) pr. of place, with the art. τὸ ἐκτός the outside*, Matt. 23. 26; as a *prep. with a gen. out of*, 2 Cor. 12. 2 ἐκτὸς τοῦ σώματος, 1 Cor. 6. 18 πᾶν ἀμάρτημα ἐκτὸς τοῦ σώματος ἐστι i. e. 'does not pertain to the body, is not physical.' *b) fig. without, i. e. except, besides, as prep. with gen.* Acts 26. 22 οὐδὲν ἐκτὸς λέγων ὦν κτλ, 1 Cor. 15. 27: by *pleonasm* prefixed to εἰ μή, as ἐκτὸς εἰ μή, *lit. without, perhaps, unless, except*, 14. 5 ἐκτὸς εἰ μή *διερμηνεύη*, 15. 2.

ἐκτρέπω, *f. ψω, to turn out or away from; mid., and aor. pass. ἐξετράπην* as *mid., to turn one's self away from a way or course*; in N. T. *mid. metaph. to turn away from*, *intrans. viz. a) from the true course, spoken of those who abandon the truth and embrace error*, 1 Tim. 1. 6; *fol. by ὀπίσω* 5. 15, *by ἐπί* 2 Tim. 4. 4; *absol.* Heb. 12. 13 ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, *viz. 'make straight and level paths, that the lame may not be driven to turn aside into other paths, but may be healed,' i. e. that those who are wavering in faith may not be led to turn quite away, but rather*

be brought back and established. b) fol. by accus. of person or thing, to turn away from, to avoid, 1 Tim. 6. 20.

ἐκτρέφω, *f. ἐκθρέψω, to nourish up, bring up to maturity*, e. g. *children*; in N. T. *genr. to nourish up, cherish*, e. g. *τὴν ἑαυτοῦ σάρκα*, Eph. 5. 29: in the sense of *to train up, educate*, *trans.* 6. 4.

ἐκτρωμα, *ατος, τό* (ἐκτιτρώσκω), *an abortion, one born prematurely, fig.* 1 Cor. 15. 8.

ἐκφέρω, *fut. ἐξοίσω, aor. 1 ἐξήνεγκα, aor. 2 ἐξήνεγκον, to bear out, carry out, bring forth, trans. a) pr. out of a place*, Luke 15. 22 *τὴν στολήν*, Acts 5. 15 τοὺς ἀσθενεῖς: so of a body for burial, 5. 6. *b) spoken of the earth, to bring forth, yield, trans.* Heb. 6. 8 τὰς ἀκάθας.

ἐκφεύγω, *fut. εὐξομαι, to flee out of a place, intrans., Acts 19. 16 ἐκφυγεῖν ἐκ τοῦ οἴκου, absol. 16. 27: trans. to flee from, escape, fol. by acc., e. g. calamities*, Luke 21. 36; τὰς χεῖρας τινος, *out of the power of any one*, 2 Cor. 11. 33; τὸ κρίμα τοῦ Θεοῦ Rom. 2. 3; also with *acc. impl.* Heb. 2. 3.

ἐκφοβέω, *ῶ, f. ἡσω, to frighten outright, terrify greatly, trans.* 2 Cor. 10. 9.

ἐκφοβος, *ου, ὁ, ἡ*, adj. (ἐκφοβέω), *frightened out of one's senses, greatly terrified*, Mark 9. 6, Heb. 12. 21.

ἐκφύω, *f. ὕσω, aor. 2 ἐξέφυν, to generate out, to produce, put forth, trans.* Matt. 24. 32 ὅταν ὁ κλάδος τὰ φύλλα ἐκφύῃ, in *subjunct. present*,—others read ἐκφυῇ, which is the *subjunct. of ἐξεφύην*, a later form of the *aor. 2* for ἐξέφυν (*intrans. as also the perf.*), *to egerminate, shoot out, put forth, i. e. the leaves put forth.*

ἐκχέω, also ἐκχύνω, *fut. ἐκχεῶ* instead of Att. ἐκχέω for ἐκχεύσω, *aor. 1 ἐξέχεα, perf. pass. ἐκκέχυμαι, aor. 1 pass. ἐξεχύθην, fut. 1 pass. ἐκχυθήσομαι,—to pour out, trans. a) pr.* Matt. 9. 17 ὁ οἶνος ἐκχεῖται *the wine is poured out, i. e. spilled*; John 2. 15 ἐξέχεε (aor. 1) τὸ κέρμα *poured out the money, i. e. scattered it upon the ground*; Acts 1. 18 ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ *all his bowels gushed out.* In the phrase ἐκχέω

αἷμα *to pour out blood, shed blood, to kill*, Acts 22. 20; part. αἷμα ἐκχυνόμενον, Matt. 23. 55: spoken of the blood of Christ *shed or poured out* as a sacrifice for sin, περὶ or ὑπὲρ πολλῶν, Matt. 26. 28, Mark 14. 24. By meton. of the container for the contents, ἐκχ. τὴν φιάλην, Rev. 16. 1-17. b) metaph. *to pour out, shed abroad, give largely*, foll. by ἐν Rom. 5. 5, by ἐπί with accus. of pers. Acts 2. 17. c) fig., pass. or mid., *to be poured out*, spoken of persons, i. e. as in Engl. intrans. *to pour forth, rush tumultuously*; in N. T. and later writers spoken metaph. of a passion or direction of the mind, *to rush into, give one's self up to*, e. g. τῇ πλάνῃ τοῦ Βαλαάμ Jude 11.

ἐκχύνω, see ἐκχέω.

ἐκχωρέω, ὦ, f. ἤσω, *to depart out of a place, go away*, Luke 21. 21.

ἐκψύχω, f. ξω, *to breathe out, expire, die*, intrans. Acts 5. 5, 10.

ἐκών, οὔσα, ὄν, *willing, voluntary*, usually in an adverbial sense, Rom. 8. 20, 1 Cor. 9. 17.

ἐλαία, ας, ἡ, *an olive*, viz. a) the TREE, *an olive-tree*, symbolically, Rom. 11. 17: elsewhere τὸ ὄρος τῶν ἐλαιῶν *the Mount of Olives*, i. e. the high ridge lying east of Jerusalem, parallel to the city, and separated from it by the valley of the Cedron; it was formerly planted with olive-trees, of which few remain, Matt. 21. 1. b) the FRUIT, *an olive*, Jam. 3. 12.

ἐλαιον, ου, τό (ἐλαία), *oil*, i. e. olive-oil, of various qualities and uses; e. g. for lamps, Matt. 25. 3; for wounds and anointing the sick, Mark 6. 13; as mixed with spices for anointing the head and body in token of honour, &c. Luke 7. 46: it was also an article of traffic, 16. 6: by meton. and genr. *oil* is put for the *fruit* or the *tree*, Rev. 6. 6.

ἐλαιών, ὠνος, ὁ (ἐλαία), pr. *an olive-yard*; in N. T. as a name of the Mount of Olives, Acts 1. 12.

Ἐλαμίτης, ου, ὁ, *an Elamite*, an inhabitant of Elam or Elymais, a region of Persia near the extremity of the Persian gulf, between Media and Babylonia, and forming part of the

district of Susiana or the modern Khusistan, of which Susa was the capital; Acts 2. 9.

ἐλάσσων or ττων, ονος, ὁ, ἡ, adj. (pr. a compar. of ἐλαχύς, but used as compar. of μικρός), *less, minor*, e. g. in quality, *inferior*, as wine, John 2. 10; in age, *younger*, Rom. 9. 12; in dignity, Heb. 7. 7: neut. adverbially, *less than*, 1 Tim. 5. 9.

ἐλαττονέω, ὦ, f. ἥσω (ἐλάττων), *to make less, diminish*; in N. T. intrans. *to be less*, in respect to quantity, i. e. *to lack, fall short*, absol. 2 Cor. 8. 15.

ἐλαττώω, ὦ, fut. ὥσω (ἐλάττων), *to make less, trans.*, e. g. in dignity, ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγέλους *made him lower than*, Heb. 2. 7: pass., or mid. intrans., *to become less, decrease*, John 3. 30.

ἐλαύνω, f. ἐλάσω, perf. ἐλήλακα, *to drive, impel, urge on*, trans.; in N. T. used a) of ships and clouds driven about by winds, Jam. 3. 4, 2 Pet. 2. 17: metaph. of a person, Luke 8. 29. b) by impl. *to impel*, as a vessel with oars, i. e. *to row*, absol. Mark 6. 48.

ἐλαφρία, ας, ἡ (ἐλαφρός), *lightness*, pr. in weight; in N. T. metaph. spoken of mind, *lightness, inconstancy*, 2 Cor. 1. 17.

ἐλαφρός, ἄ, ὄν, pr. *light, easy to bear*; fig. Matt. 11. 30 φορτίον μου ἐλαφρόν ἐστιν, i. e. 'my precepts, requirements, are light:' metaph. 2 Cor. 4. 17 τὸ ἐλαφρόν τῆς θλίψεως = ἡ ἐλαφρὰ θλίψις.

ἐλάχιστος, η, ον (pr. a superl. of ἐλαχύς, but used as superl. of μικρός), *the least*, e. g. in magnitude, Jam. 3. 4; in number and quantity, Luke 16. 10; in rank or dignity, Matt. 2. 6; in weight or importance, 5. 19.

ἐλαχιστότερος, η, ον (comp. from ἐλάχιστος), *far less, far inferior*, Eph. 3. 8. Such double comparatives, though used by the poets, are elsewhere found only in the prose of a later age.

ἐλάω, see ἐλαύνω.

Ἐλεάζαρ, ὁ, indec. *Eleazar*, Heb. 'God his helper,' pr. name of a man, Matt. 1. 15.

ἐλεγξίς, εως, ἡ (ἐλέγχω), *conviction*,

reproof, 2 Pet. 2. 16 ἔλεγχιν ἔχειν (= ἐλέγχεσθαι) to have conviction, i. e. to be convicted, reproof.

ἔλεγχος, ου, ὁ (ἐλέγχω), convincing argument, proof; in N. T. conviction, i. e., by meton., certain persuasion, Heb. 11. 1; also in the sense of refutation, i. e. of adversaries, 2 Tim. 3. 16.

ἐλέγχω, fut. ξω, to shame, disgrace; usually and in N. T. to convict, prove any one in the wrong, and thus to shame him, trans. a) pr. to convict, shew to be wrong, &c., John 8. 9 ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι: foll. by περί 8. 46: hence to convince of error, to refute, confute, Tit. 1. 9. b) by impl. to reprove, rebuke, admonish, Luke 3. 19: hence, from the Heb., to reprove by chastisement, to correct, chastise, in a moral sense, Rev. 3. 19 ἐλέγχω καὶ παιδεύω. c) by impl. spoken of hidden things, to detect, demonstrate, make manifest, John 3. 20, where ἐλεγχθῆ is parallel with φανερωθῆ v. 21.

ἐλεεινός, ἡ, ὄν (ἔλεος), inclined to pity, merciful; in N. T. deserving of pity, pitiable, by impl. wretched, miserable, 1 Cor. 15. 19: the Attic form is ἐλεινός.

ἐλεέω, ὦ, f. ἤσω (ἔλεος), to pity, have compassion or mercy on, i. e. a person in unhappy circumstances, trans.; pass. to be pitied, to obtain mercy; implying not merely a feeling of the evils of others (sympathy, οἰκτιρμός), but also an active desire of removing them. a) genr. Matt. 5. 7 αὐτοὶ ἐλεηθήσονται, 9. 27 ἐλέησον ἡμᾶς. Spoken perhaps of those who had charge of the poor, Rom. 12. 8; of those who are freed from deserved punishment, in the pass., to obtain mercy, be spared, 1 Tim. 1. 13: by impl., and from the Heb., to be propitious towards, bestow kindness on, Rom. 9. 15. b) spoken in N. T. of the mercy of God through Christ, or salvation in Christ, = to bestow salvation on, pass. to obtain salvation, Rom. 11. 30, 31.

ἐλεημοσύνη, ης, ἡ (ἐλεήμων), mercy, compassion; in N. T., by meton. of effect for cause, alms, money given to the poor, &c., Matt. 6. 2, al.

ἐλεήμων, ονος, ὁ, ἡ, adj. (ἔλεος),

merciful, compassionate, i. e. actively so, Matt. 5. 7, Heb. 2. 17.

ἔλεος, ου, ὁ, mercy, compassion, i. e. active pity, Matt. 23. 23: from the Heb. goodness in general, and espec. piety, 9. 13.

II. ἔλεος, ους, τό (found only in Sept., N. T., and ecclesiastical writers, = ὁ ἔλεος), mercy, compassion, i. e. active pity. a) genr. Luke 1. 50: so ποιεῖν ἔλεος μετὰ τινος, lit. to do mercy with any one, i. e. to shew mercy to (= ἐλεεῖν), v. 72; also μεγαλύνειν ἔλεος μετὰ τινος v. 58: in the phrase μνησθῆναι ἐλέους to remember mercy, v. 54, i. e. 'to give a new proof of mercy and favour to Israel,' in allusion to God's ancient mercies to that people. Spoken of mercy as exhibited in the remission of deserved punishment, Jam. 2. 13. b) spoken of the mercy of God through Christ, meaning salvation from sin and misery, in the Christian sense, Jude 21 τὸ ἔλεος Ἰησοῦ, i. e. 'the salvation of or through Christ,' Rom. 11. 31: so in benedictions, including the idea of mercies and blessings of every kind, e. g. δόξη ἔλεος ὁ κύριος, 2 Tim. 1. 16, sæp.

ἐλευθερία, ας, ἡ (ἐλεύθερος), freedom, liberty, i. e. to do as one pleases, 1 Cor. 10. 29; from the yoke of the Mosaic law, Gal. 2. 4—of external observances in general, 1 Pet. 2. 16; from the dominion of sinful appetites and passions, Jam. 1. 25, 2. 12; from a state of calamity and death, Rom. 8. 21.

ἐλεύθερος, α, ον, pr. 'one who can go where he will' (fr. obsol. ἐλεύθω = ἔρχομαι), hence free, at liberty, viz. a) in a civil sense. (α) free-born, Gal. 3. 28; fig. of the heavenly Jerusalem, nobler, 4. 26. (β) freed, made free, John 8. 33. (γ) free, exempt from an obligation, law, &c. Matt. 17. 26; also free from external obligations in general, so as to act as one pleases, 1 Cor. 9. 1; or in respect to the exercise of piety, 1 Pet. 2. 16: metaph. free from the slavery of sin, John 8. 36. b) in the sense of free from, without, destitute, Rom. 6. 20 ἐλεύθεροι τῇ δικαιοσύνῃ destitute as to righteousness, i. e. without righteousness.

ἐλευθερόω, ὦ, f. ὠσω (ἐλεύθερος), *to free, set at liberty*, trans.; in N. T. metaph. *to make free*, i. e. from the power and punishment of sin, John 8. 32, foll. by ἀπό with gen. Rom. 6. 18; from the yoke of the Mosaic law, Gal. 5. 1, or of its condemnation, foll. by ἀπό Rom. 8. 2; from a state of calamity and death, v. 21.

ἐλευσις, εως, ἥ (ἐλεύθω), *a coming*, Acts 7. 52.

ἐλεφάντινος, η, ον (ἐλέφας), *made of ivory*, Rev. 18. 12.

Ἐλιακείμ, ὁ, indec. *Eliakim*, Heb. 'God-appointed,' proper name of a man, Matt. 1. 13.

Ἐλιέζερ, ὁ, indec. *Eliezer*, Heb. 'God his help,' pr. name of a man, Luke 3. 29.

Ἐλιούδ, ὁ, indec. *Eliud*, pr. name of a man, Matt. 1. 14.

Ἐλισάβετ, ἡ, indec. *Elizabeth*, the wife of Zacharias and mother of John the Baptist, Luke 1. 5.

Ἐλισσαῖος, ου, ὁ, *Elisha*, Heb. 'God his deliverance,' a celebrated prophet in O. T., Luke 4. 27.

ἐλίσσω, f. ξω (ἐλιξ, εἰλέω), *to roll up, fold up*, as a garment to be laid away; figur. of the heavens, Heb. 1. 12.

ἐλκος, εος, ους, τό (ἐλκω), *a wound*; in N. T. and later writers *an ulcer, a sore*, Luke 16. 21.

ἐλκόω, ὦ, f. ὠσω (ἐλκος), *to ulcerate*, trans.; pass. *to be full of ulcers*, Luke 16. 20.

ἐλκω, f. ἐλκύσω fr. ἐλκύω, aor. 1 εἴλκυσα, *to draw, drag*, trans., e. g. a net, John 21. 6; a sword, 18. 10. Of persons, *to drag, force away*, e. g. before magistrates, Acts 16. 19; or out of a place, 21. 30: metaph. *to draw*, i. e. *to induce to come*, John 6. 44.

Ἑλλάς, ἄδος, ἡ, *Hellas, Greece*, at first the name of a city in Thessaly founded by Hellen the son of Deucalion; then of the adjacent portion of Thessaly inhabited by the Myrmidons; afterwards of the whole central part of continental Greece as far north as to Thesprotia, excluding the Peloponnesus and islands: in the last sense it seems to be used

Acts 20. 2, where it is distinguished from Macedonia.

Ἑλλην, ηνος, ὁ, *Hellen*, pr. name of the son of Deucalion; then of his descendants, Ἑλληνες, the early inhabitants of the Thessalian Hellas; afterwards a general name for all the Greeks; hence in N. T. Ἑλλην *a Greek*, οἱ Ἑλληνες *the Greeks*, viz. a) pr. as opp. to οἱ βάρβαροι, under which term are comprised all who are *not Greeks*, Rom. 1. 14, where the polished Greeks are the οἱ σοφοί: so Acts 18. 17, spoken of the Greek inhabitants of Corinth in distinction from the Jews,—but the reading is uncertain. b) as opp. to οἱ Ἰουδαῖοι it means *the Greeks* in the broadest sense, i. e. all those who use the Greek language and customs, whether in Greece, Asia Minor, or other countries; and as this was then the prevailing language, the name *Greek* was often used to designate all those who were *not Jews*, and thus is = *gentiles*, Acts 16. 1, 3, sæp. c) spoken of a gentile convert to Judaism, *a Greek proselyte*, John 12. 20.

Ἑλληνικός, ἡ, ὄν, *Greek, Grecian*, Luke 23. 38, Rev. 9. 11.

Ἑλληνίς, ἰδος, ἡ, pr. *Greek*; in N. T. *a female Greek*, = *a gentile*, Mark 7. 26, Acts 17. 12.

Ἑλληνιστής, οὔ, ὁ (ἐλληνίζω), *a Hellenist*, i. e. a Jew by birth or religion who speaks Greek; used chiefly of foreign Jews and proselytes, whether converted to Christianity or not, Acts 6. 1.

Ἑλληνιστί, adverb (ἐλληνίζω), *in Greek*, i. e. in the Greek language, John 19. 20.

ἐλλογέω, ὦ, fut. ἥσω (ἐν, λόγος), *to reckon in*, i. e. to put to one's account, Philem. 18: metaph. of sin, *to impute*, Rom. 5. 13.

Ἐλμωδάμ, ὁ, indec. *Elmodam*, pr. name of a man, Luke 3. 28.

ἐλπίζω, fut. ἴσω and ἰῶ (ἐλπίς), *to hope, hope for, expect*, trans. and absol. a) pr. absol. 2 Cor. 8. 5; foll. by infin. aor. Luke 6. 34; by infin. perf. 2 Cor. 5. 11; by ὅτι instead of an infin. Luke 24. 21; by accus. of thing, *to hope for*, Rom. 8. 24, 25; hence

pass. τὰ ἐλπίζόμενα, Heb. 11. 1. b) in the constr. *to hope in* or *on* any one, i. e. *to trust in, confide in*; genr., foll. by dat. Matt. 12. 21, by εἰς John 5. 45; by ἐπὶ τινι Rom. 15. 12, ἐπὶ τινα 1 Pet. 1. 13. Spoken of those who put their trust in God, foll. by εἰς 2 Cor. 1. 10, by ἐπὶ with dat. 1 Tim. 4. 10, with accus. 5. 5. Spoken of trusting in Christ, foll. by ἐν, 1 Cor. 15. 19.

ἐλπίς, ἰδος, ἡ, *hope, confident expectation*, i. e. of good. a) genr. Rom. 8. 24 τῇ ἐλπίδι ἐσώθημεν *in hope are we saved*, as yet only in expectation, not actually. With a gen. of the thing hoped for, Acts 27. 20 πᾶσα ἐλπίς τοῦ σώζεσθαι, 23. 6 περὶ ἐλπίδος καὶ ἀναστάσεως instead of περὶ ἐλπίδος τῆς ἀναστάσεως: or of the person hoping, 28. 20. So παρ' ἐλπίδα *against hope*, i. e. without ground of hope, Rom. 4. 18; also ἐπ' ἐλπίδι, lit. *on hope*, Engl. *in hope*, i. e. with hope, full of hope and confidence, ib. By meton. spoken of the *object* of hope, Rom. 8. 24, comp. in βλέπω 1. b. b) spoken espec. of the Christian's hope, i. e. the hope of salvation through Christ, Rom. 5. 2; 15. 13 ὁ Θεὸς τῆς ἐλπίδος, i. e. God the author and source of hope: foll. by gen. of the thing or person on which this hope rests, Col. 1. 23: by meton. spoken of the *object* of this hope, = *salvation*, v. 5; Gal. 5. 5 ἐκ πίστεως ἐλπίδα δικαιοσύνης, i. e. the hope of salvation resulting from justification by faith: meton. also of the source, ground, author of hope, e. g. Christ, Col. 1. 27; genr. 1 Thess. 2. 19. c) of a *hope in* or *upon* any one, i. e. *trust, confidence*, &c. foll. by εἰς Acts 24. 15, by ἐπὶ τινι 1 John 3. 3.

Ἐλύμας, α, ὁ, *Elymas, ὁ μάγος*, a magician, as explained Acts 13. 8.

Ἐλωί, *Eloi*, interj., Aram., *my God*, Mark 15. 34.

ἐμαυτοῦ, ἡς, οὗ, reflex. pron. of 1st pers., found only in the gen., dat., and acc. sing., of *myself, to myself, myself*, &c. John 5. 31; 8. 54; 1 Cor. 4. 4. Sometimes used merely as the simple ἐμοῦ, Matt. 8. 9, al.

ἐμβαίνω (ἐν, βαίνω), in N. T. only in aor. 1 ἐνέβην, infin. ἐμβῆναι, part. ἐμβάς, *to go in, enter*, intrans., John

5. 4, supply εἰς τὸ ὕδωρ: elsewhere only as followed by εἰς τὸ πλοῖον, &c. *to go on board, embark*, Matt. 8. 23, sæp.

ἐμβάλλω, f. αλῶ (ἐν, βάλλω), *to cast in*, Luke 12. 5.

ἐμβάπτω, fut. ψω (ἐν, βάπτω), *to dip in*, i. e. into any thing, trans., Matt. 26. 23, Mark 14. 20, John 13. 26.

ἐμβατεύω, fut. εὔσω (ἐν, βατεύω = βαίνω), pr. *to go in, enter*; in N. T. metaph. *to go into a matter, to investigate*, and with the idea of impertinence, *to pry into, intrude into*, foll. by accus., = with εἰς implied, Col. 2. 18 ἃ μὴ ἐώρακεν ἐμβατεύων.

ἐμβιβάζω, fut. ἄσω (ἐν, βιβάζω), *to cause to go in*, usually spoken of a ship, *to embark, put on ship-board*, trans., Acts 27. 6.

ἐμβλέπω, f. ψω (ἐν, βλέπω), *to look in*, pr. into a place; hence in N. T. a) *to look in the face, fix the eyes upon, regard fixedly*, foll. by dat. Mark 10. 21; by εἰς Acts 1. 11: so in the sense of *to look at or upon*, i. e. *to contemplate, consider*, Matt. 6. 26. b) by impl. *to look at distinctly*, i. e. *to see clearly, discern*, trans. Mark 8. 25, absol. Acts 22. 11.

ἐμβριμάομαι, ὦμαι, f. ἥσομαι, depon. mid. (ἐν, βριμάομαι), *to express indignation against any one*, foll. by dat. a) in the sense of *to murmur against, to blame*, Mark 14. 5. b) by impl., *to admonish sternly, charge strictly*, i. e. *to threaten with one's indignation for disobedience*, Matt. 9. 30. c) *to be greatly moved, agitated*, foll. by dat. of manner, John 11. 33 ἐνεβριμήσατο τῷ πνεύματι, where it is parallel with ἐτάραξεν ἑαυτόν, v. 38 ἐν ἑαυτῷ.

ἐμέω, ὦ, f. ἔσω, *to spue out, vomit forth*, fig. in contempt, Rev. 3. 16.

ἐμμαίνομαι, f. οὔμαι (ἐν, μαίνομαι), *to be mad in or against any person or thing, to be furious against*, foll. by dat. Acts 26. 11.

Ἑμμανουήλ, ὁ, indec. *Emmanuel*, Heb. 'God with us,' a name of the Saviour, Matt. 1. 23.

Ἑμμαούς, ἡ, *Emmaus*, a village 60 furlongs, or about 7½ miles, from Jerusalem, probably in a northern direction, Luke 24. 13.

ἐμμένω, f. ἐνῶ (ἐν, μένω), *to remain in a place*; in N. T. metaph. *to remain in, continue in, persevere in*, foll. by ἐν, Gal. 3. 10, Heb. 8. 9; by dat. simply, Acts 14. 22.

Ἐμμόρ, ὁ, indec. *Emmor*, Heb. *Hamor*, 'ass,' pr. name of a man, Acts 7. 16.

ἐμός, ἡ, ὄν, possess. pron. of 1st pers. sing. *my, mine*, viz. a) pr. marking possession, property, &c. Matt. 18. 20 τὸ ἐμὸν ὄνομα, al. sæp.; τὸ ἐμὸν, τὰ ἐμά, *my own*, i. e. *my property*, &c. 25. 27, 20. 15; emphat. τῇ ἐμῇ χειρὶ *with my own hand*, 1 Cor. 16. 21; implying power, office, &c. οὐκ ἔστιν ἐμὸν, sc. δοῦναι, *it is not mine to give*, Lat. *meum non est*, Matt. 20. 23. b) spoken of things which proceed from any one as the source, author, agent, &c. Mark 8. 38 τοὺς ἐμοὺς λόγους, al. sæp.; so τὸ ἐμὸν, i. e. *my doctrine*, John 16. 14, 15. c) *objectively or passively*; spoken of that which is appointed, destined for a person, as ὁ καιρὸς ὁ ἐμός John 7. 6, ἡ ἡμέρα ἐμή 8. 56, καιρὸς τῆς ἐμῆς ἀναλύσεως 2 Tim. 4. 6; or of that which is done to or in respect to a person, as εἰς τὴν ἐμὴν ἀνάμνησιν *in my memory*, i. e. *in memory of me*, Luke 22. 19; ἀγάπη ἡ ἐμή, i. e. *love of me*, John 15. 9.

ἐμπαιγμονή, ἡς, ἡ (ἐμπαίζω), *derision, scoffing*; only in later eds. 2 Pet. 3. 3 ἐν ἐμπαιγμονῇ ἐμπαίκεται, i. e. *intens. for shameless scoffers*.

ἐμπαιγμός, οὔ, ὁ (ἐμπαίζω), *derision, scoffing, mocking*, Heb. 11. 36.

ἐμπαίζω, f. ξω (ἐν, παίζω), aor. 1 ἐνέπαιξα (earlier form ἐνέπαισα), pr. *to sport in, or with, against any one*, Lat. *illudere, to mock*, i. e. a) *to deride, scoff at*, foll. by dative, Matt. 27. 29 ἐνέπαιζον αὐτῷ, absol. 20. 19. b) in the sense of *to delude, deceive*, pass. Matt. 2. 16.

ἐμπαίκτης, ου, ὁ (ἐμπαίζω), *a mocker, scoffer*, spoken of impostors, false prophets, &c., 2 Pet. 3. 3, Jude 18.

ἐμπεριπατέω, ὦ, f. ἦσω (ἐν, περιπατέω), pr. *to walk about in a place*; in N. T. metaph. *to walk in or among a people, to live among*, i. e. *to be habitually conversant with*, absol. 2 Cor. 6. 16.

ἐμπίπλημι, f. ἐμπλήσω (ἐν, πίμπλημι, the μ being dropped after ἐμ), aor. 1 ἐνέπλησα, aor. 1 passive ἐνεπλήσθην, part. pres. ἐμπιπλῶν (Acts 14. 17) from a form ἐμπιπλάω less usual in this tense—*to fill in*, Lat. *implere*, i. e. *to fill up, make full*, trans.; in N. T. spoken only of food, *to fill with food, to satisfy, satiate*, absol. John 6. 12 ὥς ἐνεπλήσθησαν: fig. *to fill, satiate*, i. e. *one's desire with good*, absol. Luke 6. 25, foll. by acc. and gen. 1. 53; metaph. pass. *to be filled with any person or thing*, i. e. as in Engl. *to enjoy the society, intercourse of any one*, Rom. 15. 24.

ἐμπίπτω, f. πεσοῦμαι (ἐν, πίπτω), aor. 2 ἐνέπεσον, *to fall in*, foll. by εἰς with acc. of place, *to fall into*, Matt. 12. 11 εἰς βόθυνον, Luke 14. 5 εἰς φρέαρ. Of persons, *to fall in with, fall among, meet with*, Luke 10. 36 εἰς τοὺς ληστάς. Metaph. *to fall into any state or condition, to come into, to incur*, foll. by εἰς, 1 Tim. 3. 6 εἰς κρίμα, v. 7 εἰς ὀνειδισμόν, 6. 9; so ἐμπεσεῖν εἰς χεῖρας Θεοῦ *to fall into the hands of God*, i. e. *into his power for punishment*, Heb. 10. 31.

ἐμπλέκω, fut. ξω (ἐν, πλέκω), pr. *to braid in, to interweave*; in N. T. metaph. *to involve in, entangle*, mid. *to entangle one's self in*, 2 Tim. 2. 4; pass. 2 Pet. 2. 20.

ἐμπλήθω, see ἐμπίπλημι.

ἐμπλοκή, ἡς, ἡ (ἐμπλέκω), *a braiding, intertwining, plaiting*, i. e. of the hair in ornament, 1 Pet. 3. 3.

ἐμπνέω, f. εὔσω (ἐν, πνέω), *to blow in or upon, to breathe in*, intrans.; in N. T. fig. and intrans. *to breathe, respire*, and foll. by gen. *to breathe of any thing*, i. e. *to be full of, ready to burst with*, Acts 9. 1 ἐμπνέων ἀπειλῆς καὶ φόβου.

ἐμπορεύομαι, fut. εὔσομαι, depon. mid. (ἐν, πορεύομαι), *to go in, enter in, to travel about in, to journey*; in N. T., and usually, *to travel about, as a merchant or trader on a large scale*, i. e. *to trade, traffic*, viz. a) genr. and absol. Jam. 4. 13. b) foll. by accus. *to traffic in, make gain of*, 2 Pet. 2. 3 ὑμᾶς ἐμπορεύονται, i. e. 'they will deceive you for their own gain.'

ἐμπορία, ας, ἡ (ἐμπορος), a journey for traffic; in N. T. trade, traffic, commerce, Matt. 22. 5.

ἐμπόριον, ου, τό (ἐμπορος), *emporium*, mart, John 2. 16 οἶκον ἐμπορίου a market-house.

ἐμπορος, ου, ὁ (ἐν, πόρος), lit. a passenger from one place to another, a traveller, espec. a passenger by ship, who pays fare; in N. T. and usually a merchant, one who trades to foreign countries by sea or land on a large scale, a wholesale dealer (distinguished from the κάπηλος or ἀγοραῖος, who purchased his wares of the ἐμπορος, and retailed them), Matt. 13. 45, Rev. 18. 3.

ἐμπρήθω, f. ἥσω (ἐν, πρήθω), Lat. *incendo*, to inflame, set on fire, i. e. to destroy by fire, Matt. 22. 7.

ἐμπρόσθεν, adv. and prep. (ἐν, πρόσθεν), before, viz. 1. as ADVERB OF PLACE, after verbs of motion, forwards, Luke 19. 28; or before a person implied, v. 4: so τὰ ἐμπροσθεν things before, Phil. 3. 14: of the body, before, in front, Rev. 4. 6.

2. as PREP. with genit.; spoken a) of PLACE, before, with genitive of person, after verbs of motion, &c., John 10. 4 ἐμπροσθεν αὐτῶν πορεύεται. Genr. before, in the presence of, Matt. 5. 16, sæp.; so 7. 6 βάλλειν ἐμπροσθεν τῶν χοίρων, 23. 14 κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἐμπροσθεν τῶν ἀνθρώπων ye shut up before, so as to prevent from entering: hence, and from the Heb., ἐμπροσθεν τοῦ Θεοῦ before God, in the sight of God, i. e. God being witness, knowing and approving, 1 Thess. 1. 3; so Matt. 11. 26 οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου (see in γίνομαι II.), 18. 14 θέλημα ἐμπροσθέν σου. Foll. by gen. of thing, before, at, 5. 24 τοῦ θυσιαστηρίου. b) of TIME, before, foll. by gen. of person, John 1. 15, 27, 30.

ἐμπτύω, f. ὕσω (ἐν, πτύω). to spit in or on, foll. by εἰς Matt. 26. 67, genr. 27. 30; by dat. Mark 10. 34; pass. Luke 18. 32.

ἐμφανής, έος, οὗς, ὁ, ἡ, adj. (ἐμφαίνω), pr. appearing in any thing, hence genr. apparent, and ἐμφανής γίνομαι to become apparent, = ἐμφανίζομαι, hence to appear or be seen openly,

Acts 10. 40; metaph. to become manifest, known, &c. Rom. 10. 20.

ἐμφανίζω, f. ἴσω (ἐμφανής), to make apparent, cause to be seen, to shew, trans., pass. to appear, be seen openly. a) pr. Matt. 27. 53 ἐνεφανίσθησαν πολλοῖς, Heb. 9. 24 ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν, i. e. in our behalf. b) fig. to manifest, make known, to declare, shew, foll. by dat. Acts 23. 15 ἐμφανίσατε τῷ χιλιάρχῳ ὅπως κτλ, by πρὸς with acc. v. 22, by ὅτι Heb. 11. 14. In a judicial sense, with dat. and κατὰ τινος, to inform against, accuse, Acts 24. 1; so περί τινος, 25. 15. Of a person, ἐμφανίζειν ἑαυτὸν τινι to manifest one's self, i. e. to let one's self be intimately known, John 14. 21.

ἐμφοβος, ου, ὁ, ἡ, adj. (ἐν, φόβος), pr. in fear, i. e. terrified, affrighted, Luke 24. 5, 37, al.

ἐμφυσάω, ῶ, f. ἥσω (ἐν, φυσάω), to blow in or on, to breathe on, absol. John 20. 22.

ἐμφυτος, ου, ὁ, ἡ, adj. (ἐμφύω), in-born, implanted by nature; in N. T. fig. implanted, engrafted from another source, τὸν ἐμφυτον λόγον Jam. 1. 21, the gospel being here represented under the figure of a seed or shoot implanted or engrafted, as elsewhere by seed sown.

ἐν, prep. governing the dative, with the primary idea of rest in any place or thing, as also on, at, by: as compared with εἰς and ἐκ, it stands between the two, εἰς implying motion into, ἐν the being or remaining in, and ἐκ motion out of.

I. of PLACE, which is the primary and most frequent use, and employed of every thing which is conceived as being, remaining, or taking place within some definite space or limits, in, on, at, by, &c. a) pr. in, within, Luke 11. 1 ἐν τόπῳ τινί, Matt. 8. 6 ἐν τῇ οἰκίᾳ, Acts 2. 46 ἐν τῷ ἱερῷ, Luke 22. 55 ἐν μέσῳ τῆς αὐλῆς, Matt. 4. 23 ἐν ταῖς συναγωγαῖς, v. 21 ἐν τῷ πλοίῳ, Luke 9. 57 ἐν τῇ ὁδῷ, Matt. 6. 2 ἐν ταῖς ρύμαις, 11. 16 ἐν ἀγοραῖς, 20. 23 ἐν τῇ πόλει, 13. 24 ἐν τῷ ἀγρῷ. With the names of cities, countries, places, &c. Luke 2. 43 ἐν Ἱερουσαλὴμ, Matt. 2. 19 ἐν Αἰγύπτῳ, 9. 31, 3. 1 ἐν τῇ ἐρήμῳ τῆς

Ἰουδαίας, 4. 13; so ἐν τῷ ἄδῃ Luke 16. 23, ἐν οὐρανῷ, ἐν τοῖς οὐρανοῖς, Matt. 6. 10, 5. 12; also of God, ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς as adj. = ὁ ἐπουράνιος, *heavenly Father*, v. 45; ἐν τῇ βασιλείᾳ τῶν οὐρανῶν v. 19, ἐν πάσῃ τῇ γῇ Rom. 9. 17, ἐν τῷ κόσμῳ John 13. 1, ἐν τῇ θαλάσῃ Mark 5. 13, ἐν μέσῳ τῆς θαλάσσης 6. 47. Of a book, writing, &c. Mark 12. 26 ἐν τῇ βίβλῳ Μωυσέως, Acts 13. 33 ἐν τῷ ψαλμῷ, Heb. 4. 7 ἐν Δαβίδ i. e. in the book of David, the Psalms, John 6. 45 ἐν τοῖς προφήταις, Rom. 11. 2 ἐν Ἠλίᾳ i. e. in the section respecting Elijah. Of the body and its parts, Rom. 6. 12 ἐν τῷ θνητῷ σώματι, Matt. 3. 12 ἐν τῇ χειρὶ αὐτοῦ, 7. 3 ἐν τῷ ὀφθαλμῷ, 1. 18 ἐν γαστρὶ ἔχειν i. e. to be pregnant, Luke 1. 44 ἐν τῇ κοιλίᾳ: fig. ἐν τοῖς μέλεσι Rom. 7. 5, ἐν τῇ καρδίᾳ, ἐν ταῖς καρδίαις, Matt. 5. 28, 9. 4, ἐν στόματι 1 Pet. 2. 22. Spoken of persons, pr. *in* one's body, Matt. 1. 20 τὸ ἐν αὐτῇ γεννηθέν, 6. 23; of a demoniac, Acts 19. 16: fig. Rom. 7. 17.

b) spoken of elevated objects, a surface, &c., *in*, i. e. *on*, *upon*, as a fig-tree, ἐν αὐτῇ Mark 11. 13; a mountain, ἐν τῷ ὄρει Luke 8. 32; Matt. 8. 24 σεισμὸς ἐν τῇ θαλάσῃ *on* the lake; 2 Cor. 3. 7 ἐντετυπωμένη ἐν λίθοις, Rev. 3. 21 ἐν τῷ θρόνῳ: fig. Jude 12 ἐν ταῖς ἀγάπαις ὑμῶν *σπιλάδες*.

c) in a somewhat wider sense, *implying* simply CONTACT, close proximity, &c., *in*, i. e. *at*, *on*, *by*, *near*, *with*, = παρά, e. g. ἐν δεξιᾷ τινός Heb. 1. 3: so Matt. 6. 5 ἐν ταῖς γωνίαις τῶν πλατειῶν, 24. 30 ἐν τῷ οὐρανῷ *in* or *on* the sky, Luke 13. 4 ὁ πύργος ἐν τῷ Σιλωάμ *at* or *near* the fountain, Matt. 7. 6 ἐν τοῖς ποσὶν αὐτῶν *at* or *under* their feet; John 15. 4 ἐὰν μὴ (τὸ κλῆμα) μένῃ ἐν τῇ ἀμπέλῳ, i. e. 'remains *on*, attached *to*, the vine'; 19. 41; 11. 10 τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, i. e. 'by him, around him, in his path'; so fig. 1 John 1. 5. Fig. with dative of person, i. e. (α) spoken of those with whom any one is in near connexion, intimate union, oneness of heart, mind, purpose, especially of the union by faith of Christians with Christ, who are then *in* Christ, as a branch is in or on a vine, John 15. 2; so 6. 56, 14. 20,

Rom. 16. 7, Eph. 2. 13, al. sæp.; 1 Thess. 4. 16 οἱ νεκροὶ ἐν Χριστῷ, i. e. 'who by faith died in union with Christ, as Christians:' hence οἱ ἐν Χριστῷ as adj. = οἱ Χριστιανοί, 2 Cor. 12. 2, Gal. 1. 22; so genr. i. e. 'in connexion with Christ, in the Christian faith,' Rom. 12. 5, Gal. 3. 28. *Vice versa* of the union of Christ with Christians in consequence of their faith in him, John 6. 56, Rom. 8. 9, Gal. 2. 20; of a like union with God, and *vice versa*, 1 Thess. 1. 1, 1 John 3. 24, 4. 13; of the mutual union of God and Christ, John 10. 38; of the Holy Spirit in Christians, 14. 17, Rom. 8. 9. (β) of those *in*, *with*, *on* whom, i. e. *in* whose person or character any thing exists or is done (comp. παρά), e. g. in external life and conduct, John 19. 6 οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν, Acts 24. 20: so genr. of any power, influence, efficiency, e. g. from God, the Holy Spirit, &c., Matt. 14. 2 αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ, John 1. 4, 14. 13, 30 ἐν ἐμοὶ οὐκ ἔχει οὐδέν, sæp.: so ἐν ἑαυτῷ *in*, *with*, or *of* one's self, &c. Matt. 13. 21, John 5. 26, 6. 53. (γ) of those *in* or *with* whom, i. e. in whose mind, heart, soul, any thing exists or takes place (παρά), e. g. virtues, vices, faculties, &c. John 1. 48 ἐν ᾧ δόλος οὐκ ἔστι, 4. 14 ἐν αὐτῷ i. e. in his soul, 17. 13, Rom. 7. 8: so κρύπτεσθαι ἐν Θεῷ i. e. in the mind and counsels of God, Col. 3. 8, Eph. 3. 9: so ἐν ἑαυτῷ, ἐν ἑαυτοῖς, *in* or *with* one's self, themselves, i. e. in one's heart, Luke 7. 39, 49.

d) of a NUMBER or multitude, as indicating PLACE, *in*, *among*, *with*, = ἐν μέσῳ *in the midst*, Matt. 2. 6 ἐλαχίστη ἐν τοῖς ἡγεμόσιν Ἰούδα, 11. 11 οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν, v. 21 οἱ γενομένοι ἐν ὑμῖν, 20. 27, sæpiss.: so ἐν ἑαυτοῖς *among* themselves, 9. 3, 21. 38; ἐν ἀλλήλοις *with* one another, Mark 9. 50: so with a dative sing. of a collective noun, Luke 4. 25 ἐν τῷ Ἰσραήλ, 1. 61, 2. 44, John 7. 43; hence with dat. pl. of persons by whom one is accompanied, escorted, &c. Luke 14. 31, Jude 14: with dative pl. of thing, 1 Cor. 15. 3 ἐν πρώτοις *among the first*, i. e. adv., first of all.

e) of persons, by implic. *before, in the presence of*, Mark 8. 38 ὅς ἐπαισχυνθῇ με ἐν τῇ γενεᾷ ταύτῃ, Luke 1. 25, Acts 6. 8, 24. 21 ἐστὼς ἐν αὐτοῖς i. e. as judges: fig., and from the Heb., Luke 4. 21 ἐν τοῖς ὡσὶν ὑμῶν: hence metaph. *in the sight of any one*, he being judge, 16. 15 τὸ ἐν ἀνθρώποις ὑψηλόν i. e. in the sight or judgment of men, 1 Cor. 14. 11 ὁ λαλῶν ἐν ἑμοὶ βάρβαρος, Col. 3. 20; so, by Hebr., ἐν ὀφθαλμοῖς ὑμῶν *in*, i. e. *before your eyes*, in your judgment, Matt. 21. 42.

f) spoken of that by which one is surrounded, *in* which one is enveloped, &c. *IN*, *WITH*, Matt. 16. 27 ἔρχεσθαι ἐν τῇ δόξῃ, 25. 31, Mark 13. 26 ἐν νεφέλαις, Luke 21. 27, Acts 7. 30 ἐν φλογὶ πυρός. Of clothing, Matt. 11. 8 ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον, 6. 29, 7. 15; of ornaments, 1 Tim. 2. 9; of bonds, Eph. 6. 20: so ἐν σαρκί *in the flesh*, i. e. clothed in flesh, in the body, 1 John 4. 2; ζῆν ἐν σαρκί Gal. 2. 20: hence of that *with* which one is furnished, which he carries with him, &c. 1 Cor. 4. 21 ἐν ῥάβδῳ ἔλθω, Heb. 9. 25; metaph. Luke 1. 17 ἐν πνεύματι καὶ δυνάμει Ἡλίου, Rom. 15. 29, Eph. 6. 2.

2. of TIME. a) of time *when*, i. e. a definite point or period, *in, during, on, at* which any thing takes place, &c. Matt. 2. 1 ἐν ἡμέραις Ἡρώδου, 12. 1, 2 ἐν σαββάτῳ, John 11. 9, 10 ἐν τῇ ἡμέρᾳ, ἐν τῇ νυκτί, *by day, by night*: with a neut. adj. Acts 7. 13 ἐν τῷ δευτέρῳ, 2 Cor. 11. 6 ἐν παντί i. e. χρόνῳ, Acts 26. 28 ἐν ὀλίγῳ i. e. χρόνῳ *shortly*, v. 29 ἐν ὀλίγῳ καὶ ἐν πολλῷ 'in short or in long:' with a pron. absolute, e. g. ἐν ᾧ i. e. χρόνῳ Mark 2. 19: so with art. and adv., Luke 7. 11 ἐν τῇ ἐξῆς, 8. 1 ἐν τῷ καθεξῆς, John 4. 31 ἐν τῷ μεταξὺ. Spoken of an action or event which serves to mark a definite time, Matt. 22. 28 ἐν τῇ ἀναστάσει, Luke 11. 31 ἐν τῇ κρίσει, John 21. 20 ἐν τῷ δείπνῳ: so ἐν οἷς sc. πράγμασι, i. e. during which things, meanwhile, Luke 12. 1: especially with the art. and infin., *in*, i. e. *on* or *at* an action or event, *while* it is taking place, 9. 36 ἐν τῷ γενέσθαι τὴν φωνήν, 1. 8, Acts 2. 1, sæp. b) of time *how long*,

i. e. a space or period *within* which any thing takes place, *in, within, ἐν* τρισὶν ἡμέραις *in three days*, Matt. 27. 40.

3. METAPH. of the STATE, CONDITION, MANNER *in* which one is, moves, acts; of the occasion, means, *on, in, by, through* which one is affected, moved, acted upon, &c. a) of the *state*, condition, or circumstances *in* which a person or thing is, viz. (α) genr., either external or internal; e. g. of an external state, Luke 7. 35 ἐν τρυφῇ ὑπάρχοντες, 8. 43 γυνὴ οὖσα ἐν ῥύσει αἵματος, 2. 29 ἐν εἰρήνῃ, 16. 23 ἐν βασάνοις, 23. 12 ἐν ἔχθρᾳ, Rom. 1. 4 υἱὸς Θεοῦ ἐν δυνάμει, Gal. 1. 14 ἐν τῷ Ἰουδαϊσμῷ, 2 Thess. 3. 16 ἐν παντὶ τρόπῳ i. e. in every state, at every turn. Of an *internal state*, i. e. of the mind, feelings, &c. Acts 11. 5 ἐν ἐκστάσει, Rom. 15. 32 ἐν χαρᾷ, 1 Cor. 2. 3 ἐν ἀσθενείᾳ καὶ ἐν φόβῳ, 14. 6 ἐν ἀποκαλύψει i. e. in the state or condition of one who receives and utters a revelation. In this usage ἐν with its dative is often equivalent to an adjective, Rom. 4. 10 ὢν ἐν περιτομῇ, ἐν ἀκροβυστίᾳ, i. e. as circumcised or uncircumcised; Phil. 4. 19 ἐν δόξῃ = ἔνδοξος, Tit. 1. 6 ἐν κατηγορίᾳ i. e. accused, 3. 5 ἔργα τὰ ἐν δικαιοσύνῃ = τὰ δίκαια. So also adverbially, Acts 5. 23 ἐν πάσῃ ἀσφαλείᾳ, Rom. 2. 28, 29 ἐν τῷ φανερῷ, ἐν τῷ κρυπτῷ. (β) of the *business*, employment, actions *in* which one is engaged, Matt. 21. 22 ἐν προσευχῇ, Mark 4. 2 ἐν τῇ διδαχῇ αὐτοῦ i. e. as he taught, 8. 27 ἐν τῇ ὁδῷ i. e. in the walk or journey, John 8. 3 ἐν μοιχείᾳ κατειλημμένην, Rom. 1. 9 ἐν τῷ εὐαγγελίῳ i. e. labouring in the gospel, 2 Cor. 7. 11 ἐν παντί, Col. 1. 10 ἐν παντὶ ἔργῳ, 1 Tim. 4. 15 ἐν τούτοις ἴσθι, Heb. 6. 18 ἐν οἷς: so Matt. 20. 15 ποιῆσαι ὃ θέλω ἐν τοῖς ἑμοῖς i. e. in my own affairs, 23. 30 κοινωνοὶ ἐν τῷ αἵματι i. e. in slaying the prophets. So with dative of person, i. e. in the work, business, or cause of any one, Rom. 16. 12 ἥτις ἐκοπίασεν ἐν κυρίῳ. (γ) implying *in the power of* any one, Acts 5. 4 ἐν τῇ σῇ ἐξουσίᾳ, 4. 12 οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία: so ἐν πνεύματι, i. e. in the power or under the influence of the Spirit,

in a state of inspiration, inspired, Matt. 22. 43, sæp. Of *demoniacs*, έν πνεύματι ἀκαθάρτῳ, i. e. in the power of, possessed, Mark 1. 23. Hence γενόμενος έν ἐαυτῷ *having come to himself*, Acts 12. 11.

b) of *manner* or *mode*, i. e. the state or circumstances, external or internal, *by* which any action is accompanied, *in*, *with*, *in reference to* which it is performed, viz. (α) *genr. of manner*, &c., Matt. 22. 37 ἀγαπᾶν έν ὅλῃ τῇ καρδίᾳ κτλ, Mark 4. 2 διδάσκειν έν παραβολαῖς, Luke 2. 36 έν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει, 21. 25 συνοχὴ ἐθνῶν έν ἀπορίᾳ, John 16. 25 έν παροιμίαις λαλεῖν, 23. 24 προσκυνεῖν έν πνεύματι καὶ ἀληθείᾳ i. e. to render sincere and spiritual worship, Rom. 1. 9 έν τῷ πνεύματί μου, 1 Cor. 2. 4 οὐκ έν πειθοῖς λόγοις, 2 Cor. 3. 7 έν γραμμασιν, 1 John 5. 6 έν τῷ ὕδατι καὶ τῷ αἵματι. So in an *adverbial* sense, Matt. 22. 16 έν ἀληθείᾳ *truly, in reality*, Acts 12. 7 έν τάχει, 17. 31 έν δικαιοσύνῃ *righteously*, 26. 7 έν ἐκτενείᾳ *continually*, Eph. 6. 19 έν παρρησίᾳ *boldly*. (β) of a *rule*, law, standard, *in*, *by*, *according to*, *conformably to*, Matt. 7. 2 έν ᾧ κρίματι κρίνετε κριθήσεσθε, Luke 1. 8 έν τῇ τάξει, 1 Thess. 4. 15 έν λόγῳ κυρίου, 1 Tim. 1. 18 έν αὐταῖς sc. *προφητείαις*. So of a *rule of life*, &c. Luke 1. 6 πορευόμενοι έν πάσαις ταῖς ἐντολαῖς: with *dat. of person*, 2 Cor. 10. 12 έν ἐαυτοῖς ἐαυτοὺς μετροῦντες: also ‘*in conformity with the will, law, precept of any one*,’ John 3. 21 έν Θεῷ ἐστὶν εἰργασμένα. (γ) in the sense of *in respect to*, *as to*, Luke 1. 7 προβεβηκότες έν ταῖς ἡμέραις, Gal. 4. 20 ὅτι ἀποροῦμαι έν ὑμῖν, Eph. 2. 11 ἔθνη έν σαρκί, Tit. 1. 13 ἵνα ὑγιαίνωσιν έν τῇ πίστει, Jam. 2. 10, 3. 2 πταίειν έν ἐνί, έν λόγῳ: so έν παντί *in every respect*, 2 Cor. 8. 7; έν μηδενί *in no respect*, 7. 9; έν οὐδενί Phil. 1. 20: also after words signifying plenty or want, Rom. 15. 13 περισσεύειν έν τῇ ἐλπίδι, Eph. 2. 4 πλούσιος έν ἐλέει, 1 Cor. 1. 7 ὑστερεῖσθαι έν μηδενὶ χαρίσματι.

c) of the *ground*, basis, occasion, *in*, *on*, *upon* which any thing rests, exists, takes place, &c. (α) of a *person* or *thing* *in* or *on* which, as a *substratum*, any thing rests, exists,

is done, &c.; with *dat. of thing*, 1 Cor. 2. 5 ἡ πίστις μὴ ἢ έν σοφίᾳ ἀνθρώπου, Gal. 6. 17 έν τῷ σώματι, Eph. 2. 11 περιτομὴ έν σαρκί: foll. by *dative of pers.*, i. e. *in the person* or *case of any one*, *in* or *by* his example, &c., Luke 22. 37 τοῦτο δεῖ τελεσθῆναι έν ἐμοί, Acts 4. 2 καταγγέλλειν έν τῷ Ἰησοῦ τὴν ἀνάστασιν. So after verbs implying ‘*to do any thing in one’s case*,’ i. e. *to* or *for* one, where the *acc.* or *dat.* might stand, Matt. 17. 12 ἐποίησαν έν αὐτῷ ὅσα ἠθέλησαν, 1 Thess. 5. 12 τοὺς κοπιῶντας έν ὑμῖν i. e. *for your benefit*: so too ὁμολογεῖν έν τινι *to confess in one’s case or cause*, i. e. *to acknowledge*, Matt. 10. 32; also σκανδαλίζεσθαι έν τινι *to take offence in any one*, i. e. *in his case or cause*, 11. 6. Spoken also of that *in* which any thing consists, is comprised, fulfilled, manifested, &c., John 9. 30 έν τούτῳ θαυμαστόν ἐστιν, Rom. 13. 9 έν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦνται, Gal. 5. 14 ὁ πᾶς νόμος έν ἐνὶ λόγῳ πληροῦνται, 1 John 4. 9 έν τούτῳ ἐφανερώθη. Here too we may refer the use of έν by Hebr. after verbs of swearing, to mark the *ground*, basis, object, on which the oath rests, in Engl. *by*, sometimes *upon*, Matt. 5. 34-36 μὴ ὁμόσαι έν τῷ οὐρανῷ, έν τῇ γῇ, έν τῇ κεφαλῇ σου. (β) of the *motive*, or exciting cause, *in consequence of* which any action is performed, *in*, *on*, *at*, *by*, i. e. *because of*, *on account of*, *propter*, Matt. 6. 7 ὅτι έν τῇ πολυλογίᾳ εἰσακουσθήσονται, Acts 7. 29 ἔφυγεν έν τῷ λόγῳ τούτῳ, 1 Cor. 11. 2 έν τούτῳ οὐκ ἐπαινῶ, 2 Cor. 6. 12 έν ἡμῖν, 1 Pet. 4. 14 εἰ ὀνειδίζεσθε έν ὀνόματι Χριστοῦ: so έν τούτῳ *herein, hereby*, i. e. *on this account, therefore*, John 15. 8; έν τούτῳ γινώσκειν *to know herein, hereby*, i. e. *by this*, 13. 35; έν ᾧ, = έν τούτῳ ὅτι, *herein that*, i. e. *in that, because*, Heb. 2. 18; *wherefore*, 6. 17. Spoken also of the *authority* in consequence of which any thing is done, *in*, *by*, *under*, i. e. *by virtue of*, &c. Matt. 21. 23 έν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, Acts 4. 7 έν ποίᾳ δυνάμει, ἢ έν ποίῳ ὀνόματι: so αἰτεῖν έν τῷ ὀνόματι Ἰησοῦ *to ask in the name of Jesus*, i. e. *under his authority and sanction*, John 14. 13. (γ) of the *ground* or *occasion* of an

emotion of mind, after words expressing joy, wonder, hope, confidence, &c. and the reverse; with dat. of *thing*, Luke 1. 21 ἐθαύμαζον ἐν τῷ χρονίζειν αὐτόν, Rom. 2. 23 ὃς ἐν νόμῳ καυχᾶσαι, Luke 10. 20 ἐν τούτῳ μὴ χαίρετε, Eph. 3. 13 μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου, Matt. 12. 21 ἐν τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσι: of *person*, Rom. 5. 11 καυχᾶσαι ἐν τῷ Θεῷ, 1 Cor. 15. 19 ἡλπικότες ἐσμεν ἐν Χριστῷ μόνον.

d) of the *means* by the aid or intervention of which any thing takes place, is done, *in*, i. e. by means of. (α) with dat. of *person*, by whose aid or intervention, *in*, *by*, *with*, *through* whom any thing is done, &c., Matt. 9. 34 ἐκβάλλει δαιμόνια ἐν τῷ ἄρχοντι τῶν δ., Acts 4. 9 ἐν τίνι οὗτος σέσωσται, 17. 31 ἐν ἀνδρί, Gal. 3. 8 εὐλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη *IN and through thee*. (β) of *thing*, but used strictly only of such means as imply that the object affected is actually *in*, among, surrounded by them, prop. *in and through*, Matt. 8. 32 ἀπέθανον ἐν τοῖς ὕδασι *in and by* the waters, 1 Cor. 3. 13 ἐν πυρὶ ἀποκαλύπτεται: hence genr. where the object is conceived as being *in*, or in contact or connexion with the means, &c., Matt. 3. 11 βαπτίζω ἐν ὕδατι, 5. 13 ἐν τίνι ἀλισθήσεται; 17. 21 ἐν προσευχῇ, Luke 21. 34 ἐν κραιπάλῃ, Rom. 10. 9 εἰς ὁμολογήσῃς ἐν τῷ στόματί σου. So ἐν χειρί τινος *in or by* the hand of any one, Acts 7. 35: hence in N. T. and later writers simply of the *instrument*, where the classic authors usually employ the dative alone, Luke 22. 49 εἰ πατάξομεν ἐν μαχαίρᾳ; Rom. 16. 16, Jam. 3. 9 ἐν αὐτῇ εὐλογοῦμεν, Rev. 6. 8 ἀποκτεῖναι ἐν ῥομφαίᾳ. (γ) from the Heb., spoken of price or exchange, of that *by means of* which, *with* which, any thing is purchased or exchanged, &c., Rev. 5. 9 ἡγόρησας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου, Rom. 1. 23 ἡλλαξαν τὴν δόξαν Θεοῦ ἐν ὁμοιώματι εἰκόνος for an image.

4. sometimes ἐν is found where the natural construction would seem to require εἰς, as after verbs which imply not rest *in* a place or state, but motion or direction *into* or *towards* an object; in such cases the

idea of arrival and subsequent rest in that place or state is either actually expressed or is implied in the context (see the converse of this in εἰς 4): so after verbs of motion, Matt. 10. 16 ἀποστέλλω ὑμᾶς ἐν μέσῳ λύκων *in* the midst of wolves, by whom ye are already surrounded; Luke 5. 16 ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, i. e. he withdrew and abode *in* deserts; 7. 17 ἐξῆλθεν ὁ λόγος ἐν ὅλῃ τῇ Ἰουδαίᾳ, i. e. went out, spread abroad *in* the whole land; John 5. 4 κατέβαινε ἐν τῇ κολυμβήθρᾳ καὶ ἐτάρασσε: so Matt. 14. 3 ἔθετο ἐν φυλακῇ, as in Engl. 'to put *in* prison,' for *into*; Mark 15. 46 κατέθηκεν αὐτὸν ἐν μνημείῳ, as in Engl. 'they placed him *in* the tomb;' 1. 16 βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ, comp. Matt. 4. 18 εἰς τὴν θ.; John 3. 35 πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ has given, i. e. has put, placed all things *in* his hand: fig. Luke 1. 17: metaph. after words expressing an affection of mind *towards* any one, e. g. ἀγάπη ἐν ἡμῖν 2 Cor. 8. 7, 1 John 4. 9, 16.

NOTE. In composition ἐν implies, 1. a being or resting *in*, as ἐνείμι, ἐμμένω; 2. *into*, when compounded with verbs of motion, as ἐμβαίνω; 3. *conformity*, &c. as ἐνδικος, ἐννομος; 4. *participation*, as ἐνοχος; &c.

ἐναγκαλίζομαι, fut. ἰσομαι, *to take into one's arms*, Matt. 9. 36, 10. 16.

ἐνάλιος, ου, ό, ή, adj. (ἐν, ἄλς), *belonging to the sea, marine*, Jam. 3. 7.

ἐναντι, adv. (ἀντί), pr. *over against*, hence *in presence of, before*, foll. by gen. Luke 1. 8.

ἐναντίον, adv. (ἐναντίος), pr. *over against*, hence *before, in the presence of*, foll. by gen., Mark 2. 12. From the Heb., *in the sight of*, Acts 7. 10 ἔδωκεν αὐτῷ χάριν ἐναντίον Φαραώ, i. e. with him; Luke 24. 19 δυνατὸς ἐναντίον τοῦ Θεοῦ *in the sight of God*, i. e. God being judge.

ἐναντίος, α, ον (ἐν, ἀντίος), *over against, opposite*. a) pr. in N. T. of a wind, *contrary, adverse*, Matt. 14. 24; foll. by dat. Mark 6. 48: so ἐξ ἐναντίας, or ἐξεναντίας as adv., with gen. *over against*, 15. 39. b) metaph. *contrary, adverse, hostile*, foll. by dative, Acts 28. 17; by πρὸς with

acc. 26. 9 ἐναντία πράσσειν: so ὁ ἐξ ἐναντίας, = ὁ ἐναντίος, an adversary, an enemy, Tit. 2. 8.

ἐνάρχομαι, f. ξομαι, to make beginning in, i. e. to begin, commence, absol. Gal. 3. 3, foll. by acc. Phil. 1. 6.

ἐνατος, see ἐννατος.

ἐνδεής, οὖς, ὁ, ἡ, adj. (ἐνδέω), in want, needy, destitute, Acts 4. 34.

ἐνδειγμα, ατος, τό (ἐνδείκνυμι), indication, token, proof, 2 Thess. 1. 5.

ἐνδείκνυμι, f. δείξω, to point out in any thing, to shew in any thing; in N. T. only mid. ἐνδείκνυμαι, to shew forth, manifest, i. e. any thing relating to or depending on one's self, foll. by accus. Rom. 2. 15 ἐνδείκνυται τὸ ἔργον τοῦ νόμου γραπτόν, 9. 17 τὴν δυνάμιν μου. Hence, by impl., to manifest towards any one, i. e. to do to any one, foll. by accus. and dat. 2 Tim. 4. 14 πολλά μοι κακὰ ἐνεδείξατο.

ἐνδειξις, εως, ἡ (ἐνδείκνυμι), a pointing out, pr. with the finger; in N. T. figur. a) manifestation, declaration, Rom. 3. 25, 26. b) indication, token, proof, = ἐνδειγμα, Phil. 1. 28.

ἐνδεκα, οἱ, αἱ, τά, card. num. eleven; in N. T. only of the eleven apostles, after the apostacy of Judas, Matt. 28. 16, Mark 16. 14.

ἐνδέκατος, η, ον, ordin. eleventh, Matt. 20. 6, 9.

ἐνδέχομαι, f. ξομαι, to take or receive in, to admit; in N. T. only impers. ἐνδέχεται, it is admissible, possible, Luke 13. 33.

ἐνδημέω, ὦ, f. ἥσω (ἐνδημος), pr. to be among one's people, be at home; in N. T. fig. to be present in any place or with any person, 2 Cor. 5. 9; foll. by ἐν v. 6, by πρὸς v. 8.

ἐνδιδύσκω (= ἐνδύω or ἐνδύνω), to clothe in a garment, mid. to clothe one's self in, to wear, with acc. Luke 8. 27, 16. 19.

ἐνδικος, ου, ὁ, ἡ, adj. (ὁ ἐν δίκῃ), conformable to right, i. e. right, just, Rom. 3. 8, Heb. 2. 2.

ἐνδόμησις, εως, ἡ (ἐνδομέω), prop. something built in; in N. T. genr. a structure, building, Rev. 21. 18.

ἐνδοξάζω, f. άσω (ἐνδοξος), to cause

to be ἐν δόξῃ, i. e. to glorify, pass. or mid. 2 Thess. 1. 10, 12.

ἐνδοξος, ου, ὁ, ἡ, adj. (ἐν, δόξα), pr. in honour, in glory, i. e. a) of persons, honoured, respected, noble, 1 Cor. 4. 10; of deeds, τὰ ἐνδοξα, glorious, memorable, Luke 13. 17. b) of external appearance, splendid, glorious, of raiment, Luke 7. 25: fig. ἐκκλησία ἐνδοξος, i. e. the church adorned in pure and splendid raiment, as a bride, Eph. 5. 27.

ἐνδυμα, ατος, τό (ἐνδύω), clothing, raiment, a garment, Matt. 6. 25: spoken of the outer garment, 3. 4 ἐνδυμα ἀπὸ τριχῶν καμήλου, the usual garment of the ancient prophets; also ἐνδυμα γάμου a wedding-garment, 22. 11, presented to guests in token of honour, according to oriental custom: metaph. 7. 15 ἐν ἐνδύμασι προβάτων, i. e. 'externally with the meekness and gentleness of lambs, in contrast to the spirit of wolves.'

ἐνδυναμόω, ὦ, f. ὥσω, to strengthen in, i. e. to render strong, impart strength to, trans., pass. or mid. to acquire strength, be strong; spoken of the body, as made strong out of weakness, Heb. 11. 34: fig. of the mind, &c. Acts 9. 22.

ἐνδύνω or ἐνδύω, f. ὕσω, aor. 1 ἐνέδυσσα, aor. 1 pass. ἐνεδύθην, perf. pass. ἐνδέδυμαι. 1. to go in, enter in, foll. by εἰς τὰς οἰκίας, 2 Tim. 3. 6.

2. to put on a garment (prop. 'to cause to go into a garment'), to clothe, dress, trans., with double acc. i. e. of pers. and thing; pass. to be clothed, and mid. to clothe one's self, with acc. of thing in or with which. a) pr. Matt. 6. 25 τί ἐνδύσησθε; 27. 31 ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ. Spoken of armour, τὰ ὅπλα, Rom. 13. 12. b) metaph. (α) of the soul as clothed with the body, 2 Cor. 5. 3. (β) of a person as clothed (i. e. endowed or furnished) with any power, quality, &c., δύναμιν Luke 24. 49; ἀφθαρσίαν, ἀθανασίαν 1 Cor. 15. 53; σπλάγχνα οἰκτιρμοῦ, i. e. compassion, Col. 3. 12. (γ) of one who puts on, i. e. assumes, a new character, &c. τὸν καινὸν ἄνθρωπον Eph. 4. 24; ἐνδ. τὸν Χριστόν, i. e. to be filled, imbued with Christ's spirit, to be like him, Rom. 13. 14.

ἐνδυσίς, εως, ἡ (ἐνδύω), *the putting on of clothes, wearing*, 1 Pet. 3. 3.

ἐνέδρα, ας, ἡ (ἐν, ἔδρα), *a lying in wait, pr. in war, an ambuscade*; in N. T. in order to kill any one, Acts 25. 3.

ἐνεδρεύω, f. εὖσω (ἐνέδρα), *to lie in wait for, trans., pr. in war, to lie in ambush against*; in N. T. in order to kill any one, Acts 23. 21: by impl. *to lie in wait for as prey, in order to ensnare or seize, to watch narrowly*, Luke 11. 54.

ἐνεδρον, ου, τό, in text. rec. Acts 23. 16, = ἐνέδρα in later eds., q. v.

ἐνελίω, ὦ, f. ἥσω, *to roll or wrap up in, trans. and with dative of thing*, Mark 15. 46.

ἐν εἰμι, pr. *to be in any place, fig. to be in or with any person*; in N. T. impers. ἔνεστι, but only in the form ἐνι (i. e. the Ionic form of the prep. ἐν, the verb being dropped), *there is in, with, among*, e. g. ἐνι sc. ἐν ὑμῖν, Gal. 3. 28,—others ἐν Χριστῷ; Col. 3. 11 ὅπου οὐκ ἐνι, James 1. 17 παρ' ᾧ οὐκ ἐνι. So τὰ ἐνόντα *things within, that which is within*, Luke 11. 41 τὰ ἐνόντα δότε ἐλεημοσύνην, i. e., in the figurative discourse of Jesus, *give that within the cup and platter as alms* (comp. ver. 39), here spoken of the inner man, the heart, viz. 'give alms from the heart, and not merely externally,'—others prefer the sense [κατὰ] τὰ ἐνόντα, *pro facultatibus, according to what you have*, but the more usual construction would then be ἐκ τῶν ἐνόντων.

ἐνεκα, more frequently ἐνεκεν, and Attic εἵνεκεν, prep. governing the genitive, *on account of, because of, for the sake of*, Matt. 5. 10; 2 Cor. 3. 10 ἐνεκεν τῆς δόξης *because of, by reason of*; ἐνεκεν τούτου *for this cause, therefore*, Matt. 19. 5; οὗ ἐνεκεν *for which cause, wherefore*, Luke 4. 18; τίνος ἐνεκα *for what cause, wherefore*, Acts 19. 32: so εἵνεκεν τοῦ φανερωθῆναι *in order that, &c.*

ἐνεος, see ἐννεος.

ἐνέργεια, ας, ἡ (ἐνεργής), *energy, pr. the being in work, i. e. operation, efficiency, active power, &c.*, Eph. 1. 19 κατὰ τὴν ἐνέργειαν τοῦ κράτους

αὐτοῦ *according to the efficiency, active exhibition, of his might, i. e. in raising up Jesus: especially as exhibited in mighty works, miracles, e. g. of God, Phil. 3. 21; of Satan, 2 Thess. 2. 9: by meton. put for the works or miracles themselves, v. 11 ἐνέργειαν πλάνης, i. e. false miracles, delusive signs, viz. those mentioned v. 9, 10.*

ἐνεργέω, ὦ, f. ἥσω (ἐνεργής), pr. *to be in work, i. e. to work, be effective, operative, &c.* a) neut. *to work, be active, produce effect, spoken of things*, Matt. 14. 2 αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ, i. e. *the power of miracles works, miracles are wrought by him*; Eph. 1. 20, 2. 2, Phil. 2. 13 τὸ ἐνεργεῖν: with dative of pers. Gal. 2. 8 ὁ ἐνεργήσας Πέτρῳ... ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη, i. e. 'he who effected in the case of Peter that he should be the apostle of the Jews, effected also in my case that I should go to the gentiles.' b) trans. *to work, effect, produce, with acc. of person*, 1 Cor. 12. 6; Phil. 2. 13 ὁ ἐνεργῶν ἐν ἡμῖν τὸ θέλειν. c) mid. *to shew one's self active, i. e. neut. to work, be active, operate, spoken only of things*, Rom. 7. 5, Gal. 5. 6: part. ἐνεργούμενος as adj. *working, effective*, Jam. 5. 16 δέησις ἐνεργουμένη.

ἐνέργημα, ατος, τό (ἐνεργέω), pr. *what is wrought, i. e. effect produced, operation*, 1 Cor. 12. 10 ἐνεργήματα δυνάμεων *operations of miracles, i. e. put for miraculous effects, the gift of working miracles.*

ἐνεργής, έος, οὗς, ό, ή, adj. (ἐν, ἔργον), *energetic, pr. in work, i. e. working, operative, active, effective*, Heb. 4. 12; 1 Cor. 16. 9 θύρα μοι ἀνέωγε μεγάλη καὶ ἐνεργής *effective, i. e. 'presenting opportunity for great effects.'*

ἐνευλογέω, ὦ, f. ἥσω, *to bless in or through any one*; in N. T. only pass. Acts 3. 25, see ἐν 3. d. α.

ἐνέχω, f. ξω, pr. *to have in any thing, viz.* a) *to have in one's self, foll. by dat. implying a disposition of mind towards a person or thing*; in N. T. unfavourable, Mark 6. 19 Ἡρωδίας ἐνεῖχεν [χόλον] αὐτῷ, Luke 11. 53 δεινῶς ἐνέχειν. b) pass. ἐνέχομαι, *to be held in or by any thing, fig. to be*

entangled in, subject to, foll. by dat. Gal. 5. 1 *πάλιν ζυγῷ δουλείας ἐνέχουσθαι*.

ἐνθάδε, adv., strengthened form of ἐνθα, viz. a) of place WHERE, here, in this place, Luke 24. 41. b) of place WHITHER, hither, to this place, John 4. 15, 16.

ἐνθεν, demonstr. adv., hence, from this place, Luke 16. 26, for ἐντεῦθεν in text. rec.

ἐνθυμέομαι, οὔμαι, f. ἥσομαι, depon. mid. (ἐν, θυμός), aor. 1 pass. with middle signif., to have or revolve in mind, think upon, trans. Matt. 1. 20; foll. by περί with gen. Acts 10. 19 in text. rec.

ἐνθύμησις, εως, ἡ (ἐνθυμέομαι), thought, cogitation, Matt. 9. 4; 12. 25; Heb. 4. 12: in the sense of ex-cogitation, invention, Acts 17. 29.

ἐνι for ἐνεστι, see ἐνειμι.

ἐνιαυτός, οὗ, ὁ, a year, John 11. 49: by Hebr. put for any definite time, era, Luke 4. 19 *ἐνιαυτὸν κυρίου δεκτόν*.

ἐνίστημι, in N. T. only fut. mid. ἐνστήσομαι, and perf. act. ἐνέστηκα, part. ἐνεστηκώς contr. ἐνεστώς, intrans. to stand in or upon; fig. to stand near, i. e. to be at hand, impend, 2 Thess. 2. 2: part. perf. ἐνεστώς, instant, i. e. present, Rom. 8. 38 οὔτε ἐνεστῶτα, οὔτε μέλλοντα.

ἐνισχύω, f. ὑσω, pr. to be strong in any thing; in N. T. to INstrengthen, i. e. a) intrans. to be invigorated, become strong, Acts 3. 19. b) trans. to invigorate, strengthen, i. e. to cause to be strong, foll. by acc. Luke 22. 43.

ἐννατος, η, ον, ordin. adj. (ἐννέα), ninth, Rev. 21. 20; elsewhere only in the phrase ἡ ὥρα ἡ ἐννάτη the ninth hour, i. e. in the Jewish mode of reckoning corresponding to our 3 o'clock p.m., the hour of evening sacrifice and prayer (see Acts 3. 1), Matt. 20. 5: some mss. and eds. have ἐνατος.

ἐννέα, οί, αἱ, τά, card. num. nine, Luke 17. 17.

ἐννενηκονταεννέα, οί, αἱ, τά, ninety-nine, Matt. 18. 12: some mss. and eds. have ἐνενηκοντα ἐννέα.

ἐννεός, ἄ, ὄν, better ἐνεός, speechless, dumb, with amazement, Acts 9. 7.

ἐννεύω, fut. εὔσω, to nod or wink towards any one, i. e. to make signs with the head, eyes, &c. Luke 1. 62.

ἐννοια, as, ἡ (ἐν, νοῦς), pr. what is in the mind, e. g. idea, notion; in N. T. thought, intent, Heb. 4. 12: in the sense of mind, disposition, mode of thinking and feeling, 1 Pet. 4. 1 τὴν αὐτὴν ἐννοιαν, i. e. with Christ.

ἐννομος, ου, ὁ, ἡ (ἐν, νόμος), pr. within the law, conformable to law, i. e. a) legal, legitimate, Acts 19. 39. b) under law, subject to law, 1 Cor. 9. 21.

ἐννυχος, ου, ὁ, ἡ, adj. (ἐν, νύξ), nocturnal; neut. ἐννυχον as adv., in the night, by night, Mark 1. 35 *πρωτὶ ἐννυχον λίαν* very early, yet in the night, = ὄρθρου βαθείος Luke 24. 1.

ἐνοικέω, ὦ, fut. ἥσω, to dwell in, inhabit; in N. T. metaph. to dwell in or with any one, to be in or with, foll. by ἐν; spoken of the indwelling of the Holy Spirit in Christians, Rom. 8. 11; of the divine presence and blessing, 2 Cor. 6. 16; so of ἡ πίστις 2 Tim. 1. 5, ὁ λόγος τοῦ Χριστοῦ Col. 3. 16.

ἐνότης, τητος, ἡ (εἷς), unity, Eph. 4. 3, 13.

ἐνοχλέω, ὦ, f. ἥσω, to excite tumult in, hence genr. to disturb, trouble, annoy, i. e. a community, person, &c. absol. Heb. 12. 15.

ἐνοχος, ου, ὁ, ἡ, adj. (ἐνέχομαι), = ἐνεχόμενος, pr. held in, contained in, fastened in or on any thing; in N. T. metaph. subject to, liable to, obnoxious to, viz. a) pr. and usually with dat.: so foll. by dat. of tribunal, for the punishment inflicted by that tribunal, Matt. 5. 21 τῇ κρίσει, v. 22 ἐνοχος εἰς τὴν γέενναν = ἐνοχος βάλλεσθαι εἰς γέενναν. Construed also with gen., Heb. 2. 15 ἐνοχοὶ δουλείας, as in English, subjects of bondage: so of punishment, ἐνοχος θανάτου, lit. a subject of death, i. e. guilty of death, Mark 14. 64, 3. 29. b) in the sense of chargeable with, guilty of, foll. by gen. of that in or in respect to which crime is committed, 1 Cor. 11. 27; Jam. 2. 10 πάντων ἐνοχος.

ἐνταλμα, ατος, τό (ἐντέλλομαι), = ἐντολή, mandate, precept, ordinance, Matt. 15. 9, Mark 7. 7, Col. 2. 22.

ἐνταφιάζω, f. άσω (ἐντάφιος), to prepare for burial, i. e. to lay out in the ἐντάφια, to decorate, embalm, in the Jewish manner, trans. Matt. 26. 12, John 19. 40.

ἐνταφιασμός, οὔ, ὁ (ἐνταφιάζω), preparation for burial, i. e. a laying out, embalming, &c. Mark 14. 8.

ἐντέλλομαι, fut. τελοῦμαι, depon. mid., perf. pass. ἐντέταλμαι with mid. or act. signif., to enjoin upon, charge with, command, with acc. of thing and dat. of person, one or both of which are often implied, Matt. 28. 20; 17. 9; 15. 4: foll. by περί with gen. of thing, 4. 6; by ἵνα Mark 13. 34; by infin. Matt. 19. 7. By Hebr. διαθήκης ἥς [ἦν] ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός which God enjoined upon or towards you, Heb. 9. 20.

ἐντεῦθεν, adv. (ἐθεν), hence, thence, from this or that place, Matt. 17. 20; so ἐντεῦθεν καὶ ἐντεῦθεν hence and hence, on this side and that side, on each side, John 19. 18: fig. of the cause or source, hence, Jam. 4. 1.

ἐντευξις, εως, ἡ (ἐντυγχάνω), pr. a falling in with, access, audience, petition; in N. T. supplication, prayer, i. e. to God, 1 Tim. 2. 1; 4. 5.

ἐντιμος, ου, ὁ, ἡ, adj. (ἐν, τιμή), pr. in honour, i. e. a) honoured, estimable, dear, Luke 7. 2. b) precious, costly, spoken of a stone, fig. 1 Pet. 2. 4, 6.

ἐντολή, ἡς, ἡ (ἐντέλλομαι), instruction, charge, command, i. e. a) pr. charge, commission, direction, John 10. 18 ἐντολήν ἔλαβον παρὰ τοῦ πατρός: in the sense of a public charge, edict, from magistrates, 11. 57. b) in the sense of precept, commandment, law, spoken (α) of the traditions of the rabbins, Tit. 1. 14. (β) of the precepts and teaching of Jesus, John 13. 34. (γ) of the precepts and commandments of God in general, 1 Cor. 7. 19. (δ) of the precepts of the Mosaic law, in whole or in part, Matt. 5. 19. (ε) genr. and collect. ἡ ἔντολή or ἡ ἐντολή Θεοῦ, put either for the law (i. e. the Mosaic law), Matt. 15. 3, or for the precepts given to Christians, Christian doctrines and duties, 1 Tim. 6. 14.

ἐντόπιος, ου, ὁ, ἡ, adj. (ἐν, τόπος),

pr. in the place, spoken of one who dwells in any place, a resident, an inhabitant, Acts 21. 12.

ἐντός, adv. (ἐν), in, within; also as prep. with gen., Luke 17. 21 ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν the kingdom of God is within you, i. e. its seat is in your heart and affections, not external: so τὸ ἐντός the inside, Matt. 23. 26.

ἐντρέπω, f. ψω, to invert, i. e. to turn about; fig. to turn one in upon himself, to bring to reflection, affect, move; hence in N. T. a) to shame, put to shame, trans., 1 Cor. 4. 14 οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα: pass. 2 Thess. 3. 14, Tit. 2. 8. b) mid. ἐντρέπομαι, to shame one's self before any one, i. e. to feel respect or deference towards, to respect, reverence, foll. by accus., Matt. 21. 37 ἐντραπήσονται τὸν υἱόν μου, where pass. as mid.

ἐντρέφω, f. ἐνθρέψω, to nourish up in any thing, to bring up in, hence pass. fig. to be skilled in, imbued with, foll. by dat. of thing, 1 Tim. 4. 6.

ἐντρομος, ου, ὁ, ἡ, adj., pr. in trembling, i. e. trembling with fear, terrified; hence ἐντρομος γίνομαι or εἶμι to tremble, Acts 7. 32, Heb. 12. 21.

ἐντροπή, ἡς, ἡ (ἐντρέπω), shame, a putting to shame, 1 Cor. 6. 5.

ἐντρυφάω, ᾧ, fut. ἥσω, to live delicately or luxuriously in, to revel in, e. g. ἐν ταῖς ἀγάπαις 2 Pet. 2. 13 in some mss., but the common reading is ἐν ταῖς ἀπάταις, i. e. fig. to revel in their frauds, or by means of them.

ἐντυγχάνω, fut. τεύξομαι, to fall in with, to light upon, genr. to meet and talk with; in N. T. to come to, address, apply to, foll. by dat. Acts 25. 24 περὶ οὗ πάν τὸ πλῆθος ἐνέτυχόν μοι: in the sense of to intercede, make intercession for or against any one, viz. foll. by dat. expr. or impl. and ὑπέρ or κατὰ with gen., Rom. 11. 2 ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραήλ, 8. 27 ὑπὲρ ἀγίων.

ἐντυλίσσω, fut. ξω, to roll up in, to inwrap, trans., with dat. of thing, Matt. 27. 59; also to fold or wrap together, John 20. 7.

ἐντυπώ, ᾧ, f. ὥσω (ἐντυπος), to instamp, impress, engrave, pass. 2 Cor. 3. 7.

ἐνυβρίζω, f. ἴσω, *to be contumacious in or towards any one, to treat with despite, contemn*, Heb. 10. 29.

ἐνυπνιάζω, also ἐνυπνιάζομαι depon. (ἐνύπνιον), *to dream*, intrans., spoken of visions in dreams, Acts 2. 17; fig. ἐνυπνιάζόμενοι *dreamers*, i. e. holding vain and empty opinions, deceivers, Jude 8.

ἐνύπνιον, ου, τό (ἐν, ὕπνος), pr. *what comes in sleep, a dream*, spoken of visions in dreams, Acts 2. 17.

ἐνώπιον (ἐνώπιος), prep. governing the gen., *in the presence of, before*, found only in later Greek; in N. T. used chiefly by Luke, Paul, and in the Apocalypse. a) pr. mostly of persons, but also of things, as ἐνώπιον τοῦ θρόνου *before, in front of*, Rev. 1. 4: of persons, *before, in the presence of, in the sight of*, Luke 1. 17 προελεύσεται ἐνώπιον αὐτοῦ, as a herald, = πρὸ προσώπου αὐτοῦ Mark 1. 2; so προσκυνεῖν or πίπτειν ἐνώπιόν τινος *to prostrate one's self before any one*, Luke 4. 7; ἐνώπιον ἐθνῶν Acts 9. 15. b) as marking the manner, and espec. the sincerity in which any thing is done, ἐνώπιον τοῦ Θεοῦ *in the sight of God*, i. e. God being present and a witness, Rom. 14. 22; so in obtestations, *before God*, God being witness, Gal. 1. 20. c) metaph. *in the sight of*, i. e. in the mind, will, purpose, judgment, of any one, Luke 1. 6 δίκαιοι ἐνώπιον τοῦ Θεοῦ, 15. 18 ἡμαρτον ἐνώπιόν σου, 16. 15 δικαιοῦντες ἑαυτοὺς ἐνώπιον ἀνθρώπων. From the Heb., ἐνώπιόν τινος, where in Greek a dat. is usual, Luke 15. 10 χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων, i. e. joy *to them*, they rejoice; 24. 11 ἐφάνησαν ἐνώπιον αὐτῶν ὥσει λῆγρος, i. e. seemed *to them*; Acts 6. 5 ἤρεσεν ἐνώπιον παντός, i. e. was pleasing *to all*: also in the phrase εὐρίσκω χάριν ἐνώπιόν τινος *to find favour in the sight of any one*, 7. 46; elsewhere παρά τινι, Luke 1. 30.

Ἐνώς, ό, indec. *Enos*, Heb. 'man,' pr. name of a man, Luke 3. 38.

ἐνωτίζομαι, f. ἴσομαι, depon. mid. (ἐν, οὖς), *to receive in the ear*, i. e. *to give ear to, listen to*, Acts 2. 14.

Ἐνώχ, ό, indec. *Enoch*, Heb. 'dedicated,' the patriarch who walked with God, Luke 3. 37.

ἐξ, see ἐκ.

ἕξ, οί, αἱ, τὰ, *six*, Matt. 17. 1.

ἐξαγγέλλω, fut. ἐλῶ (ἐκ, ἀγγέλλω), *to give out intelligence*, e. g. from one camp to another; in N. T. *to announce abroad*, i. e., by Hebr., *to make widely known, to celebrate*, τὰς ἀρετὰς τοῦ Θεοῦ 1 Pet. 2. 9.

ἐξαγοράζω, f. ἄσω (ἐκ, ἀγοράζω), *to purchase out, buy up*, i. e. from the possession or power of any one, trans.; in N. T. *to redeem, set free*, i. e. *out of service or bondage*, Gal. 3. 13 ἐκ τῆς κατάρας τοῦ νόμου: mid. pr. *to redeem for one's use*, fig. Eph. 5. 16 ἐξαγοραζόμενοι τὸν καιρὸν *redeeming the time*, i. e. rescuing and improving every opportunity to do good.

ἐξάγω, f. ἄξω (ἐκ, ἄγω), *to lead out, conduct out of any place*, with accus. of pers., e. g. out of prison, Acts 5. 19, foll. by ἐκ 12. 17; out of Egypt, 7. 36, by ἐκ v. 40; genr. Mark 15. 20, by ἕξω 8. 23; as a shepherd his flock, John 10. 3.

ἐξαιρέω, ῶ, f. ἥσω (ἐκ, αἱρέω), aor. 2 ἐξείλον, aor. 2 mid. irreg. ἐξείλατο (see ἀναιρέω), *to take out*, trans., i. e. a) *to pluck out*, e. g. an eye, Matt. 5. 29. b) *to take out from a number, to select*, mid. *to select for one's self, to choose*, Acts 26. 17. c) mid., fig. *to take out of the power of any one to one's self*, i. e. *to rescue, deliver*, foll. by acc. and ἐκ, Acts 12. 11 ἐξείλετό με ἐκ χειρὸς Ἡρώδου, with ἐκ impl. 7. 34.

ἐξαίρω, f. ἀρῶ (ἐκ, αἶρω), *to take up out of any place, to lift up from*; in N. T. *to take away out of or from, to remove*, trans., foll. by ἐκ, 1 Cor. 5. 13 τὸν πονηρὸν ἐξ ὑμῶν, i. e. *to expel, excommunicate*.

ἐξαιτέω, ῶ, f. ἥσω (ἐκ, αἰτέω), *to ask out, to desire to have, demand*; mid. *to demand for one's self*, Luke 22. 31.

ἐξαίφνης, adv. (ἐκ, αἴφνης = αἴφνης), *suddenly, unexpectedly, at once*, Mark 13. 36, Luke 2. 13, 9. 39.

ἐξακολουθέω, ῶ, f. ἥσω (ἐκ, ἀκολουθέω), *to follow out*, i. e. fig. *to copy, conform to*, foll. by dat. 2 Pet. 1. 16.

ἐξακόσιοι, αι, α, *six hundred*, Rev. 13. 18, 14. 20.

ἐξαλείφω, f. ψω (ἐκ, ἀλείφω), pr. *to*

smear out, i. e. to blot out, expunge, trans. a) pr. Rev. 3. 5: in the sense of to abrogate a law, τὸ χειρόγραφον Col. 2. 14: fig. for to pardon, τὰς ἁμαρτίας Acts 3. 19. b) by impl. to wipe off or away, Rev. 7. 17.

ἐξάλλομαι, f. αλοῦμαι (ἐκ, ἄλλομαι), to leap out; in N. T. to leap up or forth from the place where one sat or was, Acts 3. 8.

ἐξανάστασις, εως, ἡ (ἐξανίστημι), a rising up; in N. T. resurrection from the dead, Phil. 3. 11.

ἐξανατέλλω, f. ἐλῶ (ἐκ, ἀνατέλλω), to spring up out of any place, the ground, &c., spoken of plants, to shoot forth, sprout up, intrans., Matt. 13. 5, Mark 4. 5.

ἐξανίστημι, f. στήσω (ἐκ, ἀνίστημι), trans. to cause to rise up out of, to raise up out of, intrans. to rise up out of. a) trans., pr. of soldiers out of ambush, or beasts out of their lairs; in N. T., aor. 1 act., from the Heb., to raise up seed, offspring, Mark 12. 19 ἐξαναστήση σπέρμα τῷ ἀδελφῷ αὐτοῦ, i. e. ἐκ τῆς γυναικός. b) intrans., aor. 2 act., to rise up out of a place, a number or body of persons, &c., to stand forth, Acts 15. 5.

ἐξαπατάω, ῶ, f. ἥσω (ἐκ, ἀπατάω), to deceive wholly, beguile, seduce, i. e. to lead out of the right way into error, trans. Rom. 7. 11, 16. 18.

ἐξάπινα, adv. (later form for ἐξαπίνης Ion. for ἐξαίφνης), suddenly, unexpectedly, Mark 9. 8.

ἐξαπορέομαι, οὔμαι (ἐκ, ἀπορέομαι), to be wholly without resource, despair utterly, foll. by gen. 2 Cor. 1. 8, absol. 4. 8.

ἐξαποστέλλω, fut. στελῶ (ἐκ, ἀποστέλλω), to send away out of the place where one is, to send forth, trans. a) genr. as an agent, messenger, &c., Acts 7. 12; foll. by εἰς of place whither, 9. 30. b) simply to send away, to dismiss, let depart, Acts 17. 14: in a stronger sense, to send away peremptorily, with accus. and adj. Luke 1. 53 πλουτοῦντας ἐξ-ἀπέστειλεν κενούς.

ἐξαρτίζω, fut. ἴσω (ἐκ, ἀρτίζω), to complete fully, trans., spoken of time, to finish, bring to an end, Acts 21. 5 τὰς ἡμέρας: of a religious teacher,

to make thoroughly perfect, to furnish out, 2 Tim. 3. 17.

ἐξαστράπτω, f. ψω (ἐκ, ἀστράπτω), to flash out, as lightning; in N. T. of raiment, to shine out, glitter, intrans. Luke 9. 29.

ἐξαυτῆς, adv. (ἐκ, αὐτῆς), lit. from this time, i. e. forthwith, presently, immediately, Acts 10. 33.

ἐξεγείρω, f. ἐρῶ (ἐκ, ἐγείρω), to wake out of sleep, pr. implying also the rising up from the posture of sleep; hence in N. T. fig. a) to raise up out of death (=ἐγείρω ἐκ τῶν νεκρῶν), 1 Cor. 6. 14. b) to raise up, i. e. to cause to arise or exist, spoken of Pharaoh, Rom. 9. 17.

ἔξειμι (ἐκ, εἰμί), see ἔξεστι.

II. ἔξειμι (ἐκ, εἰμι), to go out of a place, intrans., foll. by ἐκ, Acts 13. 42 ἐκ τῆς συναγωγῆς, 27. 43 ἐπὶ τὴν γῆν i. e. out of the water: in the sense of to go away, depart out of a place, absol. 17. 15.

ἐξελέγχω, fut. ξω (ἐκ, ἐλέγχω), to convict fully, shew to be wholly wrong; in N. T. to rebuke sternly, condemn, punish, Jude 15.

ἐξέλκω, f. κύσω (ἐκ, ἔλκω), to draw out, drag out, trans., pr. from a place, house, &c.; in N. T. fig. to draw out from the right way, i. e. to draw away, hurry away, Jam. 1. 14.

ἐξέραμα, ατος, τό (ἐξεράω), a vomit, that which is thrown up, 2 Pet. 2. 22.

ἐξερευνάω, ῶ, f. ἥσω (ἐκ, ἐρευνάω), to search out, trace out, explore, trans., i. e. assiduously, diligently, 1 Pet. 1. 10.

ἐξέρχομαι, f. ελεύσομαι, aor. 2 ἦλθον, to go or come out of any place, &c.; spoken a) of persons, to go or come forth. (α) with adjuncts denoting the place out of which, &c., foll. by gen. Matt. 10. 14 ἐξέρχόμενοι τῆς οἰκίας, Acts 16. 39; by ἐκ with gen. of place, Matt. 8. 28 ἐκ τῶν μνημείων, John 4. 30; by ἔξω 19. 4; by ἔξω with gen. Matt. 21. 17 ἔξω τῆς πόλεως, Heb. 13. 13; by ἀπό with gen. of place, to depart from, Matt. 13. 1 ἀπὸ τῆς οἰκίας, 24. 1; by adv. 5. 26 ἐκεῖθεν, 12. 44 ὅθεν. (β) with an adjunct of person out of or from whom, &c., as of those out of whose bodies demons depart, foll. by ἐκ Mark 1.

25; by ἀπό Matt. 12. 43; absol. Acts 16. 18. Of those *from* whom, from whose presence, one goes forth with authority, &c. = to be sent out by any one, foll. by ἀπό, John 13. 3 ἀπὸ Θεοῦ, 16. 30; by παρά with gen., v. 27 παρὰ τοῦ Θεοῦ, 17. 8: so genr. *to depart from* any one, i. e. from his presence, intimacy, &c. Luke 5. 8 ἐξελθε ἀπ' ἐμοῦ, 2 Cor. 6. 17 ἐκ μέσου αὐτῶν. (γ) the place *whence* being not expressed but implied, *to go out*, i. e. *to go away, depart*, &c. Matt. 9. 31 οἱ ἐξελθόντες διεφήμεσαν, Mark 2. 12; so of demons departing from the body, Matt. 8. 32, Acts 8. 7. (δ) with an adjunct of the place *whither* any one departs, &c., foll. by εἰς, Matt. 11. 7 ἐξήλθετε εἰς τὴν ἔρημον, Mark 8. 27; so with εἰς final, 1. 38 εἰς τοῦτο, Matt. 8. 34 εἰς ἀπάντησιν: foll. by ἐπί with acc. Luke 8. 27 ἐπὶ τὴν γῆν i. e. from a vessel, Acts 1. 21; by παρά with acc. Mark 2. 13 παρὰ τὴν θάλασσαν, Acts 16. 13; by πρὸς with acc. of pers. John 18. 29, 2 Cor. 8. 17.

b) metaph. of PERSONS. (α) *to go forth from, proceed from*, Matt. 2. 6 ἐκ σοῦ ἐξελεύσεται ἡγοούμενος, Acts 15. 24; also, from the Heb., ἐξέρχεσθαι ἐκ τῆς ὀσφύος τινός *to come forth out of the loins of any one*, i. e. *to descend from any one*, Heb. 7. 5. (β) John 10. 39 ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν, lit. 'he departed out of their hand,' escaped from their power. (γ) 1 John 4. 2 ψευδοπροφητῆται ἐξεληλύθασιν εἰς τὸν κόσμον *have gone forth, gone abroad, into the world*.

c) of THINGS, *to go or come forth, to proceed from*, viz. (α) of a voice, doctrine, rumour, &c. *to go forth*, Rev. 16. 17 ἐξῆλθε φωνὴ ἀπὸ τοῦ ναοῦ, 19. 5; *to go forth, spread abroad*, 1 Cor. 14. 36 ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν: with place *whither* or *where*, foll. by εἰς, Matt. 9. 26 ἐξῆλθεν ἡ φήμη εἰς ὅλην τὴν γῆν, Rom. 10. 18; foll. by ἐν Luke 7. 17, by κατὰ with gen. 4. 14. (β) of thoughts, words, &c. ἐκ τῆς καρδίας Matt. 15. 18, ἐκ τοῦ στόματος Jam. 3. 10; of healing power or virtue, *to emanate*, ἐξ αὐτοῦ Mark 5. 30, παρ' αὐτοῦ Luke 6. 19; of an edict, *to be published, promulgated*, παρὰ Καίσαρος, 2 1; of lightning, *to come out of, ap-*

pear from, ἀπὸ ἀνατολῶν Matt. 24. 27. (γ) of liquids, *to flow out*, John 19. 34 ἐξῆλθεν αἷμα καὶ ὕδωρ, Rev. 14. 20 ἐκ τῆς ληνοῦ. (δ) of a hope, *to depart*, i. e. *to be at an end, vanish*, Acts 16. 19. d) from the Heb. εἰσέρχομαι καὶ ἐξέρχομαι, Acts 1. 21, see εἰσέρχομαι d.

ἔξεστι, impers. verb, part. ἐξόν (fr. ἔξειμι, not otherwise in use), *it is possible, one can*, referring to moral possibility or propriety, i. e. *it is lawful, is right, is permitted, one may*, constr. with dat. of pers. and infin. expr. or implied; e. g. with infin. pres., marking prolonged or customary action, Matt. 14. 4 οὐκ ἔξεστί σοι ἔχειν αὐτήν, Mark 6. 18: with dat. impl. Luke 6. 2. Foll. by infin. aor., marking transient action, Matt. 20. 15 οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω; 19. 3; so part. ἐξὸν ἦν 12. 4, ἐξὸν i. e. ἐστί = ἔξεστι 2 Cor. 12. 4: with dat. impl. Matt. 22. 17, 27. 6; so part. ἐξὸν i. e. ἔστω Acts 2. 29. With infin. implied, 1 Cor. 6. 12; and dat. Mark 2. 24 ὃ οὐκ ἔξεστι i. e. αὐτοῖς ποιεῖν.

ἐξετάζω, f. άσω (ἐκ, ἐτάζω fr. ἐτός), pr. *to verify out*, i. e. *to examine, explore* whether any thing is true or not: hence a) genr. *to inquire out*, i. e. *to seek out the truth by inquiry*, &c.; foll. by περί with gen. Matt. 2. 8; by τίς interrog. 10. 11. b) by impl. *to question, ask*, foll. by acc. of pers. John 21. 12.

ἐξηγέομαι, οὔμαι, f. ἡσομαι, depon. mid. (ἐκ, ἡγέομαι), *to lead out*, i. e. *to take the lead, be leader*; in N. T. *to lead or bring out*, i. e. *to make known, declare*, trans. a) genr. *to tell, narrate, recount*, Luke 24. 35 ἐξηγούντο τὰ ἐν τῇ ὁδῷ. b) of a teacher, *to make known, unfold*, e. g. τὸν Θεόν, *to reveal*, John 1. 18.

ἐξήκοντα, οἶ, αἶ, τὰ, *sixty*, Matt. 13. 8.

ἐξῆς, adv. (ἔχω, ἔξω), *in order, successively*; in N. T. only with art. as adj. ἡ ἐξῆς, i. e. ἡμέρα, *the following day, the next day*; in full, Luke 9. 37; with ἡμέρα impl. 7. 11.

ἐξηχέω, ὦ, fut. ἥσω (ἐκ, ἡχέω), *to sound out, sound abroad*; in N. T. pass. *to be sounded abroad*, fig. of the gospel, &c. *to be proclaimed*, 1 Thess. 1. 8.

ἐξίς, εως, ἡ (ἐχω, ἔξω), *habitude of body, habit of life*; in N. T. *habitude*, as the result of long exercise, *practice*, Heb. 5. 14.

ἐξίστημι, also ἐξιστάω (ἐκ, ἵστημι), aor. 1 ἐξέστησα, aor. 2 ἐξέστην, trans. *to put out of place*, intrans. *to be put out, be out of place*, also *to recede from, yield, depart*; in N. T. only fig. a) trans. in pres., aor. 1, and later perf. ἐξέστακα, *to put out of one's self*, = τοὺς ἀνθρώπους τοῦ φρονεῖν ἐξίστημι, hence genr. *to astonish, fill with wonder*, Luke 24. 22 ἐξέστησαν ἡμᾶς, Acts 8. 9, 11. b) intrans. in perf., and aor. 2 act. and mid., *to be beside one's self, be out of one's mind*, Mark 3. 21 ἔλεγον ὅτι ἐξέστη, 2 Cor. 5. 13: hence genr. *to be astonished, amazed, filled with wonder*, Matt. 12. 23 ἐξίσταντο πάντες οἱ ὄχλοι, Mark 5. 42 ἐξέστησαν ἐκστάσει μεγάλῃ, Luke 2. 47 ἐπὶ τῇ συνέσει.

ἐξισχύω, f. ὕσω (ἐκ, ἰσχύω), *to be in full strength, be fully able*, foll. by inf. Eph. 3. 18.

ἐξοδος, ου, ἡ (ἐκ, ὁδός), pr. *way out, exit*; in N. T. *exodus, journey out, departure*, Heb. 11. 22: fig. of *departure from life, exit, decease*, Luke 9. 31, 2 Pet. 1. 15.

ἐξολοθρεύω, f. εὕσω (ἐκ, ὀλοθρεύω), *to destroy utterly*, pass. foll. by ἐκ τοῦ λαοῦ Acts 3. 23.

ἐξομολογέω, ὦ, f. ἡσω (ἐκ, ὁμολογέω), pr. *to speak out the same things*, i. e. as another; hence in N. T. 1. act. and mid. *to acknowledge, confess fully*, trans., e. g. τὰς ἁμαρτίας, Matt. 3. 6: in the sense of *to acknowledge openly, profess*, e. g. τὸ ὄνομα τινος Rev. 3. 5 text. rec.; foll. by ὅτι Phil. 2. 11: hence mid. *to make acknowledgment for benefits*, i. e. *to give thanks, praise*, foll. by dat. of pers. Matt. 11. 25.

2. act. *to assent fully, agree, promise, absolute*, Luke 22. 6 ἐξωμολόγησε.

ἐξόν, see ἐξεστί.

ἐξορκίζω, f. ἰσω (ἐκ, ὀρκίζω), *to exact an oath, i. e. to put to an oath, to adjure*, trans. Matt. 26. 63.

ἐξορκιστής, οῦ, ὁ (ἐξορκίζω), *an exorcist*, pr. one who binds by an oath; genr. one who by adjuration and in-

cantation professes to expel demons, Acts 19. 13.

ἐξορύσσω, f. ξω (ἐκ, ὀρύσσω), *to dig out*, trans. Mark 2. 4 ἐξορύξαντες sc. τὴν στέγην *digging out or removing the tiles, earth, &c.*: fig. Gal. 4. 15 ὀφθαλμοὺς ὑμῶν ἐξορύξαντες, denoting entire devotedness.

ἐξουθενόω, ὦ, f. ὠσω (ἐκ, οὐθενόω), *to set out at nought, i. e. to despise, contemn, treat with scorn*, and by impl. *to reject with contempt*, trans. Mark 9. 12.

ἐξουθενέω, ὦ, f. ἡσω (ἐκ, οὐθενέω), *to set out at nought, i. e. to despise, contemn, treat with despite*, trans. Luke 18. 9 ἔξουθενούντας τοὺς λοιπούς, 23. 11, 2 Cor. 10. 10 ἔξουθενήμενος *contemptible, abject*: by impl. *to reject with scorn*, Acts 4. 11.

ἐξουσία, ας, ἡ (ἐξεστί), *power*, i. e. a) the *power of doing any thing, ability, faculty*, Matt. 9. 8 δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις, John 19. 11: foll. by gen. of thing to be done, Luke 10. 19 ἐξουσίαν τοῦ πατεῖν: by infin., e. g. pres. Matt. 9. 6 ἐξουσίαν ἔχει ἀφιέναι i. e. 'is able to forgive,' Luke 5. 24; aor. 12. 5 ἐξουσίαν ἔχοντα ἐμβαλεῖν, Rev. 9. 10. In the sense of *strength, force, efficiency*, Rev. 9. 3, 19; so Matt. 7. 29: ἐν ἐξουσίᾳ as adj. *powerful*, Luke 4. 32; ἐν ἐξουσίᾳ, κατ' ἐξουσίαν, as adv., i. e. 'with intrinsic strength, with point and effect,' v. 36, Mark 1. 27. b) *power of doing or not doing*, i. e. LICENSE, *liberty, free choice*, Acts 1. 7 ἐν τῇ ἰδίᾳ ἐξουσίᾳ, 5. 4; 1 Cor. 7. 37 ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος, i. e. 'if it stands in his own free will.' c) *power as entrusted*, i. e. *commission, authority, right, full power*, Matt. 21. 23 ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, sæp.

d) *power over persons and things, dominion, authority, rule*, viz. (α) pr. and genr. Matt. 28. 18 ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς, 8. 9 ὑπὸ ἐξουσίαν εἶναι i. e. subject to authority, rule, Mark 13. 34 τὴν ἐξουσίαν sc. αὐτοῦ. So foll. by gen. of pers. to whom the power belongs, Luke 20. 20 ἐξ. τοῦ ἡγεμόνος: by gen. of the object subjected to the power, Mark 6. 7 ἐξ. τῶν πνευμάτων i. e. *power over*, Matt. 10. 1; by ἐπὶ

with gen. Rev. 2. 26 ἐξ. ἐπὶ τῶν ἐθνῶν, 11. 6; by ἐπὶ with accus. 6. 8; by infin. with ὥστε impl. 11. 6; by ἐπάνω with gen. Luke 19. 17. (β) *meton.* put for (1) what is subject to one's rule, *domain, jurisdiction*, Luke 4. 6; 23. 7 ἐκ τῆς ἐξ. Ἡρώδου. (2) in pl. or collect. those invested with power, as in Engl. *the powers*, viz. for *rulers, magistrates*, Rom. 13. 1: so for the celestial and infernal powers, *princes, potentates*, e. g. either angels, archangels, Eph. 1. 21, or demons, 6. 12; so *genr.* of the powerful adversaries of the gospel, 1 Cor. 15. 24. (3) 1 Cor. 11. 10 ὁφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους, prob. 'emblem of power,' i. e. *a veil or covering* (comp. ver. 13, 16), as an emblem of subjection to the power of a husband, a token of modest adherence to duties and usages established by law or custom; lest *spies* or evil-minded persons should take advantage of any impropriety in the meetings of the Christians.

ἐξουσιάζω, f. ἄσω (ἐξουσία), *to have power, to exercise power*, foll. by gen. a) in the sense of *to have leave, be permitted*, 1 Cor. 7. 4 τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, i. e. 'one has no separate power or liberty over his own body, to use it as he will.' b) *to exercise authority, to rule, reign*, Luke 22. 25 οἱ ἐξουσιάζοντες αὐτῶν *their rulers, princes*: pass. foll. by ὑπό τινος, *to be ruled by*, i. e. *to be under the power of, be in bondage to*, fig. 1 Cor. 6. 12.

ἐξοχή, ἡς, ἡ (ἐξέχω), *prominence, projection*, e. g. a point, corner, &c.; in N. T. metaph. *eminence, distinction*, Acts 25. 23 ἄνδρες οἱ κατ' ἐξοχὴν ὄντες, = οἱ ἐξοχοί.

ἐξυπνίζω, f. ἴσω (ἐξυπνος), *to wake out of sleep*, trans., fig. of the dead, John 11. 11.

ἐξυπνος, ου, ό, ἡ, adj. (ἐκ, ὕπνος), pr. *out of sleep*, i. e. *wakened, awake*, Acts 16. 27 ἐξυπνος γενόμενος *awaking*.

ἐξω, adv. of place (ἐξ), also prep. with gen. *out, without*, viz. a) of place *WHERE, without, out of doors, foris*, after verbs not implying motion, as ἐστάναι, &c., John 18. 16

Πέτρος εἰστῆκε πρὸς τῇ θύρᾳ ἔξω, Matt. 12. 46; so *genr. without a place or city, abroad*, Mark 1. 45 ἔξω ἐν ἐρήμοις τόποις, Luke 1. 10; so οἱ ἔξω as adj. (*external*), *those without*, Acts 26. 11 εἰς τὰς ἔξω πόλεις *even to foreign cities*. Fig. of those not belonging to one's society, church, &c., in N. T. *not Christians*, 1 Cor. 5. 12, 13, or of those not belonging to the number of the apostles, Mark 4. 11: so ἔξω ἡμῶν ἀνθρώπος *our outward man, the body*, 2 Cor. 4. 16. As a prep. with gen. *out of, outside of*, Heb. 13. 11. b) of place *WHITHER, out, forth, out of doors, foras* (i. e. from a place), after verbs implying motion or direction, John 19. 4 ἄγω ὑμῖν αὐτὸν ἔξω, Matt. 5. 13 εἰ μὴ βληθῆναι ἔξω, John 11. 43 δεῦρο ἔξω, Acts 5. 34 ποιῆσαι ἔξω, 16. 30 προαγαγὼν ἔξω: so after verbs of motion compounded with ἐκ, as ἐξάγω Luke 24. 50, ἐκβάλλω 8. 54, ἐξέρχομαι Matt. 26. 75. As a prep. with gen. Matt. 21. 17 ἐξῆλθεν ἔξω τῆς πόλεως.

ἐξωθεν, adv. of place (ἐξω), *from without*, i. e. *outwardly, externally*, viz. a) pr. Matt. 23. 27: so ὁ ἐξωθεν as adj. *outward, external*, 1 Pet. 3. 3; τὸ ἐξωθεν *the outside*, Matt. 23. 25; *that from without*, Mark 7. 18: fig. οἱ ἐξωθεν *those from without*, i. e. *not Christians*, 1 Tim. 3. 7. b) = ἔξω, *out of, without*, as prep. with gen. Mark 7. 15 ἐξωθεν τοῦ ἀνθρώπου.

ἐξωθέω, ῶ, f. ἥσω and ἐξώσω (ἐκ, ὠθέω), *to thrust out, drive out*, i. e. from a place, viz. a) pr. of a nation, *to expel*, trans. and foll. by ἀπό, Acts 7. 45. b) as a nautical term, *to thrust forward a ship from the sea towards the shore, to propel, drive out on shore*, trans., Acts 27. 39.

ἐξώτερος, α, ον (compar. from ἔξω), *outer, uttermost*, Matt. 8. 12 τὸ σκότος τὸ ἐξώτερον *uttermost darkness*, i. e. 'far remote from the light and splendour of the feast within' (ver. 11), and put for the infernal regions, or tartarus.

ἐορτάζω, f. σω (ἐορτή), *to keep a festival or holyday*, intrans. 1 Cor. 5. 8.

ἐορτή, ἡς, ἡ, *a feast, festival, holyday*, Col. 2. 16: spoken of the *pass-over*, and the festival of unleavened

bread connected with it, *the paschal festival*, ἡ ἑορτὴ τοῦ πάσχα Luke 2. 41, τῶν ἁζύμων 22. 1, ἡ ἑορτὴ simply Matt. 26. 5: also of *the feast of tabernacles*, ἡ ἑορτὴ ἡ σκηνοπηγία, John 7. 2.

ἐπαγγελία, *as*, ἡ (ἐπαγγέλλω), *announcement, announcement*, viz. a) pr. 1 John 1. 5 text. rec., where later eds. ἀγγελία. b) by impl. *order, mandate*, Acts 23. 21. c) by impl. *promise*, viz. (α) *promise given*, 2 Cor. 1. 20 ὅσαι ἐπαγγελίαι τοῦ Θεοῦ, Eph. 6. 2 ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, 1. 13 τῷ πνεύματι τῆς ἐπαγγελίας *the spirit promised*. So of special promises, e. g. made to Abraham, Acts 7. 17 comp. ver. 6, Heb. 11. 9 γῇ τῆς ἐπαγγελίας i. e. *the promised land*; so in respect of Isaac, Rom. 9. 9; of a spiritual seed, v. 8: or as made to Abraham and the Jewish patriarchs and prophets in general, e. g. of a future Saviour, Acts 13. 23; of future blessings and the enjoyment of God's favour, 2. 39; of salvation in Christ, 2 Tim. 1. 1 κατ' ἐπαγγελίαν ζωῆς, *an apostle in respect to the promise of eternal life in Christ*, i. e. appointed to announce it, Heb. 4. 1. (β) *meton. put for the thing promised*, Heb. 11. 13; of salvation in Christ, 10. 36; of the Holy Spirit, τὴν ἐπαγγελίαν τοῦ πατρὸς, Luke 24. 49: so τὴν ἐπαγγελίαν τοῦ πνεύματος λαβών, = τὸ πνεῦμα τὸ ἐπαγγελλούμενον, i. e. *having received the promised effusion of the Spirit*, Acts 2. 33.

ἐπαγγέλλω, f. ἐλῶ (ἐπί, ἀγγέλλω), *to bring word to or up to*, i. e. *to announce*, e. g. events, &c.; in N. T. as depon. mid. ἐπαγγέλλομαι, *to announce one's self*, i. e. *as doing or about to do any thing, to promise*, with perf. pass. ἐπήγγελμαι in mid. signif. Rom. 4. 21, but also as pass. Gal. 3. 19. a) *genr. to promise*, with acc. and dat. expr. or impl. Jam. 1. 12 ὃν ἐπηγγείλατο ὁ κύριος τοῖς ἀγαπῶσιν αὐτόν, 2. 5; with dative and infin. Mark 14. 11; absol. Heb. 10. 23: pass. impers. with dat. Gal. 3. 19 ᾧ ἐπήγγελλται, i. e. *'to whom the promise was made.'* b) in the sense of *to profess, make profession of*, foll. by acc. θεοσέβειαν 1 Tim. 2. 10, γνῶσιν 6. 21.

ἐπάγγελμα, *atos*, τό (ἐπαγγέλλομαι), *a promise*, 2 Pet. 1. 4, 3. 13.

ἐπάγω, aor. 1 part. ἐπάξας, *to lead up to, bring upon, introduce*, pr. to a place; in N. T. upon persons, with acc. and dat. 2 Pet. 2. 1 ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν, v. 5: foll. by ἐπί, Acts 5. 28 ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα *to bring upon us*, i. e. *to impute to us, make us answerable for*.

ἐπαγωνίζομαι, f. ἴσομαι (ἐπί, ἀγωνίζομαι), *to contend upon*, i. e. *for or about*, with dat. of thing *for which*, Jude 3.

ἐπαθροίζω, fut. οἴσω (ἐπί, ἀθροίζω), *trans. to collect together to or upon any place, &c.*; mid. intrans. ἐπαθροίζομαι, *to collect together to or upon, to crowd together upon*, Luke 11. 29.

Ἐπαίνετος, ου, ὁ, *Erānetus*, proper name of a man, Rom. 16. 5.

ἐπαινέω, ὦ, f. ἐσω, Att. ἐσομαι (ἐπί, αἰνέω), *lit. to praise upon*, i. e. *to applaud, laud, commend*, trans. Luke 16. 8.

ἐπαινος, ου, ὁ (ἐπί, αἶνος), *pr. applause, commendation, praise*, Eph. 1. 6: *meton. object of praise*, something praiseworthy, Phil. 4. 8. In the sense of *approbation, commendation*, Rom. 2. 29, 13. 3. *Meton. reward*, 1 Cor. 4. 5.

ἐπαίρω, fut. ἀρῶ (ἐπί, αἶρω), *to take up, raise up*, trans. a) pr. as a sail, *to hoist up*, Acts 27. 40; pass. *to be taken up, be borne upward*, 1. 9. Spoken of the hands, *to lift up*, as in prayer and benediction, Luke 24. 50: fig. *to lift up*, e. g. τοὺς ὀφθαλμούς, i. e. *to look upon*, 6. 20; τὴν φωνήν, i. e. *to cry out with a loud voice*, 11. 27; τὴν κεφαλὴν, i. e. *to take courage*, 21. 28; τὴν πτέρναν ἐπὶ τινα *to lift up the heel against*, sc. *in order to attack and injure*, John 13. 18. b) mid. ἐπαίρομαι, *to lift up one's self, rise up against any thing*, foll. by κατά, 2 Cor. 10. 5: metaph. *to be lifted up, become elated*, 11. 20.

ἐπαισχύνομαι, only mid. (ἐπί, αἰσχύνω), aor. 1 pass. ἐψησχύνθην, and fut. 1 pass. ἐπαισχυνθήσομαι, both in mid. signif., *to shame one's self upon, in, at any thing, to be ashamed of*, with acc. Mark 8. 38 ὃς ἂν ἐπαισ-

χυνθῇ με, Rom. 1. 16; absol. 2 Tim. 1. 12: foll. by ἐπί with dat. Rom. 6. 21 ἐφ' οἷς νῦν ἐπαισχύνεσθε: by infin. pres. Heb. 2. 11; so 11. 16 οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεός, Θεὸς ἐπικαλεῖσθαι αὐτῶν, where the latter construction is exegetical.

ἐπαιτέω, ὦ, f. ἤσω (ἐπί, αἰτέω), pr. to ask thereto or for more, hence to beg, ask alms, absol. Luke 16. 3.

ἐπακολουθέω, ὦ, f. ἤσω (ἐπί, ἀκολουθέω), to accompany, attend upon, follow, Mark 16. 20 διὰ τῶν ἐπακολουθούντων σημείων the accompanying signs; with dative, 1 Tim. 5. 24 τισὶ δὲ καὶ ἐπακολουθοῦσιν, sc. αἱ ἁμαρτίαι, and some they follow after, i. e. are manifest only subsequently: metaph. 1 Pet. 2. 21 ἵνα ἐπακολουθήσητε τοῖς ἰχνεσιν αὐτοῦ to follow upon his footsteps, i. e. to follow his example; 1 Tim. 5. 10 εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε has followed close upon every good work, i. e. been studious of, devoted to.

ἐπακούω, fut. ούσω (ἐπί, ἀκούω), to hear to, hearken upon, i. e. to hear any thing at which one is present; in N. T. to hear to, hearken to, i. e. to hear and answer prayer, foll. by gen. 2 Cor. 6. 2 ἐπήκουσά σου.

ἐπακροάομαι, ὦμαι, deponent mid. (ἐπί, ἀκροάομαι), to hear to, hearken to, = ἐπακούω; with gen. Acts 16. 25.

ἐπάν, conj., for ἐπεὶ ἂν, whenever, so soon as, with subjunct., Matt. 2. 8 ἐπὶ αὐτὸν εὐρύητε, Luke 11. 22, 34.

ἐπάνανγκες, adv. (ἐπί, ἀνάγκη), necessarily, and τὸ ἐπάνανγκες necessary, Acts 15. 28.

ἐπανάγω, f. ἄξω (ἐπί, ἀνάγω). 1. to lead up upon, in N. T. as a nautical term, to lead up or out upon the sea, to put out to sea, εἰς τὸ βάθος, Luke 5. 4, absol. v. 3.

2. to lead back upon or to a place, to cause to return; in N. T. intrans. to return to, e. g. εἰς τὴν πόλιν, Matt. 21. 18.

ἐπαναμιμνήσκω, fut. ἀμνήσω (ἐπί, ἀναμιμνήσκω), pr. to call up the mind upon, i. e. to remind of, put in mind upon or of, Rom. 15. 15.

ἐπαναπαύω, f. αὔσω (ἐπί, ἀναπαύω), to cause to rest upon, mid. to rest one's self upon, to lean upon; in N. T. only

mid. ἐπαναπαύομαι, to rest upon, metaph. viz. a) to abide upon, remain with, Luke 10. 6. b) to confide in, rely upon, foll. by dat. Rom. 2. 17.

ἐπανέρχομαι, aor. 2 ἐπανῆλθον (ἐπί, ἀνέρχομαι), to come back upon or to a place, to return hither or thither, &c. absol. Luke 10. 35, 19. 15.

ἐπανίστημι (ἐπί, ἀνίστημι), in N. T. only mid. ἐπανίσταμαι, f. στήσομαι, to rise up upon, i. e. against any one, foll. by ἐπί τινα Matt. 10. 21.

ἐπανόρθωσις, εως, ἡ (ἐπανορθόω), a setting to rights, reparation, restitution, e. g. of a city; in N. T. fig. correction, reformation, i. e. of heart and life, 2 Tim. 3. 16.

ἐπάνω, adv. (ἐπί, ἄνω), also prep. with gen., pr. up above, i. e. above, over, upon, &c. a) as an ADV. OF PLACE, above, over, Luke 11. 44; of number, above, more than, Mark 14. 5, where the gen. of price depends on the verb. b) as a PREP. with gen. of place, above, over, Matt. 27. 37 ἐπάνω τῆς κεφαλῆς αὐτοῦ: so upon, 5. 14 ἐπάνω ὄρους κειμένα. Spoken of dignity, over, Luke 19. 19 γίνου ἐπάνω πέντε πόλεων.

ἐπαρκέω, ὦ, f. ἔσω (ἐπί, ἀρκέω), lit. to hold up or in, i. e. to hold back from going further, to ward off; in N. T., by impl., to aid, relieve, foll. by dat. 1 Tim. 5. 10.

ἐπαρχία, as, ἡ (ἐπαρχος), province, prefecture of the Roman empire, Acts 23. 34, 25. 1.

ἐπαυλὶς, εως, ἡ (ἐπί, αὐλὶς), a fold, stall, country-dwelling, cottage, tent; in N. T. genr. house, dwelling, abode, Acts 1. 20.

ἐπαύριον, adv. of time (ἐπί, αὔριον), upon the morrow, to-morrow; hence in N. T. ἡ ἐπαύριον, i. e. ἡμέρα, the morrow, the next day, Matt. 27. 62, sæp.

ἐπαυτοφώρω, see αὐτόφωρος.

Ἐπαφρᾶς, ᾧ, ὁ, Epaphras, pr. name of a man, Col. 1. 7, and not improbably contracted from Ἐπαφροδίτος, both designating the same person.

ἐπαφρίζω, fut. ἴσω (ἐπί, ἀφρίζω), to foam upon, foam out, fig. to pour out like foam, trans. Jude 13.

Ἐπαφρόδιτος, ου, ὁ, *Eraphroditus*, pr. name of a man, Phil. 2. 25.

ἐπεγείρω, fut. ἐρῶ (ἐπί, ἐγείρω), *to wake up, rouse up*, i. e. out of sleep; in N. T. fig. *to rouse up upon* i. e. against any one, *to excite against*, trans., foll. by ἐπί τινα Acts 13. 15, κατὰ τινος 14. 2.

ἐπεί, conj. (ἐπί), *as*, spoken of time and motive, viz. a) of TIME, *as, when, after that*, foll. by indic. aor. Luke 7. 1 ἐπεὶ δὲ ἐπλήρωσε. b) of CAUSE OR MOTIVE, *as, since, because, inasmuch as*, always in the apodosis, which, however, may stand first; foll. by indicat. Matt. 18. 32 ἐπεὶ παρεκάλεσάς με, 27. 6; ἐπεὶ μήποτε *since never*, Heb. 9. 17; ἐπεὶ οὖν *since therefore*, 4. 6, *since then, since in that case*, 1 Cor. 5. 10, 7. 14: hence before questions implying a negative, and before similar hypothetical clauses, it stands in the sense of *for*, i. e., by impl., *for then, for else, for otherwise*, &c. Rom. 3. 6 ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; 1 Cor. 14. 16; so Rom. 11. 6 ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις, i. e. *for then, for otherwise*.

ἐπειδή, conj. (ἐπεί, δή), *as indeed, as now*, spoken in N. T. only of a ground or motive, i. e. *since indeed, since now, because now, inasmuch as*, and is always in the apodosis, which, however, may stand first; foll. by indic. Matt. 21. 46 ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.

ἐπειδήπερ, conj. (ἐπειδή, πέρ), *since now, inasmuch as now*, Luke 1. 1.

ἐπεῖδον, aor. 2 (ἐφοράω), *to look upon, behold*; in N. T., from the Heb., *to look upon, regard, attend to*, e. g. for good, with kindness, Luke 1. 25 ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν = ἐπεῖδέν με ἀφελεῖν κτλ: also for evil, with disfavour, foll. by ἐπί with acc. Acts 4. 29 ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν.

ἐπειμι (ἐπί, εἶμι), *to go upon, come on, approach*; in N. T. part. ἐπιών, ἐπιούσα, ἐπιόν, spoken only of the succeeding day or night, *the coming, the following, the next*, Acts 7. 26 τῇ ἐπιούσῃ ἡμέρᾳ, without ἡμέρα 16. 11; 23. 11 τῇ ἐπιούσῃ νυκτί.

ἐπείπερ, conj. (ἐπεί, πέρ), *since indeed, since now*, Rom. 3. 30.

ἐπεισαγωγή, ἡς, ἡ (ἐπί, εἰσαγωγή), lit. *a leading in upon*, i. e. *the bringing in, introduction of something additional*, fig. Heb. 7. 19.

ἔπειτα, adverb (ἐπί, εἶτα), marking succession in time, *thereupon, then, afterwards, next*, Luke 16. 7 ἔπειτα ἑτέρῳ εἶπεν. For the sake of emphasis, placed between a verb and preceding participle, Mark 7. 5; so along with a more definite notation of time, John 11. 7 ἔπειτα μετὰ τοῦτο. Also in enumerations, when the preceding clause contains likewise a notation of time, genr. 1 Cor. 12. 28; so πρῶτον . . . ἔπειτα *first . . . then, next*, &c. 15. 46.

ἐπέκεινα, adv. (ἐπ' ἐκεῖνα), *beyond*, with gen. Acts 7. 43.

ἐπεκτείνω, f. ἐνῶ (ἐπί, ἐκτείνω), *to stretch out upon, extend towards*, mid. *to reach forth towards*, fig. Phil. 3. 14.

ἐπενδύτης, ου, ὁ (ἐπενδύω), *upper garment, tunic*, i. e. the usual tunic (Att. χιτῶν), in distinction from the inner garment next the skin, which was called ὑποδύτης (Att. χιτωνίσκος), John 21. 7.

ἐπενδύω or ὑνῶ, f. ὕσω (ἐπί, ἐνδύω), *to put on over*; in N. T. only mid., *to put on over one's other garments*, &c. *to clothe upon*, fig. of the new spiritual body, 2 Cor. 5. 2, 4.

ἐπέρχομαι, f. ἐλεύσομαι, aor. 2 ἐπῆλθον, *to go or come upon or over any place, &c.*; in N. T. *to come on, upon, to any place or person*, viz. a) of PLACE, *to come to*, i. e. *to come thither, arrive*, absol. Acts 14. 19 ἐπῆλθον ἀπὸ Ἀντιοχείας. b) of PERSON, *to come upon*, e. g. in a hostile sense, *to invade, attack*, Luke 11. 22; so of evils, calamities, &c. *to come upon, befall*, foll. by ἐπί with acc. 21. 35: spoken of the Holy Spirit as resting upon and operating in a person, foll. by ἐπί with acc. 1. 35. c) part. ἐπερχόμενος, spoken of TIME, season, destiny, &c. *coming on, impending, future*, Eph. 2. 7 ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις.

ἐπερωτάω, ᾧ, f. ἥσω (ἐπί, ἐρωτάω), *to ask at or of any one, to inquire of*, viz. a) genr. and with double accus. Mark 11. 29 ἐπερωτήσω ὑμᾶς καθὼς ἓνα λόγον: foll. by accus. and περί

with gen. of thing, 7. 17 ἐπηρώτων αὐτὸν περὶ τῆς παραβολῆς: by accus. of person and λέγων, or the question itself, Matt. 12. 10 καὶ ἐπηρώτησαν αὐτόν, λέγοντες: absol. 22. 35. In the sense of *to require, demand*, with acc. of pers. and infin. 16. 1. b) in a judicial sense, *to question, interrogate*, with double accus. John 18. 21; with acc. of pers. and λέγων, Matt. 27. 11; absol. Luke 23. 6. c) from the Heb., ἐπερωτᾶν τὸν Θεόν *to ask or inquire after God*, i. e. *to seek God*, Rom. 10. 20, comp. ἐκζητέω c.

ἐπερώτημα, ατος, τό (ἐπερωτάω), *a question, inquiry*; in N. T. spoken of *a question* put to a convert at baptism, or rather of the whole process of question and answer, i. e. by impl. *examination, profession*, 1 Pet. 3. 21 βάπτισμα... συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν, i. e. as marking the spiritual character of the baptismal rite, in contrast to a mere external purification,—others render ἐπ. εἰς Θεόν *inquiry, longing, after God*; others again, *desire, petition to God*, sc. for salvation.

ἐπέχω, f. ἐφέξω, aor. 2 ἐπέσχον (ἐπί, ἔχω), *to have or hold upon, to hold out towards, direct upon*; hence in N. T. a) fig. spoken of the mind, *to fix the mind upon, give heed to, mark*, foll. by dat. and with νοῦν implied, Acts 3. 5; by πῶς, Luke 14. 7. b) as in English, *to hold up or on, = to hold back or in*, viz. (α) in the sense of *to retain, not to lose*, fig. Phil. 2. 16 λόγον ζωῆς ἐπέχοντες, i. e. 'persevering in the acknowledgment and practice of the Christian doctrine.' (β) more usually, *to keep back, detain a person*, in N. T. intrans., or with ἑαυτόν impl., *to hold one's self back, i. e. to remain, stay*, Acts 19. 22.

ἐπηρεάζω, f. ἄσω (ἐπήρεια), *to misuse, treat despitefully, insult*, trans. Matt. 5. 44: in the sense of *to traduce, accuse falsely*, with accus. 1 Pet. 3. 16.

ἐπί, prep. governing the genitive, dative, and accusative, with the primary signif. *on, upon*, viz.

I. with the GENITIVE; e. g. 1. of place, in a great variety of relations,

which may, however, be comprehended under the two leading ideas of REST *upon, on, or in*, and of MOTION *upon, to, towards*. a) of place *where*, after words implying rest *upon, on, in, &c.* (α) genr. and with gen. of place, Matt. 4. 6 ἐπὶ χειρῶν ἁρουσί σε, 9. 2 ἐπὶ κλίνης βεβλημένον, v. 6 ἐπὶ τῆς γῆς, 24. 30 ἐρχόμενον ἐπὶ τῶν νεφελῶν, 27. 19 καθημένου αὐτοῦ ἐπὶ τοῦ βήματος, Mark 8. 4 ἐπ' ἐρημίας *on or in the desert*, Luke 4. 29 ὄρους ἐφ' οὗ ἡ πόλις ὠκοδόμητο, John 6. 19 περιπατοῦντα ἐπὶ τῆς θαλάσσης *walking on the lake*, 19. 31 ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ, Acts 20. 9 ἐπὶ τῆς θυρίδος *upon or in the window*, Rev. 1. 20 ἐπὶ τῆς δεξιᾶς μου *on or in the hollow of my hand*, 5. 13 ἐπὶ τῆς θαλάσσης *on the bottom of the sea, in the deep*; so Luke 22. 21 ἡ χεὶρ μετ' ἐμοῦ ἐπὶ τῆς τραπέζης *upon the table*, v. 30 ἵνα ἐσθίητε καὶ πίνετε ἐπὶ τῆς τραπέζης μου 'of the things *upon my table*,' Engl. *at my table*; also Matt. 21. 19 ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ *upon the way*, by the way-side; John 21. 1 ἐπὶ τῆς θαλάσσης *on the shore of the lake*. Fig. Matt. 8. 16 ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα, Luke 20. 37 ἐπὶ τῆς βάλτου *on or in the passage or section of the bush, &c.* (comp. Rom. 11. 2 in ἐν 1. a.) Foll. by gen. of pers. Acts 21. 23 ἄνδρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν *having a vow upon them*. (β) in the sense of *before, in presence of*, chiefly of judges, witnesses, &c. as is said in Engl. 'to be led or brought *up before*, to stand *before a court*,' &c. Matt. 28. 14 ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, Acts 24. 20 στάντος μου ἐπὶ τοῦ συνεδρίου, 25. 9 κρίνεσθαι ἐπ' ἐμοῦ, v. 10; so genr. 2 Cor. 7. 14 ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου *our boasting before Titus*, comp. εἴ τι αὐτῷ κεκαύχημαι ib.

b) of place *whither*, after words implying motion or direction *upon, to, towards, &c.* with subsequent rest *upon*, Matt. 26. 12 βαλοῦσα τὸ μύρον ἐπὶ τοῦ σώματος μου, Mark 4. 26 βάλλῃ τὸν σπόρον ἐπὶ τῆς γῆς, Luke 22. 40 γενόμενος ἐπὶ τοῦ τόπου, John 6. 2 σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων *which he did upon, to the sick* (others, *on, in the case of the sick*), v. 21 τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς

at the land, *on* the shore, 19. 19 ἔθηκεν ἐπὶ τοῦ σταυροῦ, Acts 5. 30 κρεμάσαντες ἐπὶ ξύλου, Rev. 13. 16 ἵνα δώσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρός. Fig. ἐπὶ καρδίας Heb. 8. 10, 10. 16.

2. of time *when*, as in Engl. *upon* a time, i. e. *on*, *at*, *in*, *during*, &c. Heb. 1. 1 ἐπ' ἐσχάτου τῶν ἡμερῶν: of time as marked by contemporary events, persons, &c., Matt. 1. 11 ἐπὶ τῆς μετοικεσίας Βαβυλῶνος at the time of, Acts 11. 28 ἐπὶ Κλαυδίου in the days of, under: so of actions as specifying time, e. g. ἐπὶ τῶν προσευχῶν μου *in my prayers*, i. e. *when* I pray, Rom. 1. 10.

3. FIG.; spoken a) of dignity, authority, &c. *upon*, *over*, Matt. 2. 22 βασιλεύει ἐπὶ τῆς Ἰουδαίας *over* Judea, Rom. 9. 5 ὁ ὢν ἐπὶ πάντων Θεός, Acts 8. 27 ὃς ἦν ἐπὶ πάσης τῆς γᾶς, 12. 20 τὸν ἐπὶ τοῦ κοιτῶνος: so καθίστημι ἐπὶ Matt. 24. 45, δώσω ἐξουσίαν ἐπὶ τῶν ἐθνῶν Rev. 2. 26. b) of a *subject of discourse*, *ON*, *of*, *concerning*, only after verbs of speech, writing, &c. Gal. 3. 16 οὐ λέγει ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός. c) of *manner*, where ἐπί with gen. forms a periphrasis for an adverb, e. g. ἐπ' ἀληθείας, lit. *upon the truth*, i. e. of a truth, *truly*, = ἀληθῶς, Mark 12. 14.

II. with the DATIVE; e. g. 1. of *place*, in the same sense and circumstances as ἐπί with gen., so that the Greek poets often use the gen. and dat. interchangeably, while in prose the dat. is more usual. a) of place *where*, after words implying rest *upon*, *on*, *in*, &c. comp. I. 1. a. (α) pr. Matt. 14. 8 ἐπὶ πίνακι, Mark 2. 4, 6. 39 ἐπὶ τῷ χόρτῳ ἀνακλῖναι, v. 55 ἐπὶ τοῖς κραβάτοις, Luke 11. 44 λίθον ἐπὶ λίθῳ, Rev. 19. 14 ἐφ' ἵπποις λευκοῖς. (β) as implying close proximity, contact, *upon*, *at*, *close by*, Matt. 24. 33 ἐγγύς ἐστιν ἐπὶ θύραις, John 4. 6 ἐκαθέζετο ἐπὶ τῇ πηγῇ *by* the fountain i. e. *on* the side of the well, Acts 3. 10 ἐπὶ τῇ πύλῃ, 5. 9 ἐπὶ τῇ θύρᾳ. (γ) foll. by dat. pl. of persons, = *with*, *among*, Acts 28. 14 ἐπ' αὐτοῖς ἐπιμεῖναι, 2 Cor. 7. 7 ἐφ' ὑμῖν i. e. ὦν.

b) of place *whither*, after words implying motion or direction *upon*, *to*, *towards*, &c. and including the

idea of subsequent rest upon. (α) genr. Matt. 9. 16 οὐδεὶς ἐπιβάλλει ἐπίβλημα ἐπὶ ἱματίῳ παλαιῷ, John 8. 7 λίθον ἐπ' αὐτῇ βαλέτω: so Mark 5. 33 ὃ γέγονεν ἐπ' αὐτῇ, Acts 5. 35 ἐπὶ τοῖς ἀνθρώποις τί μέλλετε πράσσειν. Fig. Heb. 10. 16 διδοὺς νόμους ἐπὶ ταῖς καρδίαις. (β) fig. of a direction of mind *towards* any one; e. g. in a friendly sense, 2 Cor. 9. 14 χάριν τοῦ Θεοῦ ἐφ' ὑμῖν, Luke 18. 7 μακροθυμῶν ἐπ' αὐτοῖς: also in a hostile sense, *against*, 12. 52 τρεῖς ἐπὶ δυσὶ καὶ δύο ἐπὶ τρισὶ διαμερισθήσονται, Rev. 12. 17 ὠργίσθη ἐπὶ τῇ γυναικί.

2. of time *WHEN*, chiefly as marking a definite period of time, *upon*, *at*, *in*. a) genr. Heb. 9. 26 ἐπὶ συντελείᾳ τῶν αἰώνων. As designated by contemporary institutes, actions, &c. 2 Cor. 3. 14 ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης *during* the reading, whenever it is read; Phil. 1. 3 ἐπὶ πάσῃ τῇ μνηαῖ ὑμῶν *at* every mention, as often as I think of you; Heb. 9. 15 ἐπὶ τῇ πρώτῃ διαθήκῃ *during* the first covenant, while it was in force. So, as implying merely co-existence in time, 2 Cor. 7. 4 ἐπὶ πάσῃ τῇ θλίψει ἡμῶν *in*, *during*, *under* all our afflictions; Eph. 4. 26 ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν *during*, while your wrath continues. b) in the sense of *after*, immediately following *upon*, Acts 11. 19 θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ, i. e. immediately after Stephen; John 4. 27 ἐπὶ τούτῳ *upon* this, *thereupon*.

3. FIG.; spoken a) of *power*, authority, care *over*, &c. Matt. 24. 47 ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. b) as marking *accession* or addition *upon* or *to* something already mentioned or implied, *upon*, *unto*, *besides*, Matt. 25. 20 ἄλλα τάλαντα ἐκέρδησα ἐπ' αὐτοῖς, Luke 16. 26 ἐπὶ πᾶσι τούτοις *besides* all this, 1 Cor. 14. 16 ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ, Phil. 2. 27 λύπη ἐπὶ λύπῃ text. rec. c) of that *upon* which any thing rests as a basis, foundation, or support; in various specifications, viz. (α) genr. Luke 4. 4 ζῆν οὐκ ἐπ' ἄρτῳ μόνῳ, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ *to live upon*, i. e. *to sustain* or *support* life upon. So

after words implying hope, trust, confidence *upon* or *in* any person or thing, Rom. 15. 12 ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν, Mark 10. 24 πεποιθότας ἐπὶ τοῖς χρήμασιν, Luke 24. 25 πιστεύειν ἐπὶ πᾶσιν οἷς κτλ, Acts 14. 3 παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ: also in the phrase ἐπ' ἐλπίδι *upon* or *in* hope, lit. resting *upon* hope, Acts 2. 26. Here belongs the phrase ἐπὶ τῷ ὀνόματι τινος *upon* the name of any one, i. e. to do any thing *upon* or *in* the name of a person, on the ground of, under colour of his name, &c. Acts 4. 18 διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ to teach *upon* the name of Jesus, i. e. resting upon his name, upon him as the ultimate teacher and author; so Luke 9. 49 ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ δαιμόνια casting out demons *upon* thy name, i. e. resting the efficacy of their exorcism upon thy name; Acts 2. 38 βαπτισθήτω ἐπὶ τῷ ὀνόματι Ἰ. Χρ. be baptised *upon* the name of Christ, i. e. the baptism being grounded upon the profession of his name; Matt. 18. 5 ὃς ἐὰν δέξηται παιδίον ἐν ἐπὶ τῷ ὀνόματί μου, i. e. as resting upon or professing my name as a Christian.

(β) of the *subject* of an action or of discourse, *upon*, *in* reference to, Mark 6. 52 οὐ συνήκαν [τὸ σημεῖον τὸ πεποιημένον] ἐπὶ τοῖς ἄρτοις, i. e. wrought *upon*, or in respect to, the loaves: of discourse, &c. *on*, *of*, *concerning*, John 12. 16 ὅτι ταῦτα ἐπ' αὐτῷ γεγραμμένα, Rev. 10. 11 προφητεύσαι ἐπὶ λαοῖς, 22. 16 μαρτυρῆσαι ἐπὶ ταῖς ἐκκλησίαις.

(γ) of a *condition*, law, sanction, *upon* or *under* which alone any thing takes place, 1 Cor. 9. 10 ἐπ' ἐλπίδι ἀροτριᾶν, Heb. 8. 6 διαθήκη ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται, i. e. under the sanction of; 9. 17 διαθήκη ἐπὶ νεκροῖς βεβαία, i. e. a testament is only valid the testator being dead; 10. 28 ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει, i. e. was put to death *under* two or three witnesses.

(δ) of the *ground*, motive, exciting cause of any action, *upon*, *at*, i. e. *on* account of, *because* of, Matt. 19. 9 μὴ ἐπὶ πορνείᾳ, Luke 2. 20 αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν, 5. 5 ἐπὶ τῷ ῥήματί σου χαλάσω τὸ δίκτυον, Acts 3. 16 ἐπὶ τῇ πίστει, 4. 21; with dat. of person,

ἐπ' αὐτοῖς 21. 24 (see δαπανᾶω). Hence ἐφ' ᾧ, for ἐπὶ τούτῳ ὅτι, *on* this account that, *because*, Rom. 5. 12.

(ε) of the *occasion* *UPON* or *at* which, in connexion with which, any thing takes place, *upon*, *at*, *over*, after words signifying an emotion of mind, as joy, sorrow, compassion, astonishment, &c. Matt. 18. 13 χαίρει ἐπ' αὐτῷ, Luke 1. 47 ἡγαλλίασεν ἐπὶ τῷ Θεῷ, Mark 3. 5 συλλυπούμενος ἐπὶ τῇ πωρώσει, Luke 19. 41 ἔκλαυσεν ἐπ' αὐτῇ, Matt. 14. 14 ἐσπλαγχνίσθη ἐπ' αὐτοῖς, 7. 28 ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, Luke 1. 29 διεταράχθη ἐπὶ τῷ λόγῳ. So of the occasion of penitence and shame, 2 Cor. 12. 21 μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ, Rom. 6. 21 ἐφ' οἷς νῦν ἐπαισχύνεσθε.

(ζ) of the *object* or *purpose* of any action, &c. *upon*, *unto*, *for*, Gal. 5. 13 ὑμεῖς ἐπ' ἐλευθερίᾳ ἐκλήθητε, 1 Thess. 4. 7, Phil. 3. 12 ἐφ' ᾧ that for which: hence ἐφ' ᾧ for what, wherefore, Matt. 26. 50 text. rec., others ἐφ' ὅ. (η) of the *norma* or model *upon* or *to* which any thing is adjusted or conformed, *upon*, *after*, *according to*, Luke 1. 59 ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ: also Rom. 5. 14 οὐχ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς κτλ, 2 Cor. 9. 6 ὁ σπείρων ἐπ' εὐλογίας as adv. *bountifully*.

III. with the *ACCUSATIVE*; e. g. 1. of *place*, and generally combining the ideas of rest and motion *upon*, where sometimes, however, the idea of *motion* upon is more prominent, and rarely *rest* upon. a) as implying rest and motion combined, where it marks an extension or spreading out *upon* or *over* any thing, a stretching or spreading out in various directions, distribution *upon*, *over*, *among*; hence pr. *along upon*, *along over*, *throughout*, &c., or else simply *upon*, *over*, *at*, *among*, the direction of the implied motion being determined by the adjuncts; e. g. (α) genr. Matt. 27. 45 σκότος ἐγένετο ἐπὶ τὴν γῆν, 10. 34 βαλεῖν εἰρήνην, μάχαιραν ἐπὶ τὴν γῆν, 14. 19 τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, v. 26 ἐπὶ τὴν θάλασσαν περιπατοῦντα, 18. 12 ἐπὶ τὰ ὄρη πορευθεῖς *about upon* the mountains, Mark 4. 38 ἐπὶ τὸ προσκεφάλαιον καθεύδων i. e. stretched upon, Luke 5. 36 ἐπίβλημα ἐπι-

βάλλει ἐπὶ ἱμάτιον, Rev. 20. 4 οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον. So Matt. 13. 2 ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰσθήκει stood or had stationed themselves *along upon* the shore; 19. 28 καθίσεσθε ὑμεῖς ἐπὶ δώδεκα θρόνους *along upon* the row or circle of thrones, as in Rev. 4. 4. So with accus. pl. of persons, *upon, over, towards* all of whom, Matt. 5. 45 ἐπὶ πονηροὺς καὶ ἀγαθοὺς, 12. 49 ἐκτείνας τὴν χεῖρα ἐπὶ τοὺς μαθητάς.

(β) where the motion is directed to a higher place, implying elevation or placing *upon*, i. e. *up upon, up over, up to, out upon, &c.* or simply *upon, over*, Matt. 4. 5 ἴστησιν αὐτὸν ἐπὶ πτερύγιον τοῦ ἱεροῦ, 13. 48 ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλόν, 21. 5 ἐπιβεβηκὼς ἐπὶ ὄνον i. e. mounted upon, 22. 16 φευγέτωσαν ἐπὶ τὰ ὄρη, Mark 10. 16 τιθεὶς τὰς χεῖρας ἐπ' αὐτά, 15. 22 φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, Luke 5. 19 ἀναβάντες ἐπὶ τὸ δῶμα. So of a yoke or burden taken up and placed *upon* any one, Matt. 11. 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, 23. 4 φορτία ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων: fig. of a covenant, Heb. 8. 8. Metaph. spoken of fear, evils, guilt, punishment, which come *upon* any one as a burden, as something laid *upon* him; so after γίνεσθαι, ἐπέρχεσθαι, ἔρχεσθαι, ἐπιπίπτειν, and the like, Matt. 23. 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον, Luke 1. 12 φόβος ἐπέπεσεν ἐπ' αὐτόν, v. 65 ἐγένετο ἐπὶ πάντας φόβος, 21. 35 ἐπελεύσεται ἐπὶ πάντας, Acts 13. 11 χεὶρ κυρίου ἐπὶ σέ: in like manner of good, prosperity, &c. Matt. 10. 13 ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν, Acts 4. 33 χάρις ἦν ἐπὶ πάντας. So of a lot, i. e. any thing imposed by lot, 1. 26 ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν. (γ) where the motion is directed to a lower place, Matt. 10. 29 ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν, 26. 7 κατέχεεν ἐπὶ τὴν κεφαλὴν, Rev. 22. 5 φωτιεῖ ἐπ' αὐτούς i. e. like the sun. Fig. of the divine Spirit or power descending and abiding *upon* any one, Matt. 3. 16 τὸ πνεῦμα καταβαῖνον καὶ ἐρχόμενον ἐπ' αὐτόν.

b) of place *whither*, implying motion *upon, to, towards* any place or object as a limit, aim, end, with

subsequent rest thereupon. (α) pr. and genr., e. g. after πίπτω, ἐπιπίπτω, Matt. 26. 39 ἔπεσεν ἐπὶ πρόσωπον *forwards*, Luke 15. 20 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, Acts 10. 25 πεσὼν ἐπὶ τοὺς πόδας *upon* i. e. *at his feet*; also Luke 9. 62 ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον, Phil. 3. 14 κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον. So after verbs of going, coming, conducting, collecting, &c. = *πρός* with accus., Matt. 3. 13 παραγίνεται ἐπὶ τὸν Ἰορδάνην *upon the Jordan*, i. e. to the region of Jordan; 12. 28 ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ, Mark 5. 21 συνήχθη ὄχλος πολλὸς ἐπ' αὐτόν: so συναχθῆναι or συνέρχεσθαι ἐπὶ τὸ αὐτό, i. e. *upon* or *to* the same place, together, Matt. 22. 34, 1 Cor. 11. 20. Of judges, tribunals, *upon, unto*, i. e. *up before*, Matt. 10. 18 ἐπὶ ἡγεμ. καὶ βασιλεῖς ἀχθήσεσθε. Of an oracle, miracle, testimony, &c. *upon, unto*, Luke 3. 2 ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην, Acts 4. 22 ἐφ' ὃν ἐγεγόνει τὸ σημεῖον, 2 Thess. 1. 10 τὸ μαρτύριον ἡμῶν [γενόμενον] ἐφ' ὑμᾶς. Also as implying accession, addition, Matt. 6. 27 προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα, Rev. 22. 18.

(β) where the motion or direction *upon* implies also an affection of the mind *for* or *against*; e. g. favourable, kindly, Luke 9. 38 ἐπιβλεψαὶ ἐπὶ τὸν υἱόν μου, 1 Pet. 3. 12 οἱ ὀφθαλμοὶ κυρίου ἐπὶ τοὺς δικαίους i. e. are directed *upon*; of disfavour, *upon, against*, v. 12 πρόσωπον κυρίου ἐπὶ ποιούντας κακά i. e. is directed *against*. In a hostile sense, Matt. 10. 21 ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, Luke 12. 53 διαμερισθήσεται πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, 14. 31 ἐρχομένῳ ἐπ' αὐτόν, Acts 7. 57 ὥρμησαν ἐπ' αὐτόν. Fig. of conduct or testimony *against* any one, Mark 10. 11 μοιχᾶται ἐπ' αὐτήν, Luke 9. 5 εἰς μαρτύριον ἐπ' αὐτούς: so in an imprecation, 2 Cor. 1. 23 μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν. (γ) fig. of measure, extent, *upon, unto*, i. e. *up to, about*, Rev. 21. 16 ἐμέτρησε τὴν πόλιν ἐπὶ σταδίου δώδεκα χιλιάδων. So ἐφ' ὅσον *in so far as, inasmuch as*, Matt. 25. 40; ἐπὶ πλεῖον *further on, further, the more*, Acts 4. 17.

c) rarely of place *where*, after

words signifying rest *upon, on, in, at, where, however*, the idea of previous motion *upon* is implied, Rev. 5. 1 ἐπὶ τὴν δεξιάν *upon* i. e. *in* his right hand, 20. 1: after verbs of sitting or standing, *upon, at, by, &c.* Matt. 9. 9 καθήμενον ἐπὶ τὸ τελῶνιον, Acts 10. 17 ἐπέστησαν ἐπὶ τὸν πυλῶνα: so στῆναι ἐπὶ τοὺς πόδας *to stand up upon the feet*, 14. 10; also ἐπὶ τὸ αὐτό, lit. *upon the same place*, as adv. *together*, 1. 15.

2. of time, viz. a) time how long, *during, for*, Luke 4. 25 ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία, 13. 31: so ἐπὶ χρόνον *for a time*, 18. 4; ἐφ' ὅσον χρόνον *so long as*, Rom. 7. 1, and ἐφ' ὅσον, sc. χρόνον, *idem*, Matt. 19. 15; ἐφ' ἱκανόν, sc. χρόνον, *a long while, long*, Acts 20. 11: so adverbially, ἐπὶ πολὺ or ἐπιπολὺ *long*, 28. 6; ἐπὶ πλεῖον *longer, further*, 20. 9, 24. 4. b) implying a term or limit of time *upon* the coming of which anything is done or assigned, *upon, at, about*, Mark 15. 1 εὐθέως ἐπὶ τὸ πρῶτ', Luke 10. 35 ἐπὶ τὴν αὔριον, Acts 3. 1 ἐπὶ τὴν ὥραν τῆς προσευχῆς: joined with an adverb in the later usage, e. g. ἐπὶ τρίς *up to thrice*, i. e. *thrice*, 10. 16, 11. 10.

3. FIG.; spoken a) of power, authority, care over, *upon, over*, Luke 1. 33 βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ, 9. 1 δύναμιν καὶ ἐξουσίαν ἐπὶ δαιμόνια, Heb. 3. 6 Χριστὸς ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, Luke 2. 8 φυλάσσοντες φυλακὰς ἐπὶ τὴν ποιμνὴν αὐτῶν. b) as marking accession or addition, *upon, over*, Phil. 2. 27 λύπη ἐπὶ λύπην, see II. 3. b. c) of an object or ground *upon, over, or in respect to* which anything is done, felt, directed, &c., comp. II. 3. c.; e. g. (α) of the subject of an action or discourse, *upon, over, in respect to*, Mark 15. 24 βάλλοντες κλῆρον ἐπ' αὐτά, 1 Cor. 7. 3, Jam. 5. 14 προσευξάσθωσαν ἐπ' αὐτόν *let them pray over him*, i. e. *in his behalf*, in allusion also perhaps to the posture: so of a subject of discourse, writing, &c. *upon, of, concerning*, Mark 9. 12 γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, Rom. 4. 9. (β) of that towards which the mind, heart, feelings, are directed, either in kindness or hostility, *upon, over, towards*;

e. g. in kindness, Matt. 14. 14 ἐσπλαγχνίσθη ἐπ' αὐτούς, Luke 6. 35 χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους, Rom. 9. 23; so in hostility, *against*, Matt. 12. 26 ἐφ' ἑαυτὸν ἐμερίσθη, Acts 7. 54 ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. Hence also of the object of trust, confidence, or hope, Matt. 27. 43 πέποιθεν ἐπὶ τὸν Θεόν, Acts 9. 42 πολλοὶ ἐπίστευσαν ἐπὶ τὸν κύριον, Heb. 6. 1 πίστις ἐπὶ Θεόν, 1 Tim. 5. 5 ἤλπικεν ἐπὶ τὸν Θεόν: also of the occasion or object *upon* or *over* which joy or sorrow is felt, Rev. 18. 20 εὐφραίνου ἐπ' αὐτήν text. rec., others ἐπ' αὐτῇ; Luke 23. 28 μὴ κλαίετε ἐπ' ἐμέ, Rev. 1. 7. (γ) of that towards which the will or intention is directed, the end, *purpose, aim* of an action, &c., *upon, for, for the sake of, after*, Matt. 3. 7 ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ i. e. *in order to be baptised*, 26. 55 ὡς ἐπὶ ληστήν, Luke 7. 44 ὕδωρ ἐπὶ τοὺς πόδας μου *water FOR my feet*: so of a result, 2 Tim. 3. 13 ἐπὶ τὸ χεῖρον. (δ) from the Heb., spoken of persons *upon* or *over* whom a name is called, who are called by that name, implying property, relation, &c. James 2. 7; Acts 15. 17 ἐφ' οὗς ἐπικέκληται τὸ ὄνομά μου.

NOTE. In composition ἐπί implies, 1. motion *upon, towards, against*, as ἐπάγω, ἐπέρχομαι, &c.; 2. rest *upon, over, at*, as ἐπέχω, ἐπαναπαύω, &c.; 3. accession, addition, as ἐπισυνάγω, ἐπαιτέω; 4. succession, as ἐπειμι, ἐπιτάσσω; 5. repetition or renewal, as ἐπανόρθωσις: very often it cannot be expressed in English, and is then to us simply intensive.

ἐπιβαίνω, f. ἥσομαι, *to go upon, tread upon*, intrans.; in N. T. a) *to set foot upon, come upon or into, arrive in* a country, province, &c. εἰς τὴν Ἀσίαν Acts 20. 18, τῇ ἐπαρχίᾳ 25. 1. b) *to go up upon, mount*, intrans., e. g. ἐπὶ ὄνον Matt. 21. 5: so of a ship, *to embark*, i. e. εἰς τὸ πλοῖον Acts 21. 6, τῷ πλοίῳ 27. 2, absol. 21. 2.

ἐπιβάλλω, fut. αλῶ, *to cast upon or over, to lay upon*, trans. a) pr. and foll. by dat., Mark 11. 7 ἐπέβαλον αὐτῷ τὰ ἱμάτια, 1 Cor. 7. 35 βρόχον ὑμῖν ἐπιβάλλω. In the sense of *to put upon*, i. e. *to sew on, as a patch*,

Matt. 9. 16. In the phrase ἐπιβάλλειν τὴν χεῖρα or τὰς χεῖρας, foll. by ἐπὶ τινα or dat., *to lay hands upon*, i. e. (α) *to seize, do violence to a person*, foll. by ἐπὶ τινα Matt. 26. 50, by dat. Acts 4. 3, and by attraction 12. 1 ἐπέβαλεν τὰς χεῖρας κακῶσαί τινας, for ἐπὶ τινας ὥστε κακῶσαι αὐτούς. (β) in the sense of *to lay hold of, to undertake*, Luke 9. 62 ἐπιβάλλον τὴν χεῖρα ἐπ' ἄροτρον.

b) intrans. or pr. with εαυτόν implied, *to cast one's self upon*, i. e. *to rush upon, fall upon*; with εἰς and acc. Mark 4. 37 τὰ κύματα ἐπέβαλεν εἰς τὸ πλοῖον: also absol. 14. 72 ἐπιβαλὼν ἔκλαιε *rushing forward*, i. e. *out of the hall* (comp. Matt. 26. 75 and Luke 22. 62),—others, ἐπιβαλὼν i. e. ἱμάτιον, *covering his face or head*; others, by impl., *beginning*. Hence impers. *to fall upon, fall to*, i. e. *to pertain or belong to any one*, Luke 15. 12 δὸς μοι τὸ ἐπιβάλλον μέρος *the portion pertaining to me*.

ἐπιβαρέω, ὦ, f. ἤσω, lit. *to burden upon*; in N. T. metaph. *to be burdensome upon*, e. g. in a pecuniary sense, foll. by accus. 1 Thess. 2. 9. 2 Cor. 2. 5 ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς *that I may not burden you all*, i. e. *bear too hard upon you all in my censure*,—others take ἵνα μὴ ἐπιβαρῶ as parenthetical, *that I may not be too severe*, and then πάντας ὑμᾶς depends on λελύπηκεν.

ἐπιβιβάζω, f. ἄσω, *to cause to mount*, trans., as on an animal for riding, foll. by ἐπὶ with accus. Luke 10. 34 ἐπιβιβάσας αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος: with ἐπὶ impl. 19. 35.

ἐπιβλέπω, f. ψω, *to look upon, fix the eyes upon*; in N. T. fig. *to look upon, have respect to*, with ἐπὶ and accus., i. e. *in kindness, favour*, Luke 1. 48; in partiality, James 2. 3.

ἐπίβλημα, ατος, τό (ἐπιβάλλω), lit. *any thing put on, an addition*, hence *a patch*, Matt. 9. 16, Mark 2. 21.

ἐπιβοάω, ὦ, f. ἤσω, *to cry out upon, to exclaim vehemently*, absol. Acts 25. 24.

ἐπιβουλή, ῆς, ἡ (βουλή), pr. *counsel upon or against*, hence *plot, conspiracy*, Acts 9. 24; 20. 3, 19; 23. 30.

ἐπιγαμβρεύω, fut. εὔσω (ἐπί, γαμβρός), *to contract affinity with, to intermarry with*; in N. T. *to marry by right of affinity*, trans. Matt. 22. 24, spoken of the marriage of a brother's widow, according to the Jewish law.

ἐπίγειος, ου, ὁ, ἡ, adj. (ἐπί, γῆ), *upon earth*, i. e. *earthly, terrestrial*, viz. *belonging to the earth*, as τὰ σώματα 1 Cor. 15. 40; persons, Phil. 2. 10; τὰ ἐπίγεια *earthly things*, i. e. *relating to earth and this life*, 3. 19; σοφία ἐπίγειος *earthly wisdom*, i. e. *imperfect and perverse*, Jam. 3. 15.

ἐπιγίνομαι, *to arise upon, come on*, intrans., e. g. of a wind, *to spring up*, Acts 28. 13.

ἐπιγινώσκω, fut. γνώσομαι, pr. *to know thereupon*, i. e. *by looking on as a spectator*; hence genr. with ἐπὶ intens. *to know fully*, both in an inchoative and a completed sense. 1. *to know fully*, INCHOATIVE, i. e. *to come to know, to gain or receive full knowledge of, to become fully acquainted with, &c.* a) genr., foll. by acc. of thing, expr. or impl., Luke 1. 4 ἵνα ἐπιγνῶς τὴν ἀσφάλειαν, Acts 22. 24; by περὶ with gen. 24. 8; absol. 1 Cor. 13. 12; by acc. of pers. τὸν υἱόν, τὸν πατέρα, Matt. 11. 27: so with ἀπό τινος, *to know from or by any thing*, 7. 16, 20. b) in the sense of *to know well*, i. e. *from others, to ascertain, find out, learn*, foll. by ὅτι, Luke 7. 37 ἐπιγνοῦσα ὅτι ἀνάκειται κτλ, 23. 7; absol. Acts 9. 30. c) in the sense of *to perceive, be fully aware of*, foll. by acc. Luke 5. 22 ἐπιγνοὺς τοὺς διαλογισμούς, Mark 5. 30; by ὅτι 2. 8. d) in the sense of *to recognise, know*, i. e. *by sight or person*, foll. by acc. of person, Matt. 14. 35: so of things, Acts 12. 14 ἐπιγνοῦσα τὴν φωνὴν τινος, 27. 39 τὴν γῆν οὐκ ἐπεγίνωσκον i. e. *did not know it from any other*.

2. *to know fully*, in a COMPLETED sense, *to have a full knowledge of, &c.* a) genr. and foll. by acc. of thing, Rom. 1. 32 τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες, Col. 1. 6: by acc. of pers. in attraction with ὅτι, 2 Cor. 13. 5; absol. Acts 25. 10; pass. 1 Cor. 13. 12 καὶ ἐπεγνώσθη. b) in the sense of *to acknowledge*, i. e. *as being what*

one is or professes to be, a prophet, apostle, teacher, &c., Matt. 17. 12 Ἡλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτόν, 2 Cor. 1. 14: so of doctrines, an epistle, &c., v. 13 bis. c) from the Heb., and with the idea of goodwill, to know and approve, acknowledge and care for, cherish, foll. by accus. 1 Cor. 16. 18 ἐπιγινώσκετε οὖν τοὺς τοιούτους.

ἐπίγνωσις, εως, ἡ (ἐπιγινώσκω), pr. full knowledge, i. e. a) the act of coming to a full knowledge of any thing, cognition, acknowledgment, e. g. ἐπίγνωσις ἀληθείας 1 Tim. 2. 4, ἀγαθοῦ Philem. 6, τοῦ Θεοῦ 2 Pet. 1. 3; so ἐπίγνωσις ἁμαρτίας Rom. 3. 20. b) objectively, full knowledge, spoken of what is known, in N. T. of God, Christ, divine things, &c., Rom. 1. 28 τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει to retain God in knowledge, i. e. to retain a knowledge of him; sæp.

ἐπιγραφὴ, ἡς, ἡ (ἐπιγράφω), an inscription, superscription, e. g. on coin, Mark 12. 16; on the breast or over the head of one crucified, stating his name and crime, 15. 26.

ἐπιγράφω, f. ψω, to make a mark upon, to graze upon; in N. T. to inscribe, i. e. with a stylus, &c., pr. of a public inscription, only in pass. Mark 15. 26. Fig. to impress deeply upon, e. g. νόμους ἐπὶ καρδίας αὐτῶν Heb. 8. 10, ἐπὶ τῶν διανοιῶν 10. 16.

ἐπιδείκνυμι, fut. δείξω, to shew up, shew before any one, i. e. genr. to shew, exhibit, trans., the idea of motion up to, towards any one being implied. a) pr. Matt. 22. 19 ἐπιδείξατέ μοι τὸ νόμισμα: mid., Acts 9. 39 ἐπιδεικνύμεναι χιτῶνας shewing their tunics; Luke 17. 14 ἐπιδ. ἑαυτοὺς τοῖς ἱερεῦσι shew yourselves, present yourselves before the priests. So of deeds, miracles, to shew forth, exhibit, Matt. 16. 1. In the sense of to point out before or to any one, e. g. αὐτῷ τὰς οἰκοδομάς, Matt. 24. 1. b) fig. to shew, i. e. by arguments, to demonstrate, prove, with acc. Heb. 6. 17, with acc. and infin. Acts 18. 28.

ἐπιδέχομαι, f. ξομαι, depon. mid., to receive upon or up to one's self, i. e. genr. to receive, admit, in N. T. in kindness, hospitably, trans.,

3 John 10: fig. to admit, assent to, ver. 9.

ἐπιδημέω, ὦ, f. ἦσω (ἐπίδημος), to be among one's people, be at home; in N. T. to come among a people, i. e. as a stranger, to reside as a stranger, intrans., Acts 2. 10 οἱ ἐπιδημοῦντες Ῥωμαῖοι, i. e. Roman residents at Jerusalem; 17. 21 οἱ ἐπιδημοῦντες ξένοι, i. e. resident foreigners.

ἐπιδιατάσσομαι, fut. ξομαι, to arrange upon, superadd unto, e. g. other and further conditions, fig. Gal. 3. 15.

ἐπιδίδωμι, f. δώσω, to give upon, i. e. in addition to; in N. T. to give forth, i. e. from one's self upon or to another, to give or deliver over, i. e. to put into one's hands, trans. a) genr. Matt. 7. 9 μὴ λίθον ἐπιδώσει αὐτῷ, Luke 4. 17 ἐπεδόθη αὐτῷ βιβλίον. b) fig. to give over, commit to, as a ship to the wind, Acts 27. 15 ἐπιδόντες [i. e. τὸ πλοῖον or τὰ ἱστία τῷ ἀνέμῳ] ἐφερόμεθα.

ἐπιδιορθόω, ὦ, fut. ὤσω, to make straight upon, i. e. to put further to rights, arrange further, trans.; in N. T. only mid., Tit. 1. 5 τὰ λείποντα ἐπιδιορθώσῃ, where Lachmann gives ἐπιδιορθώσῃς active.

ἐπιδύω, fut. δύσω, to go down upon, spoken of the sun, to set upon or during any thing, foll. by ἐπὶ τινι, Eph. 4. 26.

ἐπιείκεια, as, ἡ (ἐπιεικής), propriety, probity, moderation; in N. T. gentleness, clemency, Acts 24. 4.

ἐπιεικής, έος, οὗς, ό, ἡ, adj. (εἰκός, fr. εἶκα), pr. fitting upon, i. e. fit, suitable, proper, hence neut. τὸ ἐπιεικές = ἐπιείκεια, propriety, probity, moderation, Phil. 4. 5: by impl. mild, gentle, clement, 1 Tim. 3. 3.

ἐπιζητέω, ὦ, f. ἦσω, to seek for, inquire after, trans. a) genr. Acts 12. 19 ἐπιζητήσας αὐτὸν καὶ μὴ εὕρων. In the sense of to seek at the hands of any one, to require, demand, Matt. 12. 39 σημεῖον ἐπιζητεῖ: so Phil. 4. 17 τὸ δόμα, Acts 19. 39. b) to seek to acquire, strive after, long for, trans. Matt. 6. 32 ταῦτα τὰ ἔθνη ἐπιζητεῖ, Phil. 4. 17 τὸν καρπὸν. Foll. by inf. to desire earnestly, Acts 13. 7 ἐπεζητησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.

ἐπιθανάτιος, ου, ὁ, ἡ, adj. (ἐπί, θάνατος), *appointed to death, condemned*, 1 Cor. 4. 9.

ἐπίθεσις, εως, ἡ (ἐπιτίθημι), *a placing or laying upon of hands, the emblem through which the Holy Ghost was imparted*, Acts 8. 18.

ἐπιθυμέω, ὦ, f. ἥσω (ἐπί, θυμός), *to fix the desire upon, desire earnestly, long for*, viz. a) genr., foll. by gen. Acts 20. 33 ἀργυρίου οὐδενὸς ἐπεθύμησα: by infin. aor. Matt. 13. 17 ἐπεθύμησαν ἰδεῖν, Luke 22. 15; with infin. pres. Heb. 6. 11; with κατά τινος Gal. 5. 17; absol. 1 Cor. 10. 6. b) spoken of unlawful desire, *to covet*, Rom. 7. 7 οὐκ ἐπιθυμήσεις: in regard to a woman, *to lust after*, with gen. Matt. 5. 28.

ἐπιθυμητής, οὔ, ὁ (ἐπιθυμέω), *a desirer, one eager for any thing*, 1 Cor. 10. 6 ἐπιθυμηταὶ κακῶν.

ἐπιθυμία, ας, ἡ (ἐπιθυμέω), *earnest desire, longing*, viz. a) genr. Luke 22. 15, Phil. 1. 23 τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι. b) more frequently in a bad sense, *irregular and inordinate desire, cupidity, lust*, viz. (α) genr. Col. 3. 5 ἐπιθυμίαν κακὴν, Rom. 13. 14 εἰς ἐπιθυμίας for its lusts i. e. to satisfy the carnal appetites; sæp. So ἐπιθυμαὶ σαρκὸς carnal desires or appetites, Gal. 5. 16; σαρκικαί 1 Pet. 2. 11; κοσμικαί worldly desires, Tit. 2. 12; τῶν ὀφθαλμῶν, 1 John 2. 16; μiasμοῦ polluted desires, 2 Pet. 2. 10: all the above refer to those desires which are fixed on sensual objects, as pleasures, profits, honours, &c. Further ἐπιθυμαὶ τῆς ἀπάτης deceitful lusts, Eph. 4. 22; νεωτερικαὶ youthful lusts, 2 Tim. 2. 22. (β) spoken of impure desire, lewdness, Rom. 1. 24. (γ) meton. lust, i. e. object of impure desire, that which is lusted after, John 8. 44.

ἐπικαθίζω, fut. ἴσω, *to cause to sit upon, seat upon*, trans. Matt. 21. 7 ἐπεκάθισαν [αὐτὸν] ἐπάνω αὐτῶν, in text. rec., *they set him upon them*; intrans. *to sit upon*, e. g., as others here read, ἐπεκάθισεν ἐπάνω αὐτῶν *he sat upon them*.

ἐπικαλέω, ὦ, f. ἔσω, *to call upon*, viz. 1. *to call upon for aid*; in N. T. only mid. *to call upon for aid in one's own behalf, to invoke*, trans. a) pr.

of invocation addressed to Christ for aid, Acts 7. 59 Στέφανον ἐπικαλούμενον [τὸν κύριον] καὶ λέγοντα. Hence genr. *to invoke, pray to, worship*, spoken of God, τὸν κύριον Rom. 10. 12; foll. by τὸ ὄνομα κυρίου Acts 2. 21: also of Christ, foll. by τὸ ὄνομα τοῦ κυρίου Ἰησοῦ Χριστοῦ 1 Cor. 1. 2. b) in adjurations, imprecations, &c. *to call upon, invoke*, i. e. as a witness, 2 Cor. 1. 23 μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν. c) in a judicial sense, *to call upon, invoke a higher tribunal or judge*, i. e. *to appeal to*, e. g. Καίσαρα, Acts 25. 11; foll. by infin., ver. 21 Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς κτλ, i. e. demanding by appeal that, &c.

2. *to call a name upon*, i. e. *to name* in addition, *to surname*, with double acc. Matt. 10. 25 ἐπεκάλεσαν in later eds.: so mid. 1 Pet. 1. 17 εἰ πατέρα ἐπικαλεῖσθε τὸν κρίνοντα, i. e. 'if ye call him your Father.' Elsewhere only pass. *to be surnamed*, viz. a) pr. Matt. 10. 3 ὁ ἐπικληθεὶς Θαδδαῖος, sæp. b) from the Heb., Acts 15. 17 ἐφ' οὗς ἐπικέκληται τὸ ὄνομά μου upon whom my name is called, i. e. who are called or surnamed by my name, implying property, relation, &c.

ἐπικάλυμμα, ατος, τό (ἐπικαλύπτω), *a covering*; in N. T. fig. *a cloak, pretext*, 1 Pet. 2. 16.

ἐπικαλύπτω, f. ψω, *to cover over*; in N. T. fig. *to cover over sins*, i. e. *to forgive, pardon*, Rom. 4. 7.

ἐπικατάρατος, ου, ὁ, ἡ, adj., pr. 'one upon whom a curse rests,' i. e. *accursed, devoted to curses, doomed to punishment*, Gal. 3. 10; v. 13 ἐπικάταρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλῳ.

ἐπικεῖμαι, f. εἶσομαι, *to lie upon, be laid upon*, intrans. a) pr., foll. by ἐπὶ τινι, John 11. 38 λίθος ἐπέκειτο ἐπ' αὐτῷ, absol. 21. 9: metaph. *to be laid upon, imposed*, e. g. necessity, 1 Cor. 9. 16; by law, Heb. 9. 10. b) by impl. *to lie heavy upon, press upon*, with dative, Luke 5. 1 ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ: so of a tempest, absol. Acts 27. 20. Fig. *to press upon, be urgent*, with entreaties, absol. Luke 23. 23.

Ἐπικούρειος, ου, ὁ, an Epicurean, a follower of Epicurus, Acts 17. 18.

ἐπικουρία, *as*, ἡ (ἐπίκουρος), *help*, Acts 26. 22.

ἐπικρίνω, *f. ἰνῶ*, *to judge upon*, i. e. *to confirm by a like judgment*; in N. T. *to give judgment upon*, *adjudge*, foll. by infin. Luke 23. 24.

ἐπιλαμβάνω, *f. λήψομαι*, *to take hold upon*, *seize upon*, *surprise*; in N. T. only mid. ἐπιλαμβάνομαι, *to take hold upon*, *lay hold of*, i. e. *in order to hold or detain to or for one's self*, construed usually with gen. of the part, but also of person, where, however, only a *part* is implied; sometimes apparently with accus., which really depends on the subsequent verb. a) genr. *to take hold of*, e. g. τῆς χειρός *to take the hand*, i. e. *to take by the hand*, Mark 8. 23: with gen. of person, expr. or impl., denoting that some *part* is laid hold of, e. g. *in order to lead*, conduct, &c., Acts 17. 19; apparently with acc. 9. 27 Βαρνάβας ἐπιλαβόμενος αὐτὸν ἤγαγε, i. e. ἤγαγε αὐτόν. So *in order to succour*, heal, &c., Luke 14. 4; fig. Heb. 2. 16. With the idea of violence, *to lay hold of*, *seize as a prisoner*, &c., Acts 21. 30, 33; with accus. apparently, 16. 19. Fig. spoken of language, *to lay hold of one's words*, i. e. *to cavil at*, *censure*, Luke 20. 20 ἵνα ἐπιλάβωνται αὐτοῦ λόγου. b) fig. *to lay hold of in order to obtain and possess*, 1 Tim. 6. 12 ἐπιλαβοῦ τῆς αἰωνίου ζωῆς.

ἐπιλανθάνω, *f. λήσω*, *to cause to forget upon*, i. e. *over or in consequence of something else*, hence mid. ἐπιλανθάνομαι, *f. λήσομαι*, aor. 2 ἐπελάθονην, *to forget upon or over something else*; in N. T. and genr. mid. *to forget*. a) pr. and foll. by infin. aor. Mark 8. 14 ἐπελάθοντο λαβεῖν ἄρτους: with ὁποῖος Jam. 1. 24. b) in the sense of *to neglect*, *not to mind or care for*, foll. by gen. Heb. 6. 10 ἐπιλαθέσθαι τοῦ ἔργου: by acc. Phil. 3. 14 τὰ ὀπίσω. So pass. perf. part. Luke 12. 6 οὐκ ἔστιν ἐπιλησμένον ἐνώπιον τοῦ Θεοῦ *is not forgotten, neglected, before God*.

ἐπιλέγω, *f. ξω*, *to speak or say upon*, i. e. *besides*, *in addition to*; in N. T. 1. *to say or utter upon*, i. e. by impl. *to name*, *call*, John 5. 2.

2. *to choose upon*, i. e. *in addition or succession to another*, mid. *to choose for one's self*, with accus. Acts 15. 40 ἐπιλεξάμενος Σίλαν.

ἐπιλείπω, fut. ψω, pr. *to leave or forsake upon*, i. e. *in or during any thing*; hence, by impl., *to fail*, *not to suffice*, foll. by acc. of pers. Heb. 11. 32 ἐπιλείψει με διηγούμενον ὁ χρόνος.

ἐπιλησμονή, ἡς, ἡ (ἐπιλανθάνομαι), *forgetfulness*, James 1. 25 ἀκροατῆς ἐπιλησμονῆς *a forgetful hearer*, for ἀκρ. ἐπιλήσμων.

ἐπίλοιπος, ου, ὁ, ἡ, adj. (ἐπί, λοιπός), *remaining over*, *remaining*, spoken of time, 1 Pet. 4. 2.

ἐπίλυσις, εως, ἡ (ἐπιλύω), *solution*; in N. T. fig. *exposition*, *interpretation*, 2 Pet. 1. 20 πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται, 'no prophecy is of, comes from, any private exposition' sc. of the will and purposes of God by the prophets themselves, i. e. it is not θελήματι ἀνθρώπου, but ὑπὸ πνεύματος ἁγίου, as in v. 21,—others less properly, 'no prophecy is [capable] of private interpretation' sc. by the prophets themselves, i. e. the prophets cannot explain their own predictions.

ἐπιλύω, *f. ὑσω*, *to let loose upon*; in N. T. fig. *to solve*, trans., the idea of *further* being implied, viz. a) in the sense of *to explain*, *interpret*, Mark 4. 34. b) *to determine upon* as a doubtful question, Acts 19. 39.

ἐπιμαρτυρέω, ῶ, *f. ἤσω*, *to testify upon*, *to attest*, with accus. and infin. 1 Pet. 5. 12.

ἐπιμέλεια, *as*, ἡ (ἐπιμέλομαι), *care for*, *attention*, Acts 27. 3 ἐπιμελείας τυχεῖν, i. e. *to enjoy the kind attentions of his friends*.

ἐπιμέλομαι, or ἐομαι οὐμαι, *f. ἤσομαι*, depon. pass., *to have care upon or over*, *to take care of or for*, foll. by gen., e. g. of the sick, Luke 10. 34; of the church, 1 Tim. 3. 5.

ἐπιμελῶς, adv. (ἐπιμελής), *carefully*, *sedulously*, Luke 15. 8.

ἐπιμένω, *f. ἐνῶ*, aor. 1 ἐπέμεινα, *to remain upon*, i. e. *in addition*, *longer*, whence genr. *to remain*, *continue*, intrans. a) pr. *in a place*, foll. by αὐ-

τοῦ *there*, Acts 15. 34; by ἐν with dat. of place, 1 Cor. 16. 8; by ἐπί with dat. of pers. Acts 28. 14; by πρὸς with acc. of pers. Gal. 1. 18, of time how long Acts 10. 48. b) fig. *to continue in any state, course, &c. to be constant in, persevere in*, with dat., τῇ πίστει Col. 1. 23, τῇ χάριτι Acts 13. 43, τῇ ἁμαρτίᾳ Rom. 6. 1; 1 Tim. 4. 16 ἐπίμενε αὐτοῖς, i. e. in one's duties. Foll. by part. Acts 12. 16 ἐπέμενε κρούων, as in Engl. *he continued knocking*.

ἐπινεύω, f. εὖσω, *to nod or wink upon*, i. e. *to assent to by a nod or wink*; in N. T. genr. *to assent, consent, intrans.* Acts 18. 20.

ἐπίνοια, as, ἡ (ἐπί, νοῦς), pr. *thought upon*, i. e. *cogitation, purpose*, Acts 8. 22.

ἐπιόρκέω, ὦ, fut. ἥσω (ἐπίορκος), *to forswear one's self*, i. e. *to swear falsely, not to fulfil one's oath*, absol. Matt. 5. 33.

ἐπίορκος, ου, ὁ, ἡ, adj. (ἐπί, ὄρκος), *forswearing, false-swearing, perjured*, pr. 'taking oath upon oath' lightly, and therefore breaking all; in N. T. of persons, as subst. *a forswearer, a perjurer*, 1 Tim. 1. 10.

ἐπιούσιος, ου, ὁ, ἡ, adj., a word found only in N. T., Matt. 6. 11 and Luke 11. 3 ἄρτον ἡμῶν τὸν ἐπιούσιον: one class of interpreters derive it from the part. ἐπιούσα i. e. ἡμέρα, and then ἄρτος ἐπιούσιος would be *to-morrow's bread, bread for the coming day*, = *daily bread*; others, because this ἄρτος ἐπιούσιος is asked not for to-morrow but *to-day*, derive ἐπιούσιος from ἐπί and οὐσία *being, existence*, and translate *bread for sustaining life*, i. e., by impl., *sufficient, necessary*.

ἐπιπίπτω, f. πεσοῦμαι, aor. 2 ἐπέπεσον, perf. ἐπιπέπτωκα, *to fall upon*, in N. T. only used of persons, viz. a) pr. = *to throw one's self upon*, with dat. Acts 20. 10 ἐπέπεσεν αὐτῷ, i. e. upon his body; with ἐπί and accus. Luke 15. 20 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, i. e. embraced him; John 13. 25 ἐπιπесὼν ἐπὶ τὸ στῆθος αὐτοῦ, i. e. throwing himself back on Jesus' breast as he reclined at table, see ἀνάκειμαι 2. In the sense of *to rush or press upon*, foll.

by dat. Mark 3. 10 ὥστε ἐπιπίπτειν αὐτῷ. b) fig. *to fall upon, come upon or over any one*, foll. by ἐπί with acc. of pers. e. g. φόβος Acts 19. 17, ἔκστασις 10. 10, ἀχλὺς 13. 11, ὄνειδισμοί Rom. 15. 3. So of the Spirit, *to descend upon*, foll. by ἐπί τινα Acts 10. 44, ἐπὶ τινι 8. 16.

ἐπιπλήσσω, f. ξω, *to strike upon, give blows upon, beat*; in N. T. fig. *to chide, rebuke*, foll. by dat. 1 Tim. 5. 1.

ἐπιπνίγω, f. ξω, *to choke upon, to strangle*, in some mss. Luke 8. 7.

ἐπιποθέω, ὦ, f. ἥσω, *to desire upon*, i. e. *over and above, besides*; in N. T. by impl. *to desire earnestly, long for*, foll. by infin. Rom. 1. 11 ἐπιποθῶ ἰδεῖν ὑμᾶς: with accus. of thing, τὸ γάλα 1 Pet. 2. 2; of person, *to long after, regard with longing, to love*, 2 Cor. 9. 14: foll. by πρὸς τι, *to incline towards, tend to*, Jam. 4. 5 πρὸς φθόνον ἐπιποθεῖ.

ἐπιπόθησις, εως, ἡ (ἐπιποθέω), *earnest desire, strong affection*, 2 Cor. 7. 7.

ἐπιπόθητος, ου, ὁ, ἡ, adj. (ἐπιποθέω), *much desired, longed for*, Phil. 4. 1.

ἐπιποθία, as, ἡ (ἐπιποθέω), = ἐπιπόθησις, *earnest desire*, Rom. 15. 23.

ἐπιπορεύομαι, fut. εὔσομαι, *to go or come upon*, i. e. *to a place or person*, foll. by πρὸς αὐτόν Luke 8. 4.

ἐπιρράπτω, f. ψω, *to sew upon*, trans., foll. by ἐπί with dat. Mark 2. 21 ἐπιβλημα ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ.

ἐπιρρίπτω, fut. ψω, *to throw or cast upon*, trans., foll. by ἐπί with accus. Luke 19. 35 ἐπιρρίψαντες τὰ ἱμάτια ἐπὶ τὸν πῶλον. Fig. of care, &c. *to cast off upon*, in filial confidence, 1 Pet. 5. 7.

ἐπίσημος, ου, ὁ, ἡ, adj. (ἐπί, σῆμα), lit. 'having a mark upon,' e. g. of money, *stamped, coined*; in N. T. fig. *noted*, in a good sense, *distinguished, eminent*, Rom. 16. 7; in a bad, *notorious*, Matt. 27. 16.

ἐπισιτισμός, ου, ὁ (ἐπισιτίζω), *food, victuals*, Luke 9. 12.

ἐπισκέπτομαι, fut. ψομαι, depon. mid., *to look upon, look at*, i. e. genr. *to view, inspect*; in N. T. a) *to look at*, i. e. in order to select, *to look out, seek out*, e. g. persons for office, trans. Acts 6. 3. b) *to look upon*, i. e. *to visit, go to see, look after*,

foll. by accusative. (α) pr. Acts 7. 23 ἐπισκέψασθαι τοὺς ἀδελφούς, 15. 36: so of those who visit the sick or poor, Matt. 25. 36. (β) from the Heb., spoken of God, who is said *to visit* men, i. e. to inquire, as it were, into their situation, and afford them relief or aid, foll. by accus. expr. or impl., Luke 7. 16 ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ, Acts 15. 14 ἐπεσκέψατο [τὰ ἔθνη] λαβεῖν λαόν, Heb. 2. 6.

ἐπισκευάζω, fut. ἄσω, *to put all in readiness upon or for any thing, to furnish out upon, equip*; in N. T. only mid. *to furnish out one's self upon*, i. e. *to make preparation for a journey*, absol. Acts 21. 15 in later eds., see ἀποσκευάζω.

ἐπισκηνόω, ᾧ, fut. ὠσω, pr. *to pitch tent upon*, and genr. *to come and dwell upon or in*; in N. T. fig. of a divine influence, *to descend and abide upon, rest upon*, 2 Cor. 12. 9.

ἐπισκιάζω, f. ἄσω, *to cast a shadow upon, overshadow*, with accus. Matt. 17. 5; dat. Mark 9. 7. Fig. of a divine power and influence, *to overshadow, rest upon*, Luke 1. 35 δύνανμις ὑψίστου ἐπισκιάσει σε.

ἐπισκοπέω, ᾧ, f. ἥσω, *to look upon, inspect, visit*; in N. T. *to look after, take care of*, absol. 1 Pet. 5. 2 ἐπισκοποῦντες τὸ ποίμνιον: with neg. μή τις, *to take care lest*, Heb. 12. 15.

ἐπισκοπή, ἧς, ἡ (ἐπισκοπέω), *visitation*, spoken a) of the act of visiting or being visited, inspected, &c.; in N. T. fig. of God, who is said *to visit* men for good, Luke 19. 44 τὸν καιρὸν ἐπισκοπῆς σου, i. e. 'the time when God visited thee, was present to favour thee'; 1 Pet. 2. 12. b) of the duty of visiting, inspecting, i. e. *charge, office*, genr. Acts 1. 20: spoken of the office of an ἐπίσκοπος, i. e. the care and oversight of a Christian church, 1 Tim. 3. 1.

ἐπίσκοπος, ου, ὁ (ἐπισκέπτομαι), *an inspector, overseer, guardian, of treaties, laws, public works; of cities, a prefect, or a patron as Minerva of Athens*; hence in Athens ἐπίσκοποι were magistrates sent out to tributary cities to organise and govern them: in N. T. spoken of officers in the primitive churches, *an over-*

seer, superintendent, Acts 20. 28; fig. of Jesus, 1 Pet. 2. 25. This name was originally simply the Greek term equivalent to πρεσβύτερος, which latter was derived from the Jewish polity; afterwards, *a bishop*.

ἐπισπάω, ᾧ, f. ἄσω, *to draw to*; in N. T. mid. *to draw upon or over* in respect to one's self, viz. *to draw over the prepuce again*, 1 Cor. 7. 18 μὴ ἐπισπάσθω, i. e. 'let him not become as if uncircumcised': the allusion is to a mode of removing the mark of circumcision practised by Jews who abandoned their religion and national customs.

ἐπίσταμαι, f. στήσομαι (ἐπί, ἵστημι), strictly mid. *to ἐφίστημι*, with Ionic form, and used to express the particular sense of ἐφίστημι τὸν νοῦν, &c., hence pr. *to fix one's mind upon*, i. e. *to understand, know how*; in N. T. a) *to know, have knowledge of*, foll. by accus. of thing, Acts 18. 25 ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου, of pers. 19. 15 Παῦλον ἐπίσταμαι, by περὶ τούτων 26. 26, ὥς 10. 28, ὅτι 15. 7, πῶς 20. 18, ποῦ Heb. 11. 8; foll. by acc. and part. Acts 24. 10 ὄντα σε κριτὴν ἐπιστάμενος. b) in the sense of *to understand, comprehend*, with acc. Mark 14. 68 οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις, 1 Tim. 6. 4, Jude 10.

ἐπιστάτης, ου, ὁ (ἐφίσταμαι), pr. 'one set over,' *a prefect, master*; in N. T. only in Luke, and addressed in the vocat. to Jesus, *master*, as having the authority of a teacher, ραββί, among his disciples, 5. 5, al.

ἐπιστέλλω, f. ἐλῶ, *to send to*, i. e. *to send word to any one, verbally or by letter*; in N. T. a) *to send word by LETTER, to give direction by letter*, absol. Acts 21. 25; with dat. 15. 20 ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι. b) in later usage, simply *to send a letter*, = *to write to*, with dat. Heb. 13. 22.

ἐπιστήμων, ονος, ὁ, ἡ, adj. (ἐπίσταμαι), *knowing, endued with knowledge*, Jam. 3. 13.

ἐπιστηρίζω, fut. ἴσω, *to place firmly upon*, pass. or mid. *to rest or lean upon, be supported on*; in N. T. fig. *to confirm, establish*, trans. Acts 14. 22 τὰς ψυχὰς τῶν μαθητῶν.

ἐπιστολή, ἥs, ἡ (ἐπιστέλλω), *an epistle, letter*, Acts 15. 30, sæp.: fig. 2 Cor. 3. 2, 3. By impl. *letter of authority, despatch*, Acts 9. 2.

ἐπιστομίζω, f. ἴσω (ἐπί, στόμα), *pr. to put upon the mouth, i. e. to stop the mouth with a bit or curb, to check, curb*; in N. T. fig. *to stop the mouth, put to silence*, foll. by acc. Tit. 1. 11.

ἐπιστρέφω, f. ψω, aor. 2 pass. ἐπεστράφην with mid. signif., *to turn upon, turn towards*; in N. T. trans. and intrans. 1. *trans.*, in a moral sense, *to turn upon or to, to convert unto*, Luke 1. 16 πολλοὺς ἐπιστρέφει ἐπὶ τὸν κύριον, v. 17. In the sense of *to turn back again upon, to cause to return*, i. e. from error, with ἐπὶ τὴν ἀλήθειαν, or the like, implied, Jam. 5. 19, 20.

2. *intrans.*, i. e. in act. with ἐαυτὸν implied, and also in mid., *to turn one's self upon or towards*, i. e. *to turn towards or unto*, &c. a) act. intrans. (α) *pr.* Acts 9. 40 πρὸς τὸ σῶμα: fig. e. g. ἐπιστρέφειν ἐπὶ τὸν Θεόν or κύριον, i. e. *to turn to the service and worship of the true God*, v. 35, 15. 19, πρὸς κύριον 2 Cor. 3. 16, ἐπὶ τὸν ποιμένα 1 Pet. 2. 25. (β) *by impl.* *to turn about upon or towards*, Rev. 1. 12 ἐπέστρεψα βλέπειν τὴν φωνήν, absol. Acts 16. 18. Hence (γ) *to turn back upon, to return unto*, *pr.* and with ὀπίσω Matt. 24. 18, εἰς τὰ ὀπίσω Mark 13. 16, with εἰς Matt. 12. 44, with ἐπί and acc. 2 Pet. 2. 22, absol. Acts 15. 36: so of the breath or spirit returning to a dead body, Luke 8. 55. Fig. *spoken of a return to GOOD, to return, be converted*, absol. Acts 3. 19; also *to EVIL, to turn back unto*, Gal. 4. 9, 2 Pet. 2. 21 ἐπιστρέψαι ἐκ τῆς ἐντολῆs sc. ἐπὶ τὴν φθοράν comp. v. 19.

b) mid. intrans. with aor. 2 pass. (α) *by impl.* *to turn about upon or towards*, Ἰησοῦς ἐπιστραφεῖς Mark 8. 33, ἐν τῷ ὄχλῳ 5. 30. (β) *to turn back upon, return unto*, Matt. 10. 13 ἡ εἰρήνη πρὸς ὑμᾶς ἐπιστραφήτω: fig. *to return to good, be converted*, John 12. 40 ἐπιστραφῶσι.

ἐπιστροφή, ἥs, ἡ (ἐπιστρέφω), *a turning about, conversion*; in N. T. fig. *conversion to Christianity*, Acts 15. 3.

ἐπισυνάγω, f. ξω, *to lead or bring together upon a place, to gather together, assemble*, trans., Matt. 23. 37.

ἐπισυναγωγή, ἥs, ἡ (ἐπισυνάγω), *the act of assembling, a gathering together*, Heb. 10. 25.

ἐπισυντρέχω, f. θρέξομαι, *to run together upon or to the scene of any action*, Mark 9. 25.

ἐπισύστασις, εως, ἡ (ἐπισυνίσταμαι), *a concourse, crowd*; whence ποιεῖν ἐπισύστασιν *to excite a concourse, raise a tumult*, Acts 24. 12. Spoken of a crowd, constant ingress of persons coming to any one, 2 Cor. 11. 28 ἡ ἐπισύστασις μου ἡ καθ' ἡμέραν, = *quotidiani hominum impetus*, Cic. pro Arch. 6.

ἐπισφαλής, έος, οὗs, ό, ἡ, adj. (ἐπί, σφάλλομαι), lit. '*near upon falling*,' i. e. *ready to fall, not firm, metaph. insecure, dangerous*, Acts 27. 9.

ἐπισχύω, fut. ύσω (ἐπί, ἰσχύω), *to strengthen upon, make stronger*; in N. T. intrans. *to be stronger, grow stronger*, fig. *to be more violent, grow more fierce*, Luke 23. 5 ἐπίσχυον λέγοντες.

ἐπισωρεύω, f. εύσω, *to heap up upon, to accumulate*; in N. T. fig. διδασκάλους, 2 Tim. 4. 3.

ἐπιταγή, ἥs, ἡ (ἐπιτάσσω), *charge, injunction, command*, e. g. of Christ, 1 Cor. 7. 6; of God, for will, decree, Rom. 16. 26; genr. Tit. 2. 15 μετὰ πάσης ἐπιταγῆs *with all injunction*, i. e. *strongly, severely*.

ἐπιτάσσω, fut. ξω, *to arrange upon*, e. g. soldiers, i. e. *to arrange in ranks one upon another, to station a garrison*; in N. T. *by impl.* *to enjoin upon, charge, command*, with dat. Mark 1. 27 τοῖs πνεύμασι τοῖs ἀκαθάρτοις ἐπιτάσσει: with acc. and dat. Phil. 8 ἐπιτάσσειν σοι τὸ ἀνῆκον: with acc. impl. Mark 9. 25; foll. by dat. and infin. aor. 6. 39, by inf. pres. Acts 23. 2; by acc. and inf. Mark 6. 27; absol. Luke 14. 22.

ἐπιτελέω, ώ, f. έσω, *to bring through to an end, to finish, perform*, trans. a) *pr.* spoken of any work, business, course, &c. Luke 13. 32 ἰάσεις, 2 Cor. 7. 1 ἀγιωσύνην i. e. *to practise*, Heb. 8. 5 τὴν σκηνήν i. e. *to make*, 9. 6 τὰs λατρείας ἐπιτελοῦντες

performing the sacred rites. b) mid. *to come to an end, finish*, intrans., with dat. of manner, Gal. 3. 3 ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελείσθε *having begun in the Spirit, do ye now end in the flesh?* i. e. in attachment to carnal ordinances. c) fig. spoken of sufferings, &c. *to accomplish*, i. e. *to undergo, endure*, pass. 1 Pet. 5. 9.

ἐπιτήδειος, α, ον (ἐπιτηδές), *apt, proper*; in N. T. by impl. *needful, necessary*, James 2. 16 τὰ ἐπιτήδεια τοῦ σώματος *things needful for the body*, i. e. the necessities of life.

ἐπιτίθημι, f. θήσω, aor. 1 ἐπέθηκα, aor. 2 ἐπέθην, *to place or put upon, lay upon, impose*, trans. a) pr. and (α) genr., foll. by ἐπί with acc. Matt. 23. 4 φορτία ἐπιτιθέασιν ἐπὶ τοὺς ὤμους, Acts 15. 10 ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον, Mark 4. 21 λύχνον ἐπὶ τὴν λυχνίαν. Foll. by acc. and dat. Acts 15. 28 ἐπιτίθεσθαι ὑμῖν βάρος. Fig. of a name, Mark 3. 16, 17. Foll. by ἐπί with gen. Luke 8. 16 λύχνον ἐπὶ λυχνίας: by ἐπάνω with gen. Matt. 21. 7. (β) in the phrase ἐπιτιθέναι τὴν χεῖρα, τὰς χεῖρας, *to lay the hand or hands upon*, as the symbol of healing power, &c. foll. by ἐπί with accus. Matt. 9. 18, Mark 8. 25, by dat. v. 23; or for benediction, inauguration, &c. Acts 8. 17, foll. by dat. 6. 6. (γ) spoken of stripes, *to lay on*, i. e. *to inflict*, πληγὰς ἐπιθέντες Luke 10. 30, with dat. Acts 16. 23, ἐπὶ τινα Rev. 22. 18. (δ) fig. of gifts, *to lade with, supply with*, foll. by dat. Acts 28. 10 ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν.

b) mid. *to set one's self upon* or *against* any one, *to set upon, assail*, with dat. Acts 18. 10 οὐδεὶς ἐπιθήσεται σοι. c) by impl. *to add upon, superadd*, foll. by πρὸς with acc. Rev. 22. 18 ἐὰν τις ἐπιθῇ πρὸς ταῦτα.

ἐπιτιμάω, ὦ, f. ἥσω, *to put further honour upon, to honour*, of things, *to set a further value upon, to estimate higher in price, to adjudge, confirm by a judgment*; in N. T. spoken of an estimate or judgment put upon what is wrong or contrary to one's will, and hence *to admonish, reprove, rebuke*, foll. by dat. a) genr. with dat. of pers. Matt. 19. 13 οἱ μαθηταὶ

ἐπετίμησαν αὐτοῖς, Mark 8. 32; absol. 2 Tim. 4. 2: with the idea of punishment, Jude 9 ἐπιτιμῆσαι σοι κύριος. Foll. by dat. of thing, and implying a desire of restraining, e. g. spoken of winds and waves, Luke 8. 24; of a fever, 4. 39. b) by impl. *to admonish strongly*, with urgency, authority, i. e. *to enjoin upon, charge strictly*, the idea of rebuke or censure being implied, e. g. demons, foll. by dat. Luke 4. 35; of persons, 9. 21: so with dat. and ἵνα, Matt. 20. 31 ὁ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν: with dat. and ἵνα μή, = *to forbid strictly*, 12. 16.

ἐπιτιμία, ας, ἡ (ἐπιτιμάω), *the being in good repute*, i. e. in full citizenship; in N. T. spoken of the estimate fixed upon a wrong by a judge, a judicial infliction, i. e. *penalty, punishment*, 2 Cor. 2. 6.

ἐπιτρέπω, fut. ψω, aor. 1 ἐπέτρεψα, aor. 2 pass. ἐπετράπην, *to turn upon, direct upon*, trans., i. e., by impl., *to give over to, commit to*; in N. T. *to permit, allow, suffer*, with dat. of pers. and infin. of object, expr. or implied, Matt. 8. 21 ἐπίτρεψόν μοι θάψαι τὸν πατέρα μου: absol. John 19. 38; 1 Cor. 16. 7 ἐὰν ὁ κύριος ἐπιτρέπῃ *if the Lord permit*.

ἐπιτροπή, ῆς, ἡ (ἐπιτρέπω), *commission, charge*, Acts 26. 12.

ἐπίτροπος, ου, ὁ (ἐπιτρέπω), prop. 'one to whom a charge is committed,' i. e. *a steward, manager, agent*. a) pr. Luke 8. 3 Χουζᾶ ἐπιτρόπου Ἡρώδου, i. e. the manager of his private affairs. b) = ὁ παιδαγωγός, i. e. *a tutor, guardian, curator*, usually a slave or freedman, to whose care the boys of a family were committed, who trained them up and instructed them at home, or accompanied them to the public schools, Gal. 4. 2.

ἐπιτυγχάνω, aor. 2 ἐπέτυχον, *to light upon, chance to meet, to hit a mark, attain one's aim*; in N. T. genr. *to attain unto*, i. e. *to obtain, acquire*, foll. by gen. Heb. 6. 15 ἐπέτυχε τῆς ἐπαγγελίας, 11. 33; with acc. τοῦτο Rom. 11. 7 in later eds.; absol. ib.

ἐπιφαίνω, fut. ανῶ, aor. 1 ἐπέφηνα, aor. 2 pass. ἐπεφάνην, pr. *to cause to appear upon or to, to shew before, ex-*

hibit; in N. T. act. with *ἐαυτόν* implied, and also mid. or pass. *to shew one's self upon or to*, i. e. *to appear upon or to*, spoken of light, *to shine upon*, intrans. a) pr. act. pres. absol. Acts 27. 20 *μήτε ἄστρων ἐπιφαινόντων*: aor. 1 with dat. Luke 1. 78, 79 *ἀνατολὴ ἐξ ὕψους ἐπιφάναι τοῖς ἐν σκότει*. b) fig. aor. 2 pass. *to be conspicuous, be known and manifest*, Tit. 2. 11.

ἐπιφάνεια, *ας*, ἡ (*ἐπιφαίνω*), *an appearing, appearance*, spoken of the advent of Jesus, 2 Tim. 1. 10; of his future advent, 2 Thess. 2. 8.

ἐπιφανής, *έος*, *οὖς*, *ό*, ἡ, adj. (*ἐπιφαίνομαι*), *appearing upon or to, visible, clear, manifest*; in N. T. *splendid*, i. e. fig. *illustrious, memorable*, Acts 2. 20.

ἐπιφαύω, fut. *αύσω*, *to appear unto, shine upon*, fig. *to give light to, enlighten*, with dat. Eph. 5. 14.

ἐπιφέρω, f. *εποίσω*, aor. 2 *ἐπήνεγκον*, *to bear or bring upon or to a person*, viz. a) pr. *to bring to any one*, foll. by *ἐπί* with accus. Acts 19. 12 *ᾧσ-τε ἐπὶ τοὺς ἀσθενούντας ἐπιφέρεσθαι σουδάρια*. b) in the sense of *to add upon, to superadd to*, Phil. 1. 17 *θλιψιν ἐπιφέρειν τοῖς δεσμοῖς*. c) *to bring upon*, i. e. *against*, in a judicial sense, of accusation, &c. Acts 25. 18 *αἰτίαν*, Jude 9 *κρίσιν*: so of wrath or punishment, Rom. 3. 5 *ἐπιφέρων τὴν ὀργήν*, i. e. *inflicting punishment*.

ἐπιφωνέω, *ῶ*, f. *ήσω*, *to cry out upon*, i. e. *thereupon*, Luke 23. 21; in acclamation, Acts 12. 22; foll. by dat. of pers. *upon*, i. e. *for or against*, whom outcry is made, 22. 24.

ἐπιφώσκω, *to grow light upon, dawn upon*, intrans. Matt. 28. 1 *τῇ ἐπιφωσκούσῃ* i. e. *ἡμέρᾳ*, Luke 23. 54.

ἐπιχειρέω, *ῶ*, fut. *ήσω*, *to lay hands upon, attack*; in N. T. fig. *to take in hand, undertake, attempt*, with infin. Luke 1. 1, Acts 9. 29, 19. 13.

ἐπιχέω, f. *εύσω*, *to pour upon*, trans. e. g. *upon wounds*, Luke 10. 34.

ἐπιχορηγέω, *ῶ*, fut. *ήσω*, *to furnish upon*, i. e. *besides, in addition, to supply further, superadd*, trans., 2 Cor. 9. 10 *ὁ ἐπιχορηγῶν σπέρμα τῷ σπείροντι*, Gal. 3. 5: mid. in a reci-

procal sense, *to supply one another, to furnish aid mutually*, Col. 2. 19 *τὸ σῶμα ἐπιχορηγούμενον*.

ἐπιχορηγία, *ας*, ἡ (*ἐπιχορηγέω*), *supply, aid, help*, Phil. 1. 19; Eph. 4. 16 *διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας through all the joints of supply*, i. e. *which afford mutual aid*.

ἐπιχρίω, f. *ίσω*, *to rub or smear upon, anoint upon*, foll. by accus. and *ἐπί* with accus., John 9. 6 *ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς*: by accus. of the thing anointed, v. 11 *ἐπέχρισέ μου τοὺς ὀφθαλμούς* i. e. *τῷ πηλῷ*.

ἐποικοδομέω, *ῶ*, f. *ήσω*, *to build upon*, i. e. *as a foundation*; in N. T. only fig. *to build upon*, spoken of Christian faith and life, as *built upon* the only foundation, Jesus Christ; pass., foll. by *ἐπί* with dat. Eph. 2. 20 *ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων*, Col. 2. 7: act., foll. by acc. and *ἐπί* with acc. 1 Cor. 3. 12, by acc. v. 14, absol. v. 10. By impl. *to build up further*, i. e. *in the faith and upon Christ*, foll. by acc. of pers. expr. or impl. Acts 20. 32 *τῷ δυναμένῳ ἐποικοδομῆσαι* i. e. *ὕμᾱς*, Jude 20 *ἐαυτοὺς*.

ἐποκέλλω, f. *ελῶ* (*ἐπί*, *ὀκέλλω*), *to drive upon, run aground*, trans. Acts 27. 41 *ἐπώκειλαν τὴν ναῦν*.

ἐπονομάζω, f. *άσω* (*ἐπί*, *ὀνομάζω*), *to name upon or after*, i. e. *in allusion to some other name or circumstance*; in N. T. pass. *to be named in addition to some other name, to be also called*, Rom. 2. 17 *σὺ Ἰουδαῖος ἐπονομάζῃ*.

ἐποπτεύω, f. *εύσω* (*ἐπί*, *ὀπτεύω*), *to look upon*, i. e. *to oversee, inspect*; in N. T. genr. *to behold, contemplate*, trans. 1 Pet. 2. 12, 3. 2.

ἐπόπτης, *ου*, *ό* (*ἐπόψομαι*), *a looker-on, spectator, eye-witness*, 2 Pet. 1. 16.

ῥπος, *εος*, *ους*, *τό* (*ῥπω*), *a word*, Heb. 7. 9, see *εἶπον* a. init.

ἐπουράνιος, *ου*, *ό*, ἡ, adj. (*ἐπί*, *οὐρανός*), pr. *upon or above the heavens*, i. e. *heavenly, celestial*, viz. a) spoken of those who dwell in heaven, Matt. 18. 35 *ὁ πατὴρ ὁ ἐπουράνιος*, Phil. 2. 10 *οἱ ἐπουράνιοι* i. e. *angels*; of those who come from heaven, 1 Cor. 15. 48; of the heavenly bodies,

the sun, moon, &c. v. 40. b) neut. pl. τὰ ἐπουράνια, i. e. *the heavens, heaven*, Eph. 1. 20 ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις: so of the *lower heavens, the sky, the air*, as the seat of evil spirits, 6. 12. c) spoken of the kingdom of heaven and whatever pertains to it; e. g. of the kingdom itself, 2 Tim. 4. 18; also τὰ ἐπουράνια, things pertaining to the kingdom of God, Eph. 1. 3; or genr., things spiritual, John 3. 12.

ἑπτὰ, οἱ, αἱ, τὰ, indec. *seven*, Matt. 15. 34: the number *seven* was often put by the Jews for an indef. round number, 12. 45; likewise as a *sacred* number of good omen, Acts 6. 3.

ἑπτάκις, num. adv. (ἑπτὰ), *seven times*, put for an indef. round number, Matt. 18. 21, 22.

ἑπτακισχίλιοι, αἱ, α, *seven thousand*, Rom. 11. 4.

Ἐραστος, ου, ὁ (ἐράω), *Erastus*, pr. name of a man, Acts 19. 22.

ἐργάζομαι, fut. σομαι, depon. mid. (ἔργον), imperf. ἐργαζόμεν, aor. 1 ἐργασάμεν, perf. pass. ἔργασμαι, *to work, labour*, i. e. (α) pr. ἐν τῷ ἀμπελῶνι, Matt. 21. 28; at a trade, Acts 18. 3; genr. Luke 13. 14. (β) in the sense of *to be active*, i. e. to exert one's powers and faculties, &c., John 5. 17 ὁ πατήρ ἐργάζεται. (γ) also *to do business*, i. e. to trade, traffic, Matt. 25. 16 ἐργάσατο ἐν αὐτοῖς.

2. trans. *to work, form by labour*, i. e. *to do, perform, produce*, &c. a) genr. of *things wrought, done, performed*, e. g. miracles, John 6. 30 τί ἐργάξῃ i. e. σημείον; Acts 13. 41 ἔργον: of sacred rites, τὰ ἱερά 1 Cor. 9. 13: so genr. Eph. 4. 28; ἔργα τοῦ Θεοῦ ἐργάσθαι John 6. 28, ἔργον τοῦ κυρίου 1 Cor. 16. 10; ἔργα ἐν Θεῷ ἐργασμένα *wrought in God*, i. e. in conformity to his will, John 3. 21: also ἐργάζομαι ἔργον καλὸν εἰς τινα Matt. 26. 10, τὸ ἀγαθὸν πρὸς πάντας Gal. 6. 10, τὸ κακὸν τινι Rom. 13. 10. Fig. *to work*, i. e. good or evil, *to do, to commit, practise*, with acc., τὸ ἀγαθόν Rom. 2. 10, τὴν δικαιοσύνην Acts 10. 35, τὴν ἀνομίαν Matt. 7. 23, ἁμαρτίαν James 2. 9. b) in the sense of *to till, cultivate*;

in N. T. fig. spoken only of the sea, τὴν θάλασσαν ἐργάσθαι *to cultivate the sea*, i. e., as in English, *to ply the sea, follow the sea* as an occupation, as seamen, merchants, &c. Rev. 18. 17. c) in the sense of *to work for, labour for, earn*, e. g. τὴν βρώσιν John 6. 27, genr. 2 John 8.

ἐργασία, as, ἡ (ἐργάζομαι), *work, labour*; in N. T. a) *labour*, i. e. fig. *pains, effort*, in the Latinism ἐργασίαν διδόναι *operam dare*, Luke 12. 58, see δίδωμι d. α. b) *a working, doing*, i. e. *the practice*, of evil, with εἰς final, Eph. 4. 19 εἰς ἐργασίαν ἀκαθαρσίας πάσης, i. e. so as to work all uncleanness. c) *work*, i. e. *occupation, trade, craft*, Acts 19. 25. d) meton. *earnings, gain from labour*, Acts 16. 16, 19.

ἐργάτης, ου, ὁ (ἐργάζομαι), *a worker, labourer*, viz. a) genr., in the fields, Matt. 9. 37: fig. of *labourers in the church*, i. e. *teachers*, &c. 2 Tim. 2. 15; with censure, Phil. 3. 2. b) with gen., *a worker, doer of any thing*, = ὁ ἐργαζόμενος, Luke 13. 27 ἐργάται τῆς ἀδικίας *workers of iniquity, evil-doers*. c) *a workman, artisan*, Acts 19. 25.

ἔργον, ου, τό (ἐργω obsol.), *work*, i. e. a) *LABOUR, business, employment*, something to be done, viz. (α) genr. Mark 13. 34 δοὺς ἐκάστῳ τὸ ἔργον αὐτοῦ, Eph. 4. 12 εἰς ἔργον διακονίας. Of the work for which Jesus was sent, τὸ ἔργον John 17. 4, τὰ ἔργα 5. 20, τὸ ἔργον τοῦ πατρὸς sc. ὃ δέδωκέ μοι ἵνα ποιήσω, 4. 34: so τὸ ἔργον τοῦ κυρίου, i. e. 'which he began, and left to be continued by his disciples,' = the cause of Christ, the *gospel-work*, 1 Cor. 15. 58: also of this work as committed to apostles and teachers, 2 Tim. 4. 5 ἔργον ποίησον εὐαγγελιστοῦ. Further τὸ ἔργον τοῦ Θεοῦ, i. e. which God requires, our duty towards him, John 6. 29. (β) in the sense of *undertaking, attempt*, Acts 5. 38.

b) *WORK*, i. e. *DEED, act, action*, implying something done, viz. (α) genr. as ἔργον ἐργάσθαι *to work a work, do a deed*, Acts 13. 41: so of the works of Jesus, *miracles, mighty deeds*, Matt. 11. 2; of God, Heb. 3. 9. (β) where λόγος and ἔργον stand in

contrast, Luke 24. 19 δυν. ἐν ἔργῳ καὶ ἐν λόγῳ, Col. 3. 17 ἐν λόγῳ ἢ ἐν ἔργῳ: so by impl. Jam. 1. 25 οὐκ ἀκροατὴς ... ἀλλὰ ποιητὴς ἔργου, i. e. 'not a hearer of the word only, but a doer of the deed.' (γ) of the works of men, generally, in reference to right and wrong, as judged by the moral law, the precepts of the gospel, &c.

(1) genr. Matt. 23. 5 πάντα τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρ.: so κατὰ τὰ ἔργα ἀποδιδόναι to reward according to one's works, Rom. 2. 6. (2) of good works, with epithets, e. g. ἔργον ἀγαθόν, ἔργα ἀγαθά, a good deed, good works, i. e. either benefit, kindness, Acts 9. 36, or well-doing, virtue, piety, Rom. 13. 3; ἔργον καλόν, ἔργα καλά, a good deed, good works, i. e. a pious act, well-doing, virtue, &c., Matt. 5. 16, Mark 14. 6; τὰ ἔργα τὰ ἐν δικαιοσύνῃ, = τὰ δίκαια, Tit. 3. 5; ἔργον τέλειον perfect work, i. e. full, complete in well-doing, Jam. 1. 4: without epithet, John 8. 39 τὰ ἔργα τοῦ Ἀβραάμ, Jam. 3. 13. (3) of evil works, with epithets, e. g. ἔργα πονηρά wicked works, evil deeds, John 3. 19; νεκρά dead works, i. e. sinful, Heb. 6. 1; ἄνομα, 2 Pet. 2. 8; ἀσεβείας, Jude 15; τοῦ σκοτός, i. e. of moral darkness, sin, Rom. 13. 12; τῆς σαρκός carnal works, Gal. 5. 19: without epithet, by impl., Rev. 2. 6 ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν. (4) of the works of the law, ἔργα τοῦ νόμου, i. e. required by or conformable to the Mosaic moral law; so of a course required by this law, Rom. 2. 15 τὸ ἔργον τοῦ νόμου, or conformable to this law, 3. 20: so with τοῦ νόμου implied, 4. 2, 6, sæp. (5) of works of faith, ἔργα τῆς πίστεως, i. e. springing from faith, combined with faith, 1 Thess. 1. 3; with τῆς πίστεως implied, Heb. 6. 10.

c) work, i. e. A THING WROUGHT, something made, created; genr. of men, Acts 7. 41 ἐν τοῖς ἔργοις τῶν χειρῶν, i. e. an idol: of the works of God, genr., 15. 18, Heb. 1. 10. So of works implying power, and put for power, might, e. g. of God, John 9. 3; of Satan, 1 John 3. 8 ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου, i. e. destroy his power.

ἐρεθίζω, f. ἴσω (ἐρέθω), to excite, pr.

to anger, i. e. to provoke, irritate, trans. Col. 3. 21 τὰ τέκνα ὑμῶν: also to action, i. e. to incite, stimulate, 2 Cor. 9. 2.

ἐρείδω, f. εἴσω, to fix firmly, trans.; in N. T. intrans. with ἐαυτὸν impl., to become fixed, stick fast, as a ship upon a sandbank, Acts 27. 41.

ἐρεύγομαι, f. ξομαι, depon. mid., pr. 'to eject through the mouth,' hence to vomit, fig. of the sea; of a cry of men or animals, to bellow; hence, in N. T. and Alexandrine usage, to speak out, utter, trans. Matt. 13. 35 ἐρεύξομαι κεκρυμμένα.

ἐρευνάω, ὦ, fut. ἥσω, to search into, investigate, explore, trans., τὰς γραφάς John 5. 39, τὰς καρδίας Rom. 8. 27, τὰ βάθη τοῦ Θεοῦ 1 Cor. 2. 10; foll. by ποῖος 1 Pet. 1. 11.

ἐρημία, ας, ἡ (ἐρημος), a solitude, desert, i. e. an uninhabited and uncultivated tract of country, Matt. 15. 33.

ἐρημος, ου, ὁ, ἡ, adj. solitary, desert, viz. a) pr. of a place or region uninhabited and uncultivated, Matt. 14. 33 εἰς ἐρημον τόπον. In the sense of deserted, desolate, laid waste, 23. 38 ὁ οἶκος ὑμῶν ἐρημος. Spoken of a female, solitary, destitute i. e. of a husband, unmarried, Gal. 4. 27 πολλὰ τὰ τέκνα τῆς ἐρήμου. b) as subst. ἡ ἐρημος sc. χώρα, a solitude, desert, = ἐρημία, i. e. an uninhabited and uncultivated tract of country, Matt. 3. 3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, 11. 7, Luke 5. 16; of a desert as adapted to pasturage, i. e. uninhabited, &c., 15. 4, comp. Matt. 18. 12 τὰ ὄρη. Spoken of the desert of Judea, i. e. the south-east part thereof, from the Jordan along the Dead Sea, which was mostly uninhabited, Matt. 3. 1; of the desert or mountainous region where Jesus was tempted, probably near Jericho, 4. 1; of a desert probably between the Mount of Olives and Jericho, Acts 21. 38; of the Arabian desert, between Mount Sinai and Palestine, 7. 30.

ἐρημώω, ὦ, f. ὠσω (ἐρημος), to desolate, lay waste; in N. T. only pass. to be made desolate, be laid waste, e. g. βασιλεία Matt. 12. 25, πόλις Rev. 18. 19; πλοῦτος i. e. to be destroyed, come to nought, v. 16; so of a person, 17.

16 ἡρημωμένην ποιήσουσι τὴν πόρνην
i. e. 'shall despoil her.'

ἐρήμωσις, εως, ἡ (ἐρημόω), *desolation, a laying waste*, Luke 21. 20.

ἐρίζω, f. ἴσω (ἐρις), *to strive, wrangle*; in N. T., by impl., *to cry out, to be vociferous*, like wranglers, intrans., Matt. 12. 19 οὐκ ἐρίσει.

ἐριθεία, ας, ἡ (ἐριθεύω), *party-strife, contention, rivalry*, Phil. 1. 17; pl. 2 Cor. 12. 20.

ἐριον, ου, τό (εἶρος), *wool*, Rev. 1. 14.

ἐρις, ιδος, ἡ, *strife, contention, wrangling*, Rom. 13. 13: meton. *love of strife*, 1. 29.

ἐρίφιον, ου, τό (ἐριφος), *a young kid, kidling*, Matt. 25. 33.

ἐριφος, ου, ό, ἡ, *a kid, young goat*, pr. Luke 15. 29.

Ἑρμᾶς, ᾱ, ό, *Hermas*, pr. name of a man, Rom. 16. 14.

ἐρμηνεία, ας, ἡ (ἐρμηνεύω), *interpretation, explanation*, 1 Cor. 14. 26: meton. for *faculty of interpreting*, 12. 10.

ἐρμηνεύω, f. εὖσω, *to interpret*, i. e. *explain, declare*; in N. T. *to translate from one language to another*, John 1. 43 Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος.

Ἑρμῆς, οὔ, ό, *Hermes*, pr. name, a) of a Christian at Rome, Rom. 16. 14. b) same as *Mercury* in heathen mythology, Acts 14. 12.

Ἑρμογένης, εος, ους, ό, *Hermogenes*, pr. name of a man, 2 Tim. 1. 15.

ἐρπετόν, οὔ, τό (ἐρπετός), *a creeping animal, reptile*, Acts 10. 12.

ἐρυθρός, ά, όν, *red*, in N. T. only in ἡ ἐρυθρὰ θάλασσα *the Red Sea*, Acts 7. 36.

ἐρχομαι, f. ἐλεύσομαι, aor. 2 ἦλθον, perf. ἐλήλυθα, pluperf. ἐληλύθειν, *to come, go, move or pass along*, i. e. in any direction, as marked by the adjuncts, or often simply by the context:—the forms from ἐλθεῖν, however, more frequently signify *to come*, so that, e. g., ἦλθεν is rarely said of one who goes from or away; while those from ἐρχεσθαι are used indifferently of both directions.

1. TO GO, with adjuncts implying motion from a place or person to another. a) pres. and imperf., foll. by εἰς and accus. of place, ἤρχοντο

πέραν τῆς θαλάσσης εἰς Καπερναοὺμ John 6. 17; by accus. ὁδόν *to go one's way*, Acts 9. 17; by σύν τινι John 21. 3: pres. in a preter sense, Heb. 11. 8. b) improperly aor. 2 ἦλθον, absol. Mark 11. 13; with πρός τινα Luke 15. 20; with acc. of distance, ὁδόν ἡμέρας, 2. 44.

2. TO COME, with adjuncts implying motion to or towards any person or place, viz. a) pr., spoken of persons. (α) absol. Matt. 8. 9 λέγω ἄλλω, ἔρχου, καὶ ἔρχεται, sæpiss. Pres. in an *historical* sense, i. e. instead of the aorist, Matt. 25. 11 ὕστερον ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, comp. ver. 10: apparently in a *future* sense, but only of what is certainly to take place, Luke 3. 16 ἔρχεται ὁ ἰσχυρότερός μου, John 4. 25; especially in the phrase ὁ ἐρχόμενος *the coming*, i. e. the future one, he who shall come, the Messiah, 12. 13, also 6. 14; so in the periphrasis of the name Jehovah, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, Rev. 1. 4. By a species of pleonasm, the part. ἐλθών is prefixed to other verbs in which the notion of *coming* is already pre-supposed, in order to render the idea more full and complete, Matt. 2. 23 ἐλθὼν κατέκησεν εἰς πόλιν, as in Engl. *he came and dwelt*, 8. 2; comp. ἀνίστημι II. d.

(β) with adjuncts marking object or purpose, e. g. foll. by infin. Matt. 2. 2 ἦλθομεν προσκυνῆσαι αὐτῷ: by part. fut. 27. 49 εἰ ἔρχεται Ἡλίας σώσων αὐτόν, Acts 8. 27: so with part. pres. implying purpose and manner, τρία ἔτη ἔρχομαι ζητῶν καρπὸν Luke 13. 7; with ἵνα, John 10. 10. (γ) with dat. of person, either pleonastic, in respect to, for, or directly, for πρός τινα, Matt. 21. 5 ὁ βασιλεὺς σου ἔρχεται σοι, Rev. 2. 5, 16: so with dat. of thing, as manner or instrument, John 21. 8 οἱ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον. (δ) with adv. of place, Matt. 8. 29 ἦλθες ὧδε, Mark 5. 27; with adv. and infin. of purpose, John 4. 15 μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν: also ὧδε εἰς τοῦτο ἐληλύθει, Acts 9. 21.

(ε) construed with prepositions, viz. (1) ἀπό with gen. of place, Acts 18. 2 ἐληλυθότα ἀπὸ τῆς Ἰταλίας, Mark 1. 9; of pers., from a person,

5. 35. (2) εἰς with acc. of place, *to come into*, e. g. εἰς τὴν οἰκίαν *to enter*, Matt. 2. 11; a country, city, &c. *to come to or into*, Mark 5. 1, 8. 10;—of purpose (i. e. εἰς final), John 1. 7 οὗτος ἦλθεν εἰς μαρτυρίαν, 4. 45 εἰς τὴν ἑορτήν i. e. *to attend the feast*: with εἰς repeated, both of place and final, 9. 39. (3) ἐκ with gen. of place whence, John 3. 31; ἐκ and εἰς 4. 54. (4) ἐν with dat. of manner, Luke 23. 42. (5) ἐπὶ with gen. of thing, implying rest upon, Matt. 24. 30 ἐπὶ τῶν νεφελῶν: with acc. of place *upon* or *to which* one comes, Mark 6. 53 ἐπὶ τὴν γῆν Γενν., Luke 19. 5;—of object or purpose, ἐπὶ τὸ βάπτισμα αὐτοῦ Matt. 3. 7;—of person, *to come to or before* any one, Acts 24. 8; *to come upon* any one, e. g. τὸ πνεῦμα, 19. 6; also *to come against*, Luke 14. 31. (6) ἕως αὐτοῦ, 4. 42. (7) κατὰ with acc. *to move to, toward, along by*, Acts 16. 7. (8) μετὰ with acc. of pers. *to come after* i. e. in time, *to follow*, appear later, Acts 13. 25. (9) ὀπίσω with gen. of pers. *to come after*, i. e. *to follow*, fig. *to become the follower, disciple*, of any one, Matt. 16. 24; of time, *to come after*, appear later, 3. 11. (10) παρὰ with gen. of person, *to come from* any one, i. e. as sent, Luke 8. 49; with accus. of place, *at, near, along*, παρὰ τὴν θάλασσαν Matt. 15. 29. (11) πρὸς with acc. of person *to whom* one comes, and this is the more usual construction, John 3. 2; with acc. of thing, v. 20.

b) in the sense of *to come forth*, i. e. before the public, *to appear, make one's appearance*, Matt. 11. 14 ὁ μέλλων ἔρχεσθαι, v. 19; pres. in fut. sense, 17. 11: foll. by part. pres. of manner, 11. 19. So ἐν σαρκί, i. e. 'came, appeared in the flesh,' spoken of Christ, 1 John 4. 2; ἐπὶ τῷ ὀνόματί τινος Matt. 24. 5, see ἐπὶ II. 3. c) in the sense of *to come again or back, to return*, absol., Luke 15. 30 ἦλθεν, of the prodigal son; ἕως ἔρχομαι, 19. 13; ἐλθὼν pleonastic (see in a. α), Matt. 5. 24. So with infin. of purpose, 2 Thess. 1. 10; with part. pres. of manner, John 9. 7 ἦλθε βλέπων *he came back seeing*; with εἰς and acc. of place, Matt. 2. 21; with πρὸς and acc. of

person, John 7. 45. d) *metaph. of persons*, e. g. foll. by διά, as ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, 1 John 5. 6 (see διά I. 4. b): by εἰς, as εἰς ἑαυτὸν ἐλθὼν *coming to himself*, i. e. recovering his right mind, Luke 15. 17; εἰς χεῖρον ἐλθοῦσα *growing worse*, Mark 5. 26; εἰς ἀπελεγμὸν, Acts 19. 27; εἰς κρίσιν i. e. *to be condemned*, John 5. 24; εἰς ἐπίγνωσιν, 1 Tim. 2. 4; εἰς τὴν ὥραν ταύτην, John 12. 27: by ἐκ, Rev. 7. 14 ἐκ τῆς θλίψεως i. e. *have escaped from*.

e) *fig., spoken of things*, e. g. (α) of time, as ἐλεύσονται ἡμέραι Matt. 9. 15; ἦλθεν or ἐλήλυθεν ἡ ὥρα, John 16. 4, 32. Pres. in a fut. sense, of a time near and certain, *to be coming, be near*, Luke 23. 29 ἔρχονται ἡμέραι: so part. ἐρχόμενος *coming*, i. e. future; αἰὼν Mark 10. 30, τὰ ἐρχόμενα ἀναγγελεῖ John 16. 13, ἑορτή Acts 18. 21. (β) of the kingdom of God, *to come*, i. e. *to be established*, Matt. 6. 10. (γ) of good or evil, e. g. of good, Rom. 3. 8, foll. by εἰς τι Phil. 1. 12, by ἐπὶ τινα *to come upon*, ἡ εἰρήνη Matt. 10. 13; of evil, guilt, &c. foll. by ἐπὶ τινα *to come upon*, happen to, πάντα John 18. 4, ὀργή Eph. 5. 6, αἶμα Matt. 23. 35; so of offences, *to come, arise*, 18. 7. (δ) genr., of a voice, with ἐκ, Mark 9. 7; of a star, Matt. 2. 9; of floods, 7. 25, 27; of rain, Luke 12. 54; of wind, John 3. 8; of utensils, *to be brought*, Mark 4. 21. So of a law, faith, &c. *to come*, i. e. *to be announced, made known*, Rom. 7. 9; εἰς τὸ φανερόν *to come abroad*, i. e. *be manifested*, Mark 4. 22; ὅταν ἔλθῃ τὸ τέλειον *when that which is perfect is come*, is established, 1 Cor. 13. 10. ἔρω, see εἶπον.

ἐρωτάω, ὦ, f. ἦσω, *to ask*. a) *to ask*, i. e. *to INTERROGATE, to inquire of*, with acc. of pers. Matt. 16. 13 ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων: foll. by accus. of person and thing, ἐρωτήσω ὑμᾶς λόγον ἓνα, 21. 24;—of person and περί with gen. of thing, Luke 9. 45: absol. 22. 68. b) from the Heb., *to ask*, i. e. *to REQUEST, entreat, beseech*, foll. by acc. of person, ἠρώτων αὐτὸν λέγοντες Matt. 15. 23;—of thing, τὰ πρὸς τὴν εἰρήνην Luke 14. 32;—of pers. and prepositions, e. g. περὶ τινος 4. 38, ὑπέρ

τινος 2 Thess. 2. 1; — of person and ἵνα or ὅπως, Mark 7. 26 ἡρώτα αὐτὸν ἵνα κτλ, Luke 7. 36; ὅπως v. 3; — of person and infin. aor. 5. 3.

ἐσθής, ἡτος, ἡ (ἐννυμι, ἔσθην), a garment, vestment, Luke 23. 11.

ἔσθησις, εως, ἡ (ἐσθής), a garment, raiment, Luke 24. 4.

ἐσθίω, a strengthened form from obsol. ἔδω, Att. fut. ἔδομαι, aor. 2 ἔφαγον fr. obsol. φάγω, later fut. φάγομαι, 2 pers. φάγεσαι, — to eat, take food, spoken both of men and animals. a) genr. and absol. of persons, Matt. 12. 1 τίλλειν στάχυν καὶ ἐσθίειν, 15. 37 ἔφαγον πάντες καὶ ἐχορτάσθησαν, 26. 26; with infin. final, διδόναι τινὶ φαγεῖν, 14. 16: foll. by μετὰ with gen., to eat with any one, i. e. at table, to take a meal with, Luke 7. 36 ἵνα φάγῃ μετ' αὐτοῦ, Matt. 9. 11 ἐσθίειν: so ἐνώπιόν τινος to eat before any one, in his sight, Luke 24. 43.

b) with an adjunct of the object, or thing eaten, viz. (α) foll. by gen. once, Luke 15. 16 κερατίων ὧν ἤσθιον οἱ χοῖροι, i. e. of which, partitively, or else by attraction. (β) by ἐκ, to eat of any thing, i. e. a part of it, by Hebraism instead of the Attic simple gen.; ἐσθιέτω ἐκ τοῦ ἄρτου 1 Cor. 11. 28, φάγω Luke 22. 16: in the sense of to live from, Heb. 13. 10. (γ) by ἀπό, to eat from, i. e. of any thing, a part of it; so ἐσθίειν, spoken of dogs, Matt. 15. 27, φαγεῖν Rev. 2. 17 text. rec. (δ) by acc. of the thing eaten, viz. (1) genr. as φαγεῖν τὸ πάσχα Mark 14. 12, καρπὸν 11. 14: so of fowls, &c. σάρκας φαγεῖν to devour, Rev. 19. 18; fig. 17. 16. 1 Cor. 11. 20 κυριακὸν δεῖπνον φαγεῖν, i. e. to celebrate. (2) from the Heb., ἄρτον ἐσθίειν or φαγεῖν to eat bread, i. e. to take food, take a meal; ἐσθίειν Matt. 15. 2, φαγεῖν v. 20: fig. of a banquet in the kingdom of God, Luke 14. 15: for the phrases ἄρτον φαγεῖν παρά τινος and τὸν ἑαυτῶν ἄρτον ἐσθίειν, see ἄρτος b. (3) by impl. to eat in order to support life, to use as food, live upon, Mark 1. 6 ἐσθίων ἀκρίδας καὶ μέλι ἄγριον, John 6. 31 τὸ μάννα: fig. 6. 53: with a negat. Luke 4. 2. (4) in a partitive sense,

to eat of, partake of, for ἐκ or ἀπό τινος as above, 1 Cor. 8. 7.

c) from the Heb., in the phrase ἐσθίειν or φαγεῖν καὶ πίνειν to eat and drink, absol. or with accus. (α) simply for to take a meal, &c. Luke 10. 17. (β) for to live, i. e. in the usual manner, Matt. 11. 18 μήτε ἐσθίων μήτε πίνων, i. e. not living as other men, comp. 3. 4, &c.; v. 19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, i. e. like other men: hence in antith. with νηστεύειν it signifies not to fast, Luke 5. 33; but with a neg. οὐ φαγεῖν οὐδὲ πιεῖν not to eat or drink, to abstain from food, fast, Acts 9. 9. (γ) by impl. to feast, banquet, Luke 12. 19 ἀναπαύου, φάγε, πίε, εὐφραίνου: with the idea of luxury, revelling, &c. v. 45. (δ) foll. by ἐνώπιόν τινος, to eat and drink in the presence of any one, i. e. to live in acquaintance and intercourse with him, Luke 13. 26: so fig. 22. 30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου, i. e. 'that ye may feast at my table, live in familiar intercourse with me.'

d) FIG. to devour, consume, trans., of fire, Heb. 10. 27; rust, Jam. 5. 3. Ἐσλί, ὁ, indec. Esli, pr. name of a man, Luke 3. 25.

ἔσοπτρον, ου, τό (ἐς, ὅπτω obsol.), a looking-glass, mirror, James 1. 23; 1 Cor. 13. 12 βλέπομεν δι' ἐσόπτρου ἐν αἰνίγματι, i. e. 'we now see only a reflected image, obscurely, and not face to face,' as we shall hereafter.

ἑσπέρα, ας, ἡ (ἑσπερος), evening, Luke 24. 29, Acts 4. 3, 28. 23.

Ἐσρώμ, ὁ, indec. Esrom, Heb. Hexron, 'walled in,' prop. name of the grandson of Judah, Matt. 1. 3.

ἔσχατος, η, ον (ἔχω, ἔσχον), the last, uttermost, spoken both of place and time; viz. a) of PLACE. (α) pr. remotest, and neut. as subst. τὸ ἔσχατον the extremity, Acts 1. 8 ἕως ἔσχατου τῆς γῆς. (β) fig., implying rank or dignity, the last, lowest, Luke 14. 9 τὸν ἔσχατον τόπον: so genr. Matt. 19. 30 πολλοὶ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. (γ) of order or number, the last, utmost, Matt. 5. 26 τὸν ἔσχατον κοδράντην.

b) of TIME, the last, latest, only in

later Greek. (α) genr. of *persons*, Matt. 20. 8 οἱ ἔσχατοι, i. e. the labourers latest hired; 1 Cor. 15. 45 ὁ ἔσχατος Ἀδάμ = ὁ δεύτερος: in an adverbial sense, Mark 12. 22 ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή. Of *things*, THE LAST, and in reference to two, the later, latter, e. g. τὰ ἔσχατά τινος the latter state or condition of any one, Matt. 12. 45: so ἡ ἔσχ. πλάνη 27. 64, τὰ ἔσχ. ἔργα Rev. 2. 19, πληγαί 15. 1; also ἐν τῇ ἔσχ. σάλπιγγι 1 Cor. 15. 52, i. e. the trumpet of the last day: neut. ἔσχατον as adv., v. 8 ἔσχατον πάντων, and so also Mark 12. 22 in some eds. (β) with a noun of time, as ἡ ἐσχάτη ἡμέρα the last day, e. g. of a festival, John 7. 37; of the world, the day of judgment, 6. 39. Further in the phrases, ἐν ταῖς ἐσχάταις ἡμέραις in the last or latter days, Acts 2. 17; ἐπ' ἐσχάτου τῶν ἡμερῶν Heb. 1. 1; ἐν καιρῷ ἐσχάτῳ and ἐν ἐσχάτῳ χρόνῳ in the last time, 1 Pet. 1. 5, Jude 18; ἐπ' ἐσχάτων τῶν χρόνων 1 Pet. 1. 20; ἐσχάτη ὥρα ἐστὶ it is the last hour, 1 John 2. 18,—all of which refer to the last times of ὁ αἰὼν οὗτος, the times since the coming of Christ, in which the power of this world is in part broken, but will be wholly destroyed only at his second advent, = τὰ τέλη τῶν αἰώνων 1 Cor. 10. 11: these expressions seem, therefore, strictly to include the whole interval between the first and the final advent of Christ; but they sometimes refer more particularly to the period in which the sacred writers lived, adjacent to the first coming, as Acts 2. 17, Heb. 1. 1, 1 Pet. 1. 20, Jude 18, 1 John 2. 18; and elsewhere more to later times, before the second coming, as 2 Tim. 3. 1, James 5. 3, 1 Pet. 1. 5, 2 Pet. 3. 3. (γ) in the phrase ὁ πρῶτος καὶ ὁ ἔσχατος the first and the last, spoken of the Messiah in glory, Rev. 1. 11, probably in the sense of *eternal*, the beginning and the end,—others, the only One, the Supreme, i. e. the beginning and the end, the source and sum of all things.

ἐσχάτως, adv. *extremely*, i. e. in extremity, as ἐσχάτως ἔχειν, Lat. in extremis esse, to be at the last gasp, at the point of death, Mark 5. 23.

ἔσω, adv. of place (εἰς), *into, in, within*, opp. to ἔξω. a) pr. implying motion INTO a place, &c., Matt. 26. 58 εἰσελθὼν ἔσω: with gen. Mark 15. 16 ἔσω τῆς αὐλῆς. b) of place *where, within*, John 20. 26; hence ὁ, ἡ, τὸ ἔσω as adj., *inner, interior*, metaph. ὁ ἔσω ἄνθρωπος the inner man, the mind, soul, Rom. 7. 22; οἱ ἔσω those within the church, i. e. Christians, 1 Cor. 5. 12.

ἔσωθεν, adv. of place (ἔσω), *from within*, pr. implying motion from within, Mark 7. 21 ἔσωθεν ἐκ τῆς καρδίας. By impl., like ἔσω, *within, internally*, of persons, Matt. 7. 15 ἔσωθεν εἰσὶ λύκοι: hence ὁ, ἡ, τὸ ἔσωθεν as adj., *the inner, the inside*, fig. for the mind, heart, &c. Luke 11. 39.

ἔσώτερος, α, ον (compar. fr. ἔσω), *inner, interior*, Acts 16. 2.

ἑταῖρος, ου, ὁ, a companion, comrade, friend, Matt. 11. 16: in a direct address, ἑταῖρε friend, as in Engl. my good friend, 20. 13.

ἑτερογλωσσος, ου, ὁ, ἡ, adj. (ἕτερος, γλῶσσα), *other-tongued*, of another language, 1 Cor. 14. 21 ἐν ἑτερογλώσσοις sc. λόγοις, or perhaps neut. for γλώσσαις ἐτέραις, with allusion to Is. 28. 21.

ἑτεροδιδασκαλέω, ῶ, f. ἦσω (ἕτερος, διδασκαλέω), *to teach otherwise*, other doctrine, &c. 1 Tim. 1. 3.

ἑτεροζυγέω, ῶ, f. ἦσω (ἑτερόζυγος), *to bear a different yoke, be yoked unequally*, heterogeneously; in N. T. only fig. of Christians living in familiar intercourse with pagan idolaters, 2 Cor. 6. 14.

ἕτερος, α, ον, correl. pron., *the other, other*. a) pr. and defin. ὁ ἕτερος with the article, *the other* of two, where one has been already mentioned, Matt. 6. 24 τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, Luke 4. 43 ἐν ταῖς ἐτέραις πόλεσιν in those other cities where the gospel has not yet been preached. In distinction from one's self, *another person*, = τὸν πλησίον, Rom. 2. 1. So ἡ ἕτερα sc. ἡμέρα the other, i. e. the next day, the day after, Acts 20. 15.

b) indef. and without the article, *other, another, some other*, = ἄλλος,

but with a stronger expression of difference. (α) *pr.* Matt. 8. 21 ἔτερος τῶν μαθητῶν, Eph. 3. 5 ἐν ἐτέραις γενεαῖς i. e. former: joined with τις indef., ἕτερός τις *some other one, any other*, Acts 8. 34: distributively, either repeated, 1 Cor. 15. 40 ἐτέρα μὲν... ἐτέρα δέ, or with other pronouns, Matt. 16. 14 οἱ μὲν... ἄλλοι δὲ... ἕτεροι δέ. (β) of *another kind, &c. another, different*, = ἄλλοῖος, e. g. ἐν ἐτέρᾳ μορφῇ Mark 16. 12, νόμος Rom. 7. 23, εὐαγγέλιον Gal. 1. 6, ὁδός James 2. 25: so of a priest out of a different line or family, Heb. 7. 11; probably also of a king from another race, Acts 7. 18. In the sense of *foreign, strange*, and by impl. *wonderful*, Jude 7. For the phrase ἐτέραις γλώσσαις λαλεῖν Acts 2. 4, see γλώσσα b. γ.

ἐτέρως, adv. *otherwise*, Phil. 3. 15.

ἔτι, adv. *yet, still*, viz. a) implying DURATION, e. g. (α) spoken of the present time, *yet, still, hitherto*, Lat. *adhuc*, Matt. 12. 46 ἔτι αὐτοῦ λαλοῦντος, 27. 63 εἶπεν ἔτι ζῶν. Of the present, in allusion to the past, *yet, still, even now*, sc. as before, Mark 8. 17: so ἔτι νῦν *yet now, even now*, 1 Cor. 3. 2. In the sense of *even, already*, Luke 1. 15 ἔτι ἐκ κοιλίας μητρός, Heb. 7. 10. (β) of the future, YET, STILL, *still further, longer*, Luke 16. 2 οὐ δυνήσῃ ἔτι οἰκονομεῖν: espec. with a neg. *not further, no more, no longer*, Lat. *non amplius*, Matt. 5. 13 εἰς οὐδὲν ἰσχύει ἔτι. Comp. οὐκέτι.

b) implying ACCESSION, addition, *yet, more, further, besides*. (α) *genr.* Matt. 18. 16 παράλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο. So ἔτι δὲ καὶ *and further also, moreover also*, Luke 14. 26. (β) with a compar., intens. *yet, much, far*, Phil. 1. 9 ἔτι μᾶλλον καὶ μᾶλλον.

ἐτοιμάζω, f. ἄσω (ἐτοιμος), *to make ready, prepare*, trans. a) *pr.*, e. g. τὴν ὁδὸν *the way* of a king, as was customary before oriental monarchs in their journeys, Rev. 16. 12; fig. of the Messiah, Matt. 3. 3: of a meal, banquet, &c. Luke 17. 8, τὸ πᾶσχα 22. 8: of a place, domicile, &c. τόπον John 14. 2, πόλιν Heb. 11. 16, ξενίαν Philem. 22; so ἐτοιμάσαι κυρίῳ λαόν Luke 1. 17: of persons, *to*

prepare, put in readiness, e. g. soldiers, Acts 23. 23; a bride ἐαυτήν, Rev. 19. 7; a servant or minister ἐαυτόν, 8. 6: pass. part. ἡτοιμασμένος, *prepared*, i. e. fig. *apt, ready*, 2 Tim. 2. 21; *pr.* of horses εἰς πόλεμον, Rev. 9. 7. In the sense of *to provide*, ἀρώματα Luke 23. 56, ἀγαθά 12. 20. b) of God, as having in his counsels *prepared* good or evil for men, i. e. *to destine, appoint*, Matt. 20. 23.

ἐτοιμασία, as, ἡ (ἐτοιμος), *preparation, i. e. readiness, alacrity*, Eph. 6. 15 ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου, 'shod as to your feet with readiness, alacrity, in behalf of the gospel,' i. e. let your feet be ever ready to go forth to preach the gospel,' comp. 2 Tim. 2. 21.

ἐτοιμος, η, ον, also ἐτοιμος, ὁ, ἡ, *ready, prepared*; said of things, a banquet, Matt. 22. 4; a chamber, Mark 14. 15; a contribution, 2 Cor. 9. 5; of time, John 7. 6; of things done, τὰ ἔτοιμα 2 Cor. 10. 16: foll. by inf., *ready to be done*, σωτηρίαν ἐτοίμην ἀποκαλυφθῆναι 1 Pet. 1. 5. Of persons, Matt. 25. 10 αἱ ἐτοιμοὶ εἰσῆλθον: foll. by πρὸς τι, *ready for any thing*, Tit. 3. 1; by infin., *ready to do*, &c. Acts 23. 15, with infin. impl. v. 21; ἐτοιμος γίνομαι *to become ready, be prepared*, Matt. 24. 44: so ἐν ἐτοίμῳ ἔχειν *to be in readiness*, foll. by inf. 2 Cor. 10. 6.

ἐτοίμως, adv., *ready, in readiness*; hence ἐτοίμως ἔχειν *to be ready*, Acts 21. 13, 2 Cor. 12. 14.

ἔτος, εος, οvs, τό, *a year*, Luke 3. 1; dat. pl. as marking a period *in or during which*, John 2. 20; acc. pl. of time *how long*, 5. 5. In the phrase εἶναι or γενέσθαι ἐτῶν *to be of such or such an age*, Mark 5. 42 ἦν ἐτῶν δώδεκα, Luke 2. 42 ἐγένετο ἐτῶν δώδεκα, i. e. twelve years old; John 8. 57 πεντήκοντα ἔτη οὐπω ἔχεις *thou hast not yet forty years*, i. e. art not forty years old: κατ' ἔτος *year by year*, every year, Luke 2. 41.

εὖ, adv. (εὖς), *well, good*, viz. a) *pr.* with verbs, ἵνα εὖ σοι γένηται *that it may be well with thee*, that thou mayest be prosperous, Eph. 6. 3; Mark 14. 7 εὖ ποιῆσαί τινα *to do good*

to any one; Acts 15. 29 εὖ πράσσειν *to do well*, i. e. to do right, act well,—others, *to do well*, i. e. be prospered. b) in commendations, = εὖγε, Lat. *euge, well! well done!* Matt. 25. 21 εὖ δοῦλε ἀγαθέ.

NOTE. In composition εὖ means *well, good*, and hence is often intensive.

Εὔα, *as, ἡ, Eve*, Heb. ‘life,’ pr. name of the first woman, 2 Cor. 11. 3.

εὐαγγελίζω, f. ἴσω (εὐάγγελος), aor. 1 εὐηγγέλισα, *to bring glad tidings, to announce as glad tidings, to declare as matter of joy*. I. ACTIVE, with acc. of pers., and acc. of thing impl., *to announce unto, publish unto*, i. e. as glad tidings, Rev. 14. 6 εὐαγγελίσαι τοὺς καθημένους, 10. 7 ὡς εὐηγγέλισε τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας text. rec. τοῖς δούλοις κτλ.

II. MIDDLE, in the earlier writers and in N. T. *to announce, publish*, i. e. as glad tidings, &c. a) genr., with acc. of thing, Acts 10. 36 εὐαγγελιζόμενος εἰρήνην, Rom. 10. 15: foll. by accus. of thing and dat. of pers., which was the more usual construction, Luke 1. 19 ἀπεστάλην εὐαγγελίσασθαι σοι ταῦτα, 2. 10: with an accus. of thing impl., 4. 18: foll. by accus. both of thing and person, by attraction before ὅτι, Acts 13. 32. b) spoken of the annunciation of the gospel of Christ and all that pertains to it, *to preach, proclaim*, the idea of *glad tidings* being of course every where implied, viz. (α) εὐαγγελίζεσθαι τὴν βασιλείαν τοῦ Θεοῦ or τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ *to preach the kingdom of God*, &c. Luke 8. 1, Acts 8. 12; with dat. of pers. Luke 4. 43; so with τὴν βασιλείαν impl., absol. 9. 6; with acc. of pers. 3. 18. (β) εὐαγγελίζεσθαι Ἰησοῦν τὸν Χριστόν or τὸν κύριον Ἰησοῦν, &c. Acts 5. 42, 11. 20; with dat. of pers. 8. 35; foll. by ἐν τοῖς ἔθνεσι Gal. 1. 16. (γ) génr. εὐαγγελίζεσθαι τὸ εὐαγγέλιον, τὸν λόγον, τὴν πίστιν, &c. Acts 8. 4, Gal. 1. 23; foll. by dat. of pers. 1 Cor. 15. 1: with τὸ εὐαγγέλιον, τὸν λόγον, &c. impl., i. e. *to preach the gospel*, with dat. of pers. Rom. 1. 15; acc. of pers. Acts 14. 15, of place for pers. 8. 25, 40; foll. by εἰς marking extent, 2 Cor. 10. 16; absol. Acts 14. 7.

III. PASSIVE, *to be announced, published*, i. e. as glad tidings, viz. (α) with nom. of the *thing* announced, which in the active constr. would be the *accus.* of thing, Luke 16. 16 ἡ βασιλεία τοῦ Θεοῦ, Gal. 1. 11 τὸ εὐαγγέλιον, with dat. of pers. 1 Pet. 4. 6. (β) with nom. of *person*, which in the active constr. would be the dat. or accus. of person, genr. Heb. 4. 2 ἐσμὲν εὐηγγελισμένοι καθάπερ καὶ κεῖνοι *to us have good tidings been proclaimed as well as unto them*: so in respect to the gospel, &c. *to have the gospel preached, to hear the gospel-tidings*, Matt. 11. 5 πτωχοὶ εὐαγγελίζονται.

εὐαγγέλιον, ου, τό (εὐάγγελος), *reward for good news, good news, glad tidings*; in N. T. spoken only of the *glad tidings* of Christ and his salvation, *the gospel*. a) pr. in the sense of *glad tidings*, every where except in the writings of Paul. (α) τὸ εὐαγγέλιον τῆς βασιλείας i. e. τοῦ Θεοῦ, Matt. 4. 23; by impl. 26. 13: Rev. 14. 6 εὐαγγέλιον αἰώνιον, comp. Luke 2. 10: meton. *annunciation of the gospel*, i. e. through Christ, Mark 1. 1: also εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ, i. e. as manifested in Christ, Acts 20. 24. (β) in respect to the coming and life of Jesus as the Messiah, *gospel, glad tidings*, Mark 8. 35 ἔκενεν ἐμοῦ καὶ τοῦ εὐαγγελίου. Hence later, *gospel*, in the sense of ‘a history of Jesus’ life,’ &c. as in the titles of the first four books of the N. T.

b) in the writings of Paul, *the gospel*, i. e. (α) genr. ‘the gospel-scheme,’ its doctrines, declarations, precepts, promises, &c. Rom. 2. 16 κατὰ τὸ εὐαγγέλιόν μου, i. e. ‘the gospel which I preach,’ 11. 28, sæpiss.: so τὸ εὐαγγέλιον τοῦ Χριστοῦ *the gospel of Christ*, made known by him as its founder and chief cornerstone, Rom. 15. 19; τοῦ Θεοῦ, i. e. of which God is the author through Christ, v. 16. By antithesis, ἕτερον εὐαγγέλιον *a different gospel*, including other precepts, &c. Gal. 1. 6. (β) meton. *the gospel-work*, i. e. the work of preaching the gospel, Rom. 1. 1 ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, 1 Cor. 9. 14 ἐκ τοῦ εὐαγγελίου ζῆν, Philem. 13 ἐν τοῖς δεσμοῖς τοῦ εὐαγγ-

γελίου 'in bonds for preaching the gospel,' Gal. 2. 7 πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας 'I was entrusted to preach the gospel to the gentiles;' so Rom. 10. 16 οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ *all have not obeyed the preaching of the gospel*, i. e. the gospel as preached.

εὐαγγελιστής, οὗ, ὁ (εὐαγγελίζομαι), prop. 'a messenger of good tidings;' in N. T. *an evangelist, a preacher of the gospel*, not located in any place, but travelling as a missionary to preach the gospel and found churches, Acts 21. 8.

εὐαρεστέω, ᾧ, fut. ἦσω (εὐάρεστος), perf. εὐηρέστηκα, *to please well*, with dat. Heb. 11. 5: mid. *to take pleasure in, be pleased with*, with dat. 13. 16.

εὐάρεστος, ου, ὁ, ἡ, adj. (εὖ, ἀρέσκω), *well-pleasing, acceptable, approved*, with dative expr. or impl., Rom. 12. 1 εὐάρεστον τῷ Θεῷ, v. 2; foll. by ἐνώπιόν τινος instead of dat. Heb. 13. 21; by ἐν with dat. of pers. ἐν κυρίῳ Col. 3. 20.

εὐαρέστως, adv., *so as to please, acceptably*, Heb. 12. 28.

Εὐβουλος, ου, ὁ, *Eubulus*, pr. name of a man, 2 Tim. 4. 21.

εὐγενής, έος, οὗς, ὁ, ἡ, adj. (εὖ, γένος), *well-born, noble, of high rank*, Luke 19. 12: metaph. *noble-minded, generous*, Acts 17. 11.

εὐδία, as, ἡ (εὐδιος, fr. εὖ, Διός), *serene sky, fair weather*, Matt. 16. 2.

εὐδοκέω, ᾧ, f. ἦσω, aor. 1 εὐδόκησα and ηὐδόκησα, pr. *to seem good*, by impl. *to THINK good* (see δοκέω a), hence genr. *to be well-disposed towards any person or thing*, foll. by dat. of pers. *to favour*, of thing, *to assent to*; in N. T. *to think good*, i. e. *to take pleasure in*, viz. a) genr. *to view with approbation*, foll. by ἐν with dat. of person, Matt. 3. 17 ὁ υἱός μου ἐν ᾧ εὐδόκησα, 17. 5; of thing, 2 Cor. 12. 10: foll. by εἰς with acc. of pers., implying direction of mind, Matt. 12. 18 εἰς ὃν εὐδόκησα ἡ ψυχὴ μου: foll. by acc. of thing, by Hebr., Heb. 10. 6 ὁλοκαυτώματα οὐκ εὐδόκησας. b) in the sense of *to WILL or DESIRE*, foll. by infin. (α) genr. *to be willing, be ready*, 2 Cor. 5. 8 εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι. (β) by impl. *to*

determine, resolve, the idea of benevolence being implied, Rom. 15. 26 εὐδόκησαν Μακεδονία καὶ Ἀχαΐα κτλ. Spoken of God, Luke 12. 32 εὐδόκησεν ὁ πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν, Gal. 1. 15, Col. 1. 19.

εὐδοκία, as, ἡ (εὐδοκέω), *a being well pleased, pleasure*, viz. a) pr. *delight in any person or thing*, and hence *good will, favour*, Luke 2. 14 ἐν ἀνθρώποις εὐδοκία, i. e. on the part of God. Of men, *good will, kind intention*, Phil. 1. 15 δι' εὐδοκίαν. By implic. *desire, longing*, Rom. 10. 1. b) in the sense of *good pleasure, will, purpose*, the idea of benevolence being included, spoken of God, Eph. 1. 5; 2 Thess. 1. 11 πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης, i. e. 'fulfil in you the virtue which his good pleasure hath purposed,' = πᾶσαν ἀγαθωσύνην εὐδόκητον: so Matt. 11. 26 οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου *such was thy good pleasure*.

εὐεργεσία, as, ἡ (εὐεργέτης), *a good deed, benefit*, Acts 4. 9; also genr. *well-doing*, the discharge of the duties required by the gospel, 1 Tim. 6. 2,—others, *beneficence*.

εὐεργετέω, ᾧ, f. ἦσω (εὐεργέτης), *to do good, confer benefits*, Acts 10. 38.

εὐεργέτης, ου, ὁ (εὖ, ἔργω obsol.), *a well-doer, benefactor*; in N. T. as a title of honour, *euergetes, benefactor*, Luke 22. 25.

εὐθετος, ου, ὁ, ἡ, adj. (εὖ, τίθημι), *well-situated, convenient*; in N. T. *fit, meet, proper*, Luke 9. 62: by impl. *useful*, Heb. 6. 7.

εὐθέως, adv. (εὐθύς), *straightway, immediately, forthwith*, Matt. 8. 3: by impl. *shortly*, 3 John 14.

εὐθυδρομέω, ᾧ, f. ἦσω (εὐθύς, δρόμος), *to run straight*; of a ship, *to sail a straight course*, Acts 16. 11.

εὐθυμέω, ᾧ, f. ἦσω (εὐθυμος), *to be of good cheer, of cheerful mind*, Acts 27. 22, 25, James 5. 13.

εὐθυμος, ου, ὁ, ἡ, adj. (εὖ, θυμός), *well-minded*, i. e. *well-disposed, benign*; in N. T. of good cheer, *cheerful*, Acts 27. 36: hence neut. of comparat. εὐθυμότερον as adv. *the more cheerfully*, 24. 10.

εὐθύμως, adv., *cheerfully*, Acts 24. 10 in some eds.

εὐθύνω, fut. *υνῶ* (εὐθύς), *to make straight, trans.* a) pr. of a way, *to make straight and level*, τὴν ὁδόν, John 1. 23. b) genr. *to guide straight*, i. e. *to direct, steer a ship*, and hence ὁ εὐθύνων *a steersman, pilot*, James 3. 4.

εὐθύς, εἶα, ὅ, *straight, viz.* a) pr. as adj. Matt. 3. 3 εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ 'make the ways straight and level' before the king: fig. of the heart and life, *right, true*, Acts 8. 21 ἡ καρδιά, 13. 10 ὁδοὺς κυρίου. b) εὐθύς as adv. of time, *straight, immediately, forthwith*, = εὐθέως, Matt. 3. 16, 13. 20, 21, Mark 1. 12, 28.

εὐθύτης, ητος, ἡ (εὐθύς), *straightness, fig. rectitude*, Heb. 1. 8 ῥάβδος εὐθύτητος = ῥάβδος εὐθεία, *a just sceptre*.

εὐκαιρέω, ὦ, f. ἤσω (εὐκαιρος), imperf. εὐκαίρουν and ἡυκαίρουν, pr. *to have good time, i. e. to have leisure, opportunity, &c.*; genr. Mark 6. 31 οὐδὲ φαγεῖν ἡυκαίρουν. So with εἰς final, *to have leisure for*, i. e. *to spend one's time in any thing*, Acts 17. 21 Ἀθηναῖοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἡ λέγειν κτλ.

εὐκαιρία, ας, ἡ (εὐκαιρος), *fit time, opportunity*, Matt. 26. 16.

εὐκαιρος, ου, ὁ, ἡ, adj. (εὐ, καιρός), *well-timed, opportune*, Mark 6. 21 γενομένης ἡμέρας εὐκαίρου.

εὐκαίρως, adv., *in good time, opportunely*, Mark 14. 11, 2 Tim. 4. 2.

εὐκοπος, ου, ὁ, ἡ, adj. (εὐ, κόπος), *easy*; in N. T. only neut. of compar. εὐκοπώτερον, *easier, lighter*, Matt. 9. 5.

εὐλάβεια, ας, ἡ (εὐλαβής), *caution, circumspection, timidity, fear*; in N. T. *fear of God, reverence, piety*, Heb. 5. 7, 12. 28.

εὐλαβέομαι, οὔμαι, f. ἤσομαι, depon. pass. (εὐλαβής), *to act with caution, be circumspect*; in N. T. *to fear*, foll. by μή, Acts 23. 10 εὐλαβηθεὶς ὁ χίλι-αρχος μὴ διασπασθῇ ὁ Παῦλος (where Lachmann has φοβηθείς); in reference to God, *to fear, reverence*, Heb. 11. 7.

εὐλαβής, εος, οὖς, ὁ, ἡ, adj. (εὐ, λαβεῖν), pr. 'taking well hold,' i. e. *carefully, circumspectly, hence cautious, circumspect, timid, fearful*; in N. T. *God-fearing, pious, devout*, Luke 2. 25, Acts 2. 5, 8. 2.

εὐλογέω, ὦ, f. ἤσω (εὐ, λόγος), imperf. ἡυλόγουν, aor. 1 εὐλόγησα, pr. *to speak well of, commend*; in N. T. *to bless, trans.*; spoken a) of men towards God, *to BLESS, i. e. to praise, celebrate, with ascriptions of praise and thanksgivings*, Luke 1. 64 εὐλογῶν τὸν Θεόν. b) of men towards men and things, *to bless, pr. 'with praise and thanksgiving to invoke God's blessing upon,' viz. (α) with accus. of pers. expr. or impl. it signifies, to pray for one's welfare, &c.* Matt. 5. 44 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, Rom. 12. 14: so Melchisedec for Abraham, Heb. 7. 1; Isaac and Jacob for their descendants, 11. 20, 21. (β) with accus. of thing expr. or impl., of food or a meal, &c., *to bless, i. e. to ask God's blessing upon*, genr., e. g. ἄρτους Luke 9. 16; impl. Matt. 14. 19 εὐλόγησε, καὶ κλάσας. So of the Lord's supper, where we may render by impl. *to consecrate*, Mark 14. 22; 1 Cor. 10. 16 τὸ ποτήριον δὲ εὐλογοῦμεν.

c) of God towards men, *to BLESS, i. e. to distinguish with favour, to prosper, make happy, with acc.* Acts 3. 26 ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, Eph. 1. 3. Pass. *to be blessed, i. e. of God*, Gal. 3. 8, 9: hence pass. part. perf. εὐλογημένος, *blessed, favoured of God, happy*; so in joyful salutations, &c., of the Messiah and his reign, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, Matt. 21. 9; so Luke 1. 28 εὐλογημένη σὺ ἐν γυναιξίν, i. e. *blessed above all women*.

εὐλογητός, ἡ, ὁν (εὐλογέω), *blessed*; in N. T. only of God, i. e. *worthy of praise, adorable*, Mark 14. 61.

εὐλογία, ας, ἡ (εὐλογέω), *eulogy, commendation*; in N. T. in a bad sense, *fair speech, adulation*, Rom. 16. 18: elsewhere *blessing, viz. a) from men towards God, blessing, praise, in ascriptions, implying also thanksgiving*, Rev. 7. 12 ἡ εὐλογία καὶ ἡ δόξα τῷ Θεῷ. b) from men towards men and things, *blessing, i. e. benediction, invocation of good from God, upon persons*, Heb. 12. 17; things, 1 Cor. 10. 16 τὸ ποτήριον εὐλογίας δὲ εὐλογοῦμεν *the cup of blessing, i. e. of benediction, consecration.* c) meton. *blessing, i. e. fa-*

your conferred, *gift, benefit, bounty*, viz. (α) from God to men, &c. Rom. 15. 29 ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου, i. e. in the full, abundant blessings of the gospel; Gal. 3. 14 ἡ εὐλογία τοῦ Ἀβραάμ, the blessing promised of God to Abraham and his seed; so Heb. 6. 7. (β) from men to men, *gift, bounty, present*, 2 Cor. 9. 5: hence, by impl., *liberality, generosity*, ib. ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν, v. 6; ἐπ' εὐλογίας as adv. *liberally, generously*.

εὐμετάδοτος, ου, ὁ, ἡ, adj. (εὐ, μεταδίδωμι), *ready to impart*, i. e. *liberal, bountiful*, 1 Tim. 6. 18.

Εὐνίκη, ης, ἡ, Eunice, pr. name of the mother of Timothy, 2 Tim. 1. 5.

εὐνοέω, ὦ, f. ἤσω (εὐνοος), *to be well-minded, well-disposed*, with dat. Matt. 5. 25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, i. e. be reconciled.

εὐνοια, ας, ἡ (εὐνοέω), *good will, a willing mind*, Eph. 6. 7: by euphemism, 1 Cor. 7. 3 text. rec.

εὐνουχίζω, f. ἴσω (εὐνουχος), *to eunuch, make a eunuch*, pass. *to be made a eunuch*, pr. Matt. 19. 12: fig. εὐνουχίζειν ἑαυτὸν *to make one's self a eunuch*, i. e. to live like a eunuch in voluntary abstinence, ib.

εὐνοῦχος, ου, ὁ (εὐνή, ἔχω), pr. *bed-keeper, keeper of the bed-chamber*; hence *eunuch*, one who has been emasculated, such persons only being employed as the keepers of oriental harems; in N. T. a) pr. *a eunuch*, Matt. 19. 12: fig., ib., of those impotent from birth, and also of those who live like eunuchs in voluntary abstinence. b) by impl. *a minister of court*, Acts 8. 27: eunuchs often rose to stations of great power and trust in eastern courts; so that the term apparently came to be applied to any high officer of court though not emasculated, so prob. Gen. 37. 6, 39. 1.

Εὐοδία, ας, ἡ, Euodia, pr. name of a woman, Phil. 4. 2.

εὐοδόω, ὦ, f. ὥσω (εὐοδος), pr. *to lead in a good way, to prosper one's journey*, fig. *to make prosperous, give success to*; in N. T. only pass. *to be led in a good way*, i. e. a) pr. *to have a prosperous journey*, Rom. 1. 10,—

others fig. as below. b) fig. *to be prospered*, 1 Cor. 16. 2 θησαυρίζων ὁ τι εὐοδῶται: perhaps Rom. 1. 10, *if I shall be prospered, permitted, to come unto you*.

εὐπάρεδρος, ου, ὁ, ἡ, adj. (εὐ, πάρεδρος), pr. 'sitting diligently by,' i. e. *assiduous*, with dat. 1 Cor. 7. 35 πρὸς τὸ εὐπάρεδρον τῷ κυρίῳ, = *assiduity, devotedness*.

εὐπειθής, έος, οὗς, ὁ, ἡ, adj. (εὐ, πείθομαι), *easily persuaded, compliant*, James 3. 17.

εὐπερίστατος, ου, ὁ, ἡ, adj. (εὐ, περίσταμαι), prop. 'standing well around,' i. e. *easily besetting*, Heb. 12. 1: so Chrysostom.

εὐποιΐα, ας, ἡ (εὐποιέω), *well-doing*, i. e. *a doing good, beneficence*, Heb. 13. 16.

εὐπορέω, ὦ, f. ἤσω, depon. pass. εὐπορέομαι, οὔμαι, imperf. ἡὐπορούμην (εὐπορος), *to be prosperous*, absol. Acts 11. 29 καθὼς ἡὐπορεῖτό τις.

εὐπορία, ας, ἡ (εὐπορέω), *prosperity*; in N. T. *abundance, wealth*, Acts 19. 25.

εὐπρέπεια, ας, ἡ (εὐπρεπής), *gracefulness, beauty*, James 1. 11.

εὐπρόσδεκτος, ου, ὁ, ἡ, adj. (εὐ, προσδέχομαι), *well-received*, i. e. *acceptable, approved*, with dat. Rom. 15. 31, absol. ver. 16. By impl. *favourable*, 2 Cor. 6. 2 καιρὸς εὐπρόσδεκτος *a time of favour*.

εὐπρόσεδρος, ου, ὁ, ἡ, adj. (εὐ, πρόσεδρος), pr. = εὐπάρεδρος, *assiduous*, hence also τὸ εὐπρόσεδρον *assiduity, devotedness*, with dat. 1 Cor. 7. 35 text. rec.,—later eds. εὐπάρεδρον.

εὐπροσώπεω, ὦ, f. ἤσω (εὐπρόσωπος), *to make a fair shew, strive to please*, Gal. 6. 12.

εὐρίσκω, f. εῤήσω, aor. 1 εὕρησα (rare), perf. εὕρηκα, aor. 2 εἶρον, aor. 1 pass. εὕρέθην, aor. 2 mid. later εὕράμην,—*to find*, trans. a) genr. *to find without seeking, to meet with, light upon*, trans. (α) pr., with accus. of pers. Matt. 18. 28 εὗρεν ἓνα τῶν συνδούλων: of thing, 13. 44. (β) fig. *to find*, i. e. *to perceive, learn by experience*, that a person or thing is or does so and so; the accus. usually having with it a part. or adj., viz. (1) with acc. and part. Mark 7. 30

εἶρε τὸ δαιμόνιον ἐξεληλυθός: so in the pass. constr. Matt. 1. 18 εὐρέθη ἐν γαστρὶ ἔχουσα. (2) with accus. and adj., or other adjunct, the acc. of ὢν being implied, Acts 5. 10 οἱ νεανίσκοι εὐρον αὐτὴν νεκράν, Rom. 7. 18: so in the pass. constr. Luke 9. 36 εὐρέθη μόνος, Acts 5. 39.

b) to find by search, inquiry, &c., to find out, discover, trans. (α) pr., absol. Matt. 7. 7 ζητεῖτε, καὶ εὐρήσετε: foll. by acc. of pers. expr. or impl. John 7. 35 οὐχ εὐρήσομεν αὐτόν, 2 Tim. 1. 17: of thing, expr. or impl. Matt. 7. 14 ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν, 12. 43: so of a judge after examination, John 18. 38 οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. (β) fig. in different senses, viz. (1) εὐρίσκειν Θεόν to find God, i. e. to be accepted of him, on humbly and sincerely turning to him, Acts 17. 27 ζητεῖν τὸν Θεόν, εἰ ἄρα γε αὐτὸν εὐροιεν: pass. Rom. 10. 20. (2) spoken of computation, measurement, &c. to find, make out, Acts 19. 19 εὐρον ἀργυρίου μυριάδας πέντε, 27. 28 ὀργυιάς ἑκοσι. (3) to find out mentally, i. e. to invent, contrive, before an indirect clause with τό expr. or impl. Luke 19. 48 οὐχ εὐρίσκον τὸ τί ποιήσωσιν, 5. 19 μὴ εὐρόντες διὰ ποίας εἰσενέγκωσιν αὐτόν.

c) mid. to find for one's self, i. e. to acquire, obtain, once with acc. Heb. 9. 12 αἰωνίαν λύτρωσιν εὐράμενος. So also the act., to acquire, obtain, get, for one's self or another, Matt. 10. 39 ὁ εὐρών τὴν ψυχὴν, Luke 9. 12 εὐρῶσιν ἐπισιτισμόν: with dat. Matt. 11. 29 εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν, Acts 7. 46. By Hebr. in the phrase εὐρίσκειν χάριν παρὰ τῷ Θεῷ to find grace, obtain favour with God, Luke 1. 30; ἐνώπιον τοῦ Θεοῦ, Acts 7. 46; absol. Heb. 4. 16: so εὐρεῖν ἔλεος παρὰ κυρίου, 2 Tim. 1. 18.

εὐροκλύδων, ωνος, ὁ (εὐρος, κλύδων), euroclydon, a tempestuous wind, Acts 27. 14; some mss. read εὐρυκλύδων, euryclydon (εὐρύς, κλύδων): the cod. Alex. and Vulgate have εὐρακύλων, euroaquilo,—approved by Dr. Bentley, see his Remarks on Freethinking, Works, vol. iii. p. 354, new ed. by Rev. Alex. Dyce, 1838.

εὐρύχωρος, ου, ὁ, ἡ, adj. (εὐρύς, χῶ-

ρος), pr. 'broad-spaced,' i. e. broad, spacious, ἡ ὁδός, Matt. 7. 13.

εὐσέβεια, as, ἡ (εὐσεβής), piety, reverence; in N. T. only as directed towards God, and denoting the spontaneous feeling of the heart, thus differing from εὐλάβεια; hence godliness, religiousness, Acts 3. 12, Tit. 1. 1, sæp.: meton. for religion, the gospel-scheme, 1 Tim. 3. 16.

εὐσεβέω, ῶ, f. ἤσω (εὐσεβής), to be pious towards any one, with accus., towards God, to reverence, worship, Acts 17. 23; towards parents, &c. ἴδιον οἶκον, to respect, honour, 1 Tim. 5. 4.

εὐσεβής, έος, οὖς, ὁ, ἡ, adj. (εὖ, σέβομαι), pious; in N. T. towards God, religious, devout, Acts 10. 2, 7.

εὐσεβῶς, adv. piously, religiously, 2 Tim. 3. 12, Tit. 2. 12.

εὖσημος, ου, ὁ, ἡ, adj. (εὖ, σῆμα), pr. 'well-marked,' fig. of good omen; in N. T. distinguishable by certain marks, fig. of speech, easy to be understood, distinct, 1 Cor. 14. 9.

εὖσπλαγχνος, ου, ὁ, ἡ, adj. (εὖ, σπλάγχνον), tender-hearted, full of pity, compassionate, Eph. 4. 32.

εὖσχημόνως, adv. (εὖσχήμων), becomingly, decorously, in a proper manner, Rom. 13. 13, 1 Cor. 14. 40.

εὖσχημοσύνη, ης, ἡ (εὖσχήμων), becomingness, decorum, e. g. of dress, &c. 1 Cor. 12. 23.

εὖσχήμων, ονος, ὁ, ἡ, adj. (εὖ, σχῆμα), well-fashioned, well-formed, comely.

a) pr. 1 Cor. 12. 24 τὰ εὖσχήμονα i. e. μέλη: metaph. τὸ εὖσχημον, decorum, propriety, 7. 35. b) fig. in the later Greek, of high standing, honourable, noble, Mark 15. 43 εὖσχήμων βουλευτής, Acts 13. 50, 17. 12.

εὐτόνως, adv. (εὖτονος, fr. εὖ, τείνω), intensely, i. e. powerfully, vehemently, Luke 23. 10, Acts 18. 28.

εὐτραπεία, as, ἡ (εὐτράπελος, fr. εὖ, τρέπω), prop. urbanity, humour, wit; in N. T. in a bad sense, levity, jesting, frivolous and indecent discourse, Eph. 5. 4.

Εὐτυχος, ου, ὁ, Eutychus, pr. name of a youth, Acts 20. 9.

εὐφημία, as, ἡ (εὖφημος), words of good import or omen, acclamation; in N. T. good report, fame, 2 Cor. 6. 8.

εὐφημος, ου, ό, ή, adj. (εὐ, φήμη), pr. 'well-spoken, well-worded,' hence of good import, laudatory; in N. T. of good report, praiseworthy, Phil. 4. 8.

εὐφορέω, ώ, f. ήσω (εὐφορος), to bear well, yield abundantly, intrans., spoken of the earth, Luke 12. 16.

εὐφραίνω, f. ανώ (εὐφρων), to make glad, cause to rejoice, trans., mid. and aor. 1 pass. in mid. signif., to be glad, rejoice, exult, intrans. a) genr., act. once, 2 Cor. 2. 2 τίς ἐστιν ό εὐφραίνων με; mid. Luke 15. 32 εὐφρανθῆναι ἔδει, Acts 2. 26; with ἐν τινι 7. 41; ἐπί τινι to rejoice over, Rev. 18. 20. b) as connected with feasting, mid. to rejoice, be merry, Luke 12. 19 φάγε, πίε, εὐφραίνου: hence, by impl., simply for to feast, banquet, 15. 29, 16. 19.

Εὐφράτης, ου, ό, Euphrates, a large and celebrated river of western Asia, rising in the mountains of Armenia, and flowing through Syria and Mesopotamia into the Persian gulf; Rev. 9. 14.

εὐφροσύνη, ης, ή (εὐφρων), gladness, joy, Acts 2. 28, 14. 17.

εὐχαριστέω, ώ, f. ήσω (εὐχάριστος), aor. 1 εὐχαρίστησα and ηὐχαρίστησα, pr. 'to shew one's self grateful,' i. e. to requite a favour, = διδόναι χάριν: in later Greek and in N. T. to give thanks, thank, = εἰδέναι χάριν, to express one's gratitude; with dat. of pers. Luke 17. 16 εὐχαριστῶν αὐτῷ, Rom. 16. 4: elsewhere in N. T. used only in reference to God, to give thanks to God, usually foll. by τῷ Θεῷ, &c. and also other adjuncts, as with περί, ὑπέρ, ἐπί, ὅτι, ἵνα, &c., Rom. 1. 8 εὐχαριστῶ τῷ Θεῷ περὶ πάντων ὑμῶν ὅτι κτλ, Eph. 5. 20 ὑπέρ, Phil. 1. 3 ἐπί; absol. Eph. 1. 16; pass. with accus. 2 Cor. 1. 11 ἵνα εὐχαριστηθῇ [τῷ Θεῷ] τὸ χάρισμα. Spoken of giving thanks before meals, &c., foll. by τῷ Θεῷ Acts 27. 35; absol. Matt. 15. 36: By impl., to praise, bless, worship, Rom. 1. 21; 1 Cor. 14. 17 καλῶς εὐχαριστεῖς, comp. εὐλογήσης v. 16.

εὐχαριστία, ας, ή (εὐχάριστος), gratitude, thankfulness, Acts 24. 3. In Paul's writings and the Revelation, thanksgiving, thanks, i. e. the expression of gratitude to God, with dat.

τῷ Θεῷ, 2 Cor. 9. 11, Rev. 4. 9; genr. 1 Cor. 14. 16, Col. 2. 7, 4. 2: so in the Pauline usage, Eph. 5. 4, where others grateful discourse.

εὐχάριστος, ου, ό, ή, adj. (εὐ, χαρίζομαι), grateful, pleasing; in N. T. grateful, i. e. thankful, full of gratitude to God, Col. 3. 15,—others, by implic., well-pleasing, acceptable to God; others, liberal.

εὐχή, ης, ή (εὐχομαι), 1. prayer to God, Jam. 5. 15, comp. v. 16.

2. a vow, spoken of the vow of the Nazarite, Acts 21. 23,—in the case of indigent Nazarites, it was customary among the Jews for others to be at the expense of the sacrifice by which their vow was terminated, who thus became partners in the vow: 18. 18 κειράμενος τὴν κεφαλὴν ἐν Κερχρεαῖς, εἶχε γὰρ εὐχὴν, prob. a votum civile, usual among the Jews as well as the gentiles, by which persons in distress or danger, or any necessity, vowed in case of deliverance to cut off their hair and offer sacrifices in honour of God,—but some, thinking such a vow inconsistent with Paul's views, refer κειράμενος to Ἀκύλας; while others suppose the vow of a Nazarite to be meant.

εὐχομαι, f. ξομαι, depon. mid., imperf. εὐχόμεν and ηὐχόμεν, pr. 'to speak out, utter aloud,' hence to pray to God, to vow, to boast; in N. T. to pray, viz. a) pr. to God, with dat. Acts 26. 29, πρὸς 2 Cor. 13. 7, absol. foll. by ὑπὲρ ἀλλήλων Jam. 5. 16. b) by impl. to pray for, i. e. to wish for, desire earnestly, with acc. and infin., Acts 27. 29 ηὐχοντο ἡμέραν γενέσθαι, Rom. 9. 3, 3 John 2; with τοῦτο, 2 Cor. 13. 9.

εὐχρηστος, ου, ό, ή, adj. (εὐ, χράομαι), very useful, 2 Tim. 2. 21.

εὐψυχέω, ώ, f. ήσω (εὐψυχος), to be in good spirits, Phil. 2. 19.

εὐωδία, ας, ή (εὐώδης, fr. ὀδωδα pf. of ὀζω), good odour, sweet savour, fragrance; in N. T. fig. of persons or things well pleasing to God, 2 Cor. 2. 15, Eph. 5. 2, Phil. 4. 18.

εὐώνυμος, ου, ό, ή, adj. (εὐ, ὄνομα), pr. of good name, honoured; hence of good omen, used by way of euphe-

mism instead of ἀριστερός *the left*, which was a word of ill omen, since all omens on the left were *sinister*, or regarded as unfortunate; in N. T. *the left*, spoken chiefly of the left hand in opp. to the right, Matt. 20. 21, 23, Mark 10. 37, 40, 15. 27; of the left foot, Rev. 10. 2: so adverbially, Acts 21. 3 καταλιπόντες αὐτὴν εὐώνυμον, i. e. on the left hand.

ἐφάλλομαι, fut. αλοῦμαι (ἐπί, ἄλλομαι), *to leap or spring upon*, i. e. *to assault*, Acts 19. 16.

ἐφάπαξ, adv. (ἐπί, ἅπαξ), lit. 'upon once,' i. e. *once, once for all*, Rom. 6. 10: so 1 Cor. 15. 6, *once*, i. e. not several times.

Ἐφεσῖνος, η, ον, *Ephesian, of Ephesus*, Rev. 2. 1 text. rec.

Ἐφέσιος, α, ον, *Ephesian, an Ephesian*, Acts 19. 28.

Ἐφεσος, ου, ἡ, *Ephesus*, a celebrated city, the capital of Ionia, on the western coast of Asia Minor, between Smyrna and Miletus; where one of the chief Christian churches of the apostolic age was gathered, Eph. 1. 1.

ἐφευρετής, ου, ὁ (ἐφευρίσκω), *an inventor, deviser*, Rom. 1. 30.

ἐφημερία, ας, ἡ (ἐφήμερος), in Sept. pr. the *daily service* of the priests in the temple; hence in N. T. meton. *a course, class*, into which the priests were divided for the daily temple-service, each class continuing for a week at a time, Luke 1. 5, 8.

ἐφήμερος, ου, ὁ, ἡ, adj. (ἐπί, ἡμέρα), pr. 'for the day;' in N. T. *daily*, James 2. 15.

ἐφικνέομαι, οὔμαι, aor. 2 ἐφικόμην (ἐπί, ἰκνέομαι), *to come upon or to any one, to arrive at*, foll. by ἄχρι 2 Cor. 10. 13, by εἰς v. 14.

ἐφίστημι, f. ἐπιστήσω (ἐπί, ἵστημι), trans. *to place upon or over, to set over*; in N. T. only in the intrans. forms, act. aor. 2 ἐπέστην, perf. part. ἐφειστώς, and mid. ἐφίσταμαι, *to place one's self upon or near, to stand upon, by, near, &c.* a) pr. of persons, *to stand by, near, &c.* genr. Acts 22. 13 ἐλθὼν πρὸς με καὶ ἐπιστάς, v. 20 αὐτὸς ἤμην ἐφειστώς: with dat. of pers. 23. 11; with ἐπὶ τι 10. 17: ἐπάνω τινός, *to stand by and over*, Luke 4. 39.

b) implying also approach, *to come and stand by, to come to or upon* any person or place, Luke 20. 1 ἐπέστησαν οἱ ἀρχιερεῖς, 10. 40: so with the idea of sudden appearance, Acts 12. 7 ἄγγελος κυρίου ἐπέστη, with dat. Luke 2. 9. In a hostile sense, *to come upon, assail*, genr. Acts 6. 12, with dat. 4. 1. c) fig. (α) of persons, *to stand fast by*, i. e. *to be instant, pressing, earnest*, 2 Tim. 4. 2 ἐπίστηθι εὐκαίρως ἀκαίρως sc. κηρύσσω τὸν λόγον. (β) of things, e. g. evil, *to come upon, fall upon, befall*, foll. by ἐπὶ with accus. Luke 21. 34, with dat. 1 Thess. 5. 3: so of a tempest, Acts 28. 2. In the sense of *to impend, be at hand*, 2 Tim. 4. 6 ὁ καιρὸς ἐφύεστηκε.

Ἐφραῖμ, ὁ, indec. *Ephraim*, in N. T. pr. name of a town or city, John 11. 54: Eusebius says it was eight Roman miles north of Jerusalem; while Jerome, with more probability, makes the distance twenty.

ἐφφαθά, ephphatha, an Aramæan imperative = διανοιχθητι, *be opened*, Mark 7. 34.

ἐχθρα, ας, ἡ (ἐχθρός), *enmity, hatred*, Luke 23. 12, Rom. 8. 7, Gal. 5. 20: meton. *cause of enmity*, Eph. 2. 15.

ἐχθρός, ὁ, ὄν (ἐχθος), 1. pass. *hated, odious*, object of enmity, Rom. 11. 28 ἐχθροὶ δι' ὑμᾶς, opp. to ἀγαπητοί. 2. act. *inimical, hostile*. a) pr. as adj. Matt. 13. 28 ἐχθρὸς ἄνθρωπος *an enemy*, Rom. 5. 10 ἐχθραὶ ὄντες, Col. 1. 21. b) as subst. ὁ ἐχθρός *an enemy, adversary*. (α) gen., foll. by gen. of pers. Matt. 5. 43; of thing, Acts 13. 10. (β) of the adversaries of the Messiah, foll. by gen. Matt. 22. 44, Phil. 3. 18 τοῦ σταυροῦ: so ἐχθρὸς τοῦ Θεοῦ Jam. 4. 4. (γ) spec. ὁ ἐχθρός *the adversary*, Satan, Luke 10. 19 ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, comp. v. 18.

ἐχιδνα, ης, ἡ (ἐχίς), *a viper*, Acts 28. 3: fig. of wicked men, Matt. 3. 7.

ἔχω, f. ἔξω and σχήσω, imperf. εἶχον, aor. 2 ἔσχον, perf. ἔσχηκα,—*to have, to hold*, i. e. *to have and hold*, implying continued *having* or possession, trans. a) pr. and primarily, *to have* in one's hands, *to hold* in the hand, Rev. 1. 16 ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἑπτὰ: by impl., 3. 1.

b) genr. and most frequently, *to have, to POSSESS*, i. e. externally. (α) with accus. of things in one's possession, power, charge, control, &c. (1) genr. and simply, e. g. property, Matt. 19. 22 ἦν ἔχων κτήματα πολλά, Mark 10. 22; μηδὲν ἔχειν *to have nothing, be poor*, 2 Cor. 6. 10: hence in later usage ἔχειν simply, with τὰ χρήματα or the like impl., *to have* i. e. much, *to be rich*, &c., and οὐ or μὴ ἔχειν *to have not, be poor*, Matt. 13. 12. So of flocks, πρόβατον ἔχειν, Matt. 12. 11; produce, estates, &c. Luke 12. 19; κληρονομίαν fig. Eph. 5. 5, and μέρος μετά τινος John 13. 8; of arms, utensils, &c. Luke 22. 36; garments, 3. 11; provisions, Matt. 14. 17; a home, place, &c. 8. 20; of members or parts of the body, ὦτα 11. 15, ὀφθαλμούς Mark 8. 18, ἀκροβυστίαν ἔχοντες Acts 11. 3, καρδίαν fig. Mark 8. 17; of power, faculty, dignity, &c. John 4. 44, 6. 68: so of any good, advantage, benefit, &c. μισθόν Matt. 5. 46; χάριν πρὸς τὸν λαόν, i. e. 'favour with,' Acts 2. 47; πίστιν faith, as a gift, &c. Rom. 14. 22; ζῶην αἰώνιον John 3. 36. Of a law, &c. John 19. 7; of age, years, 8. 57; of a ground of complaint, &c. with κατά τινος or πρὸς τινα, Matt. 5. 23, Acts 19. 38, or of reply, 2 Cor. 5. 12; of a definite beginning and end, Heb. 7. 3. (2) with an adjunct qualifying the accus., e. g. an adj. or part. in acc. Acts 20. 24 οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν, Luke 19. 20 ἡ μνᾶ ἦν εἶχον ἀποκειμένην: so with a noun in apposition, 1 Pet. 2. 16 μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν. (3) by impl., with the notion of charge, trust, &c. Rev. 1. 18 ἔχω τὰς κλείς τοῦ θανάτου. (4) in the sense of *to have at hand, ready*, 1 Cor. 14. 26 ἕκαστος ψαλμὸν ἔχει, διδαχὴν ἔχει, κτλ.

(β) with accus. of person, implying some special relation or connexion, viz. (1) genr. and simply, e. g. of a husband or wife, Matt. 14. 4 οὐκ ἔξεστί σοι ἔχειν αὐτήν i. e. as a wife; John 4. 17 οὐκ ἔχω ἄνδρα: so ἀδελφούς ἔχειν Luke 16. 28, ἀρχιερέα Heb. 4. 14, δεσπότας 1 Tim. 6. 2, &c. (2) with an adjunct qualifying the accus., e. g. a noun in apposition, Matt. 3. 9 πατέρα ἔχομεν τὸν Ἀβρα-

άμ, Acts 13. 5 εἶχον Ἰωάννην ὑπηρέτην: with an adj. or part. in accus. Luke 17. 7 δοῦλον ἔχων ἀροτριῶντα, 14. 18 ἔχε με παρητημένον: so with prep. and its case, Acts 25. 16 πρὶν ἢ κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦς, Matt. 26. 11 πτωχοὺς ἔχετε μεθ' ἑαυτῶν: so ἔχειν ὑφ' ἑαυτόν 8. 9, ἐφ' ἑαυτοῦ Rev. 9. 11.

(γ) where the subject is a thing, *to have* implying the existence of something *in* or in close connexion with the subject; with acc. of thing, Matt. 13. 5 οὐκ εἶχε γῆν πολλήν... διὰ τὸ μὴ ἔχειν βάθος γῆς, v. 6: so Acts 1. 12 ὅρος σαββάτου ἔχον ὁδόν *having a sabbath-day's journey*, i. e. being thus far from the city; 2 Tim. 2. 17 γάγγραινα νομὴν ἔξει 'shall eat around, spread;' Heb. 9. 8 ἐχούσης στάσιν 'having yet a standing.'

c) spoken of what a person is said *TO HAVE* IN OR ON, BY OR WITH himself, i. e. of any condition, circumstances, state, external or internal, in which one is, &c. (α) genr. of any obligation, duty, course, &c., Acts 21. 23 εὐχὴν ἔχοντες ἐφ' ἑαυτῶν, Rom. 12. 4 πρᾶξιν, 2 Cor. 4. 1 διακονίαν, Col. 2. 1 ἀγῶνα: of sin, guilt, &c. ἁμαρτίαν ἔχειν John 9. 41, ἔγκλημα Acts 23. 29, κρίμα 1 Tim. 5. 12, but κρίματα ἔχειν *to have lawsuits*, 1 Cor. 6. 7. So τέλος ἔχειν *to have an end*, i. e. pr. 'to come to an end,' be destroyed, ὁ Σατανᾶς Mark 3. 26; or fig. *to have an accomplishment, be fulfilled*, as prophecy, Luke 22. 37. Of effects or results depending on the subject as a cause or antecedent, Heb. 10. 35 ἥτις ἔχει μισθαποδοσίαν μεγάλην 'which has, or brings with it, great reward;' 1 John 4. 18 ὁ φόβος κόλασιν ἔχει.

(β) of any condition or affection of body or mind, where one is said *to have* such or such an affection, &c. (1) of the body, as μᾶστιγας or ἀσθενείας ἔχειν *to have disease, infirmity*, &c. Mark 3. 10, Acts 28. 9; wounds, Rev. 13. 14; δαιμόνιον or πνεῦμα ἀκάθαρτον ἔχειν *to have a devil*, &c. be possessed, Matt. 11. 18, Mark 3. 30. (2) of the mind, as ἀγάπην ἔχειν John 5. 42, ἀνάγκην Luke 14. 18, &c.; χάριν τινί *to have favour towards any one*, Lat. gratias habeo,

= *to thank*, 17. 9: *χρείαν ἔχειν* *to have need, be in want*, with gen. Matt. 6. 8 *ὧν χρείαν ἔχετε*, genr. Mark 2. 25, with infin. Matt. 3. 14, *ἵνα* John 2. 25. By an inversion of the subject and the predicate, such an affection or emotion is in Greek writers often said *to have* or *possess* a person; in N. T. only Mark 16. 8 *εἶχε αὐτὰς τρόμος καὶ ἔκστασις*.

(γ) pr. of things which one *has in, on, or about* himself, including the idea of *to bear, carry*, e. g. *in* one's self, as *ἐν γαστρὶ ἔχειν* *to be pregnant*, Matt. 1. 18; fig. 2 Cor. 1. 9: so *on* one's self, of garments, arms, ornaments, &c. = *to bear, wear*, Matt. 3. 4 *εἶχε τὸ ἔνδυμα*, John 12. 6 *τὸ γλωσσοκόμον εἶχε*, 18. 10 *μάχαιραν*; foll. by *ἐπὶ* expr. or impl. Rev. 9. 4, 13. 17; 1 Cor. 11. 4 *ἔχειν κατὰ κεφαλῆς* *to have upon the head*, prop. so as to hang down from it, like a veil, toga, &c.: fig. of persons wearing an appearance, &c. Col. 2. 23: of a tree having leaves, Mark 11. 13. (δ) in the sense of *to contain*, i. e. to have within one's self, Heb. 9. 4: fig. *ρίζαν ἐν ἑαυτῷ*, Matt. 13. 21, Mark 4. 17.

d) fig. and intensive, TO HAVE FIRMLY i. e. in mind, TO HOLD TO, HOLD FAST, viz. (α) genr., e. g. of things, John 14. 21 *ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς*, sæp.: so *ἔχειν Θεόν, τὸν πατέρα, τὸν υἱόν* *to have God and Christ, to hold fast to them*, i. e. to acknowledge them with love and devotedness, 2 John 9. (β) by impl. *to hold for or as, to regard, count*, with acc. of pers. and noun in apposition, Matt. 14. 5 *ὡς προφῆτην αὐτὸν εἶχον* *they counted him as a prophet*, 21. 26, 46.

e) foll. by infinitive, strictly with an accus. *τι, οὐδέν, &c.*, viz. *ἔχω τι [ὥστε] εἰπεῖν* or *ποιῆσαι*, or the like, as in Engl. *to have something to say or do*, i. e., by impl., *to be able to say or do something*, I CAN, implying only an objective or external ability, and thus differing from *δύναμαι*, q. v.; usually with infin. aor. Luke 7. 40 *ἔχω σοί τι εἰπεῖν*, 12. 4 *μὴ ἔχόντων περισσόν τι ποιῆσαι*, Acts 4. 14 *οὐδὲν εἶχον ἀντειπεῖν*: with infin. pres. 2 John 12. More direct is the meaning *to be able, I can*,

when the accus. is suppressed, e. g. foll. by infin. aor. Matt. 18. 25 *μὴ ἔχοντος αὐτοῦ ἀποδοῦναι*, lit. 'he not having to pay,' i. e. not being able to pay; pres. John 8. 6 *ἵνα ἔχωσι κατηγορεῖν αὐτοῦ*. So where the infin. is suppressed, Mark 14. 8 *ὁ ἔσχεν αὐτῇ [ποιῆσαι]*, *ἐποίησε*, Acts 3. 6 *ὁ ἔχω [διδόναι]*, *τοῦτό σοι δίδωμι*.

f) intrans., or with *ἑαυτόν* impl., always with an adverb or adverbial phrase, *to have one's self* so and so, *to be circumstanced, to be, &c.*, e. g. *ἐτοίμως ἔχειν* *to be ready*, Acts 21. 13; *ἐσχάτως ἔχειν* *to be at extremity*, Mark 5. 23: so *κακῶς ἔχειν* *to be sick*, Matt. 4. 24; *καλῶς ἔχειν* *to be well*, i. e. to recover from sickness, Mark 16. 18; *οὕτως ἔχειν* *to be so*, Acts 7. 1; *πῶς* 15. 36, *ἄλλως* 1 Tim. 5. 25; Acts 24. 25 *τὸ νῦν ἔχον* *as it now is*, as the matter now stands, i. e. adverbially, *for the present*: foll. by *ἐν* and dat. adverbially, John 5. 5 *ἐν ἀσθενείᾳ ἔχειν*: so of place, *ἔχειν ἐν* *to be in* a place, 11. 17 *ἔχοντα ἐν τῷ μνημείῳ*.

g) mid. *ἔχομαι*, *to hold one's self upon or to, to adhere to, to be near to, adjacent, contiguous*; in N. T. only part. *ἐχόμενος, η, ον*, *near, next*, e. g. of place, Mark 1. 38 *εἰς τὰς ἐχόμενας κωμοπόλεις* i. e. next, adjacent; of time, *τῇ ἐχομένῃ*, i. e. *ἡμέρᾳ*, *the next day*, Acts 20. 15; in full, 21. 26; *τῷ ἐχομένῳ σαββάτῳ* 13. 44. Fig. Heb. 6. 9 *τὰ ἐχόμενα σωτηρίας* *things pertaining to salvation*, i. e. conjoined with it.

ἕως, adverb, and in later writers also as preposition with genitive.

1. as ADV. a) *until*, i. e. *so long as until*, marking the continuance of an action up to the time of another action, and followed by the indicative, subjunctive, or optative, according as the latter action is certain or uncertain. (α) foll. by indic. of a past action, Matt. 2. 9 *ἕως ἐλθὼν ἔστη*, 24. 39; of a future action, where the earlier Greeks prefer the subjunctive, but later writers employ the future,—only *ἔρχομαι* in a fut. sense, Luke 19. 13, John 21. 22, 23, 1 Tim. 4. 13. (β) by subjunct. aor. with *ἄν*, where the latter action is only probable; here in Engl. we find either the first or

second future, Matt. 2. 13 ἕως ἂν εἴπω σοι, s̄æp.: with ἂν suppressed, Mark 6. 45 ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον, 14. 32, s̄æp. b) by impl. *so long as*, WHILE, i. e. during the continuance of another action, until it ends, &c. John 9. 4 ἕως ἡμέρα ἐστίν, 12. 35, 36 ἕως τὸ φῶς ἔχετε (where Lachmann has ὡς τὸ φῶς).

II. as PREP. governing the gen. in later writers, *until*, *unto*, marking a *terminus ad quem*, and spoken both of time and place. 1. of TIME, viz. a) foll. by gen. of a *noun* of time, Matt. 26. 29 ἕως τῆς ἡμέρας ἐκείνης: by gen. of person or event, 1. 17 ἕως Δαβίδ, ἕως τῆς μετοικεσίας Βαβυλῶνος, ἕως τοῦ Χριστοῦ. b) by gen. of a *pronoun*, e. g. (α) ἕως οὗ, i. e. χρόνου, *until what time*, *until when*, i. e. simply *until*, with indic. or subjunc.; with indic. Matt. 1. 25 ἕως οὗ ἔτεκε τὸν υἱόν, 13. 33; with subj. aor. without ἂν, 14. 22 ἕως οὗ ἀπολύσῃ τοὺς ὄχλους, s̄æp. (β) ἕως οὗτου, i. e. χρόνου, *until when*, *until*, with indic., John 9. 18 ἕως οὗτου ἐφώνησαν τοὺς γονεῖς, Matt. 5. 25; with subjunct. without ἂν, Luke 13. 8 ἕως οὗτου σκάψω. c) by *adv. of time*, with or without τοῦ: so ἕως τοῦ νῦν *until now*, Matt. 24. 21; ἕως τῆς σήμερον 27. 8, but ἕως σήμερον 2 Cor. 3. 15: so *genr.*, without τοῦ, usually in later writers, ἕως ἄρτι *until now*, Matt. 11. 12; ἕως πότε *until when*, i. e. *how long?* 17. 17, Mark 9. 19.

2. of PLACE, *as far as to*, *unto*, &c. a) pr. in various constructions. (α) foll. by gen. of place, Matt. 11. 23 ἕως τοῦ οὐρανοῦ *to, up to heaven*; 26. 58 ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, Luke 2. 15 ἕως Βηθλεέμ, 26. 11 ἕως καὶ εἰς τὰς ἔξω πόλεις *to and even into foreign cities*, the construction being here adapted to εἰς and not to ἕως: so with gen. of person, as marking a place, 4. 42. (β) by *adv. of place*, e. g. ἕως ἄνω *to the brim*, John 2. 7; ἕως κάτω *to the bottom*, Matt. 27. 51; ἕως ἔσω Mark 14. 54; ἕως ὧδε Luke 23. 5. (γ) by *prep. and its case*, e. g. ἕως εἰς Βηθανίαν *as far as into Bethany*, i. e. quite thither, Luke 24. 50: so ἕως ἔξω τῆς πόλεως *as far as to without the city*, i. e. quite out of the city, Acts 21. 5.

b) fig., foll. by gen. of a term or

limit marking extent, Matt. 26. 38 ἕως θανάτου, Luke 22. 51 ἐὰτε ἕως τούτου: of person, in a like sense, Matt. 20. 8 ἕως τῶν πρώτων, Rom. 3. 12 οὐκ ἔστιν ἕως ἐνός 'not so much as one.'

Z.

Ζαβουλών, ὁ, indec., *Zabulon*, Heb. 'dwelling,' pr. name of one of Jacob's sons; in N. T. meton. *the tribe of Zabulon*, Matt. 4. 13.

Ζακχαῖος, οὐ, ὁ, *Zaccheus*, Heb. 'pure,' pr. name of a chief publican, Luke 19. 2.

Ζαρὰ, ὁ, indec., *Zara*, Heb. 'dawn,' pr. name of a son of Judah by Thamar, Matt. 1. 3.

Ζαχαρίας, οὐ, ὁ, *Zacharias*, Heb. *Zechariah*, 'God remembered,' pr. name of two men in N. T. 1. the father of John the Baptist, a priest of the class of Abia, Luke 1. 5.—2. a person killed in the temple, Matt. 23. 35.

ζάω, ὦ, ζῆς, ζῆ, infin. ζῆν, fut. ζήσω and later ζήσομαι, aor. 1 ἐζήσα,—*to live*, intrans. The Attics rarely employed this verb except in the pres. and imperfect, supplying the other tenses from βιώω. a) *to live*, *have life*, spoken of physical life and existence, as opp. to death or non-existence, and implying always some duration. (α) *genr. of human life*, &c. Acts 17. 28 ἐν αὐτῷ ζῶμεν, 22. 22, ἐτι ζῶν Matt. 27. 63, ζῶντες καὶ νεκροί Acts 10. 42; τὸ ζῆν, subst. *life*, Phil. 1. 21, 22. Of persons raised from the dead, Matt. 9. 18 ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν, ἀλλὰ ἐλθὼν... ζήσεται, s̄æp.: spoken also of those restored from sickness, *not to die*, by impl. *to mend*, *to be well*, John 4. 50 ὁ υἱός σου ζῆ. (β) in the sense of *to exist*, absolutely and without end, now and hereafter, *to live for ever*; of human beings, Matt. 22. 32 οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ ζώντων, John 11. 25, by impl. Heb. 7. 8; of Jesus, 6. 57; of God, ib. ὁ ζῶν πατήρ, = ὁ ἔχων ζωὴν ἐν ἑαυτῷ 5. 26; also in an oath, by Hebr., Rom. 14. 11 ζῶ ἐγώ, λέγει κύριος *as I live*. Part. ζῶν *ever-living*, *eternal*, ὁ Θεὸς ὁ ζῶν Matt. 16. 16, Rom. 9. 26; and as opp. to idols, which are

dead, non-existing, Acts 14. 15. (γ) fig. of things, only in part. ζῶν, ζῶσα, ζῶν, *living, lively, active*, also *enduring*, opp. to what is dead, torpid, inactive, and likewise transient, e. g. 1 Pet. 1. 3 ἐλπίς ζῶσα *lively, enduring hope*; Rom. 12. 1 θυσία ζῶσα *living and constant sacrifice*, opp. to the interrupted sacrifice of slaughtered victims; Heb. 4. 12 ζῶν ὁ λόγος τοῦ Θεοῦ 'the divine threatenings are living, sure, never in vain'; 1 Pet. 1. 23 ὁ λόγος ζώντος Θεοῦ 'the living, efficient, enduring word'; 2. 4 λίθος ζῶν, of Christ as 'the corner-stone of the church,' not inactive and dead, but living and efficient,—of Christians v. 5. So ὕδωρ ζῶν *living water*, i. e. the water of running streams and fountains, opp. to that of stagnant cisterns, pools, marshes, John 4. 10. By impl. and also by Hebr., part. ζῶν *life-giving*, John 6. 51 ὁ ἄρτος ὁ ζῶν *living i. e. life-giving bread*, which imparts eternal life, comp. the foll. clause; Acts 7. 38 λόγια ζώντα, Heb. 10. 20 ὁδὸς ζῶσα.

b) *to live*, i. e. to sustain life, *to live on* or *by* any thing, Matt. 4. 4 οὐκ ἐπ' ἄρτι μόνῳ ζήσεται, 1 Cor. 9. 14. c) *to live* in any way, *to pass one's life* in any manner, Luke 15. 13 ζῶν ἀσώτως, Acts 26. 5 ἔζησα Φαρισαῖος, Gal. 2. 14 ἐθνικῶς ζῆν, 2 Tim. 3. 12 εὐσεβῶς ζῆν, Tit. 2. 12, Luke 2. 36 ζήσασα ἔτη μετὰ ἀνδρός, Rom. 7. 9 ἔζων χωρὶς νόμου. Hence ζῆν τινί, ἐν τινι, κατὰ τινα, *to live to, in, according to* any one, i. e. to be devoted to, live conformably to the will, purpose, precepts, example, of any person or thing, e. g. τῷ Θεῷ Rom. 6. 10, τῷ κυρίῳ Christ 14. 8, τῷ πνεύματι Gal. 5. 25, ἑαυτῷ Rom. 14. 7, τῇ δικαιοσύνῃ 1 Pet. 2. 24: so ἐν ἁμαρτίᾳ under the power of sin, Rom. 6. 2; ἐν πίστει full of faith, under the power of faith, Gal. 2. 20; ἐν κόσμῳ in conformity to the world, Col. 2. 20; ἐν αὐτοῖς 3. 7: κατὰ σάρκα ζῆν *to live after*, according to, *the flesh*, Rom. 8. 12, 13. d) by impl. *to live* AND PROSPER, *be blessed*, genr. Rom. 10. 5 ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς, 1 Thess. 3. 8 ὅτι νῦν ζῶμεν we live, feel ourselves happy. In the sense of *to have eternal life*, be

admitted to the bliss and privileges of the Redeemer's kingdom, Luke 10. 28 τοῦτο ποίει, καὶ ζήσῃ, John 6. 51, 1 John 4. 9 ἵνα ζήσωμεν δι' αὐτοῦ. Ζεβεδαῖος, ου, ὁ, Zebedee, Heb. 'Jehovah's gift,' pr. name of the husband of Salome and father of James and John, Matt. 4. 21.

ζεστός, ἡ, ὄν (ζέω), *boiling, hot*; in N. T. fig. *fervid, fervent*, Rev. 3. 15.

ζεῦγος, εος, ους, τό (ζεύγνυμι), *a yoke*, i. e. two or more animals yoked or working together, Luke 14. 19; hence genr. *a pair, couple*, 2. 24.

ζευκτηρία, ας, ἡ (ζεύγνυμι), *a band, fastening*, Acts 27. 40.

Ζεύς, Διός, ὁ, Jupiter, the supreme god of the heathen mythology, Acts 14. 13 Διὸς τοῦ ὄντος πρὸ τῆς πόλεως, i. e. whose temple was in front of the city.

ζέω, f. ζέσω, *to boil, be hot*; in N. T. fig. *to be fervid, fervent*, Acts 18. 25, Rom. 12. 11.

ζηλεύω, fut. εύσω (=ζηλόω), Rev. 3. 19 in some mss.

ζῆλος, ου, ὁ (ζέω), *zeal, fervour*, viz. a) genr. and in a GOOD sense, *ardour* for any person or cause, e. g. foll. by gen. of that for which, John 2. 17; by ὑπέρ with gen. 2 Cor. 7. 7; absol. v. 11; κατὰ ζῆλον *zealously, ardently*, Phil. 3. 6; 2 Cor. 11. 2 ζηλῶ ὑμᾶς Θεοῦ ζήλω *I am zealous for you with a zeal from God*, inspired of God,—others, by Hebr., *ardent zeal, intense affection*. b) in a BAD sense, viz. (α) *heart-burning, envy, jealousy*, Acts 13. 45; pl. ζῆλοι, 2 Cor. 12. 20. (β) *anger, indignation*, Acts 5. 17; Heb. 10. 27 πυρὸς ζῆλος *fiery wrath*.

ζηλόω, ὦ, f. ὥσω (ζῆλος), *to be zealous towards*, i. e. for or against any person or thing, trans. a) genr. for a person or thing, and usually in a good sense, e. g. of things, = *to desire ardently, be eager for*, 1 Cor. 12. 31 ζηλοῦτε τὰ χαρίσματα τὰ κρείττονα, 14. 1, 39. Of persons, in a good sense, = *to have ardent affection for, to love*, Gal. 4. 18; in a bad sense, *to make a shew of zeal, to profess affection for* any one, in order to gain him as a follower, v. 17. b) against a person, *to be jealous of, to*

envy, Acts 7. 9 *ζηλώσαντες τὸν Ἰωσήφ*: absol. 17. 5, Jam. 4. 2 *φονεύετε καὶ ζηλοῦτε ye kill and envy*, i. e. ye have heart-burnings even so as to kill one another.

ζηλωτής, οὐ, ὁ (*ζηλώω*), 1. *one zealous for any thing, eagerly desirous of*, genr. 1 Cor. 14. 12 *ζηλωταὶ ἐστε πνευμάτων*. So of *zealots* in behalf of the ancient Jewish law, Acts 21. 20 *ζηλωταὶ τοῦ νόμου*: in the age of Christ the name *ζηλωταί, zealotæ*, was applied to an extensive association of private persons, who professed great attachment to the Jewish institutions, and undertook to punish without trial those guilty of violating them, under which pretext they committed the greatest excesses and crimes.

2. *Zelotes*, a surname of Simon, an apostle: he was probably so called from having been one of the *zealotæ*, Luke 6. 15.

ζημία, ας, ἡ, *damage, loss, detriment*, Acts 27. 10, 21, Phil. 3. 7, 8.

ζημιόω, ὦ, f. ὥσω (*ζημία*), *to bring loss upon any one, pr. with two accus.*; in N. T. only pass. or mid. *to suffer loss, receive detriment*, 1 Cor. 3. 15, ἐν μηδενί 2 Cor. 7. 9; Phil. 3. 8 τὰ πάντα ἐζημιώθην *I have suffered the loss of all things*. Aor. 1 pass. ἐζημιώθην in mid. signif. *to bring loss upon one's self, i. e. to lose*, τὴν ψυχὴν Matt. 16. 26, ἐαυτὸν Luke 9. 25.

Ζηνᾶς, ᾶ, ὁ, *Zenas*, prob. a Christian teacher, Tit. 3. 13.

ζητέω, ὦ, f. ἥσω, *to seek*, trans. a) pr. *to seek after, look for, strive to find*; (α) genr., e. g. absol. in the proverbial phrase, Matt. 7. 7 *ζητεῖτε, καὶ εὐρήσετε*: foll. by acc. of pers. 2. 13 *ζητεῖν τὸ παιδίον*: so *ζητεῖν τὸν Θεόν to seek after God*, i. e. to turn to him, to strive humbly and sincerely to follow and obey him, Acts 17. 27. Foll. by acc. of thing, pr. something lost, Matt. 18. 12 *ζητεῖ τὸ πλανώμενον*, Luke 19. 10; with accus. impl. 15. 8; genr. Matt. 12. 43 *ἀνάπανσιν*, 26. 59 *ψευδομαρτυρίαν*, Rev. 9. 6 *τὸν θάνατον*: so of what one seeks to buy, μαργαρίτας Matt. 13. 45: hence, from the Heb., *ζητεῖν τὴν ψυχὴν τινος to seek the life of any one, i. e. to seek to kill him*,

2. 20. In the constr. *ζητεῖν πῶς to seek how*, i. e. to seek opportunity, Mark 11. 18. (β) *to seek*, in the sense of *to endeavour, try*, e. g. with acc. of thing, *to try to gain, to strive after*, with the idea of earnestness and anxiety, Matt. 6. 33 *ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ*, Luke 12. 29 *μὴ ζητεῖτε τί φάγητε*, John 5. 44, 7. 18, 8. 50. So genr. *to endeavour, strive*, foll. by ἵνα 1 Cor. 14. 12; by infin., aor. Matt. 21. 46 *ζητοῦντες αὐτὸν κρατῆσαι*, Luke 5. 18; pres. 6. 19, Gal. 1. 10; inf. impl. John 5. 30 οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν i. e. ποιεῖν. (γ) by impl. *to desire, wish*, foll. by infin. aor. Matt. 12. 46 *ζητοῦντες αὐτῷ λαλῆσαι*, Luke 9. 9; with accus. 2 Cor. 12. 14 οὐ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς, 1 Cor. 7. 27.

b) *to seek, for to require, demand, expect*, with acc. of thing, 1 Cor. 1. 22 *σοφίαν ζητοῦσιν*, Heb. 8. 7; foll. by παρά τινος Mark 8. 11 *ζητοῦντες παρ' αὐτοῦ σημεῖον*, Luke 11. 16; by ἐν τινι 1 Cor. 4. 2 ἐν τοῖς οἰκονόμοις: with acc. of pers. John 4. 23. c) by impl. *to inquire, to ask*, foll. by περί, John 16. 19 περὶ τούτου *ζητεῖτε*.

ζήτημα, ατος, τό (*ζητέω*), pr. something sought or inquired about, *question*, i. e. a topic of inquiry or dispute, Acts 15. 2, 18. 15.

ζήτησις, εως, ἡ (*ζητέω*), *act of seeking, search*; in N. T. *inquiry, discussion, dispute*, John 3. 25 ἐγένετο ζήτησις: meton. = *ζήτημα, question*, i. e. topic of inquiry or dispute, Tit. 3. 9, Acts 25. 20, 1 Tim. 6. 4.

ζιζάνιον, ου, τό, *zizanium*, Lat. *lo-lium*, a general name for weeds in grain, like our *cockle, darnel*, &c.; in N. T. spoken of a plant common in Palestine, which infests fields of grain, and resembles wheat in appearance, but is worthless, *bastard wheat*, Matt. 13. 25.

Ζοροβάβελ, ὁ, indec., *Zorobabel*, Heb. *Zerubbabel*, pr. name of the leader of the first body of Jewish exiles from Babylon to Jerusalem, Matt. 1. 12.

ζόφος, ου, ὁ, *darkness, murkiness, thick gloom*, Heb. 12. 18 ζόφῳ in mss. for σκοτῶ in text. rec.: elsewhere of the darkness of tartarus, 2 Pet. 2. 4 *σειραῖς ζόφου ταρταρώσας*

παρέδωκεν *thrusting them down to tartarus into chains of darkness*, i. e. where darkness lies like chains upon them; Jude 6: intens. ζόφος τοῦ σκοτίους *thickest darkness*, 2 Pet. 2. 17.

ζυγός, οὗ, ὃ (ξύγνυμι), *a yoke*, serving to couple any two things together; hence in N. T. a) fig. *a yoke*. (α) as an emblem of servitude, 1 Tim. 6. 1. (β) as denoting severe precepts, moral bondage, e. g. of the Mosaic law, Acts 15. 10; hence, by antith., the precepts of Christ, Matt. 11. 29. b) *the beam of a balance*, which unites the two scales; hence, by synecd., *a balance, pair of scales*, Rev. 6. 5.

ζύμη, ης, ἡ (ζέω), *leaven, sour dough*, Matt. 13. 33; hence, as leaven causes to ferment and turn sour, spoken proverbially, Gal. 5. 9 μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ *a little leaven leavens the whole mass*, i. q. 'a few bad men corrupt a multitude.' Fig. for corruptness, perverseness of life, doctrine, heart, &c. Matt. 16. 6.

ζυμώω, ὦ, fut. ὥσω (ζύμη), *to leaven, make ferment*, trans. Matt. 13. 33; proverbially 1 Cor. 5. 6.

ζωγρέω, ὦ, f. ἤσω (ζωός, ἀγρεύω), *to take alive*; in N. T. fig. *to take, capture*, for *to win over*, trans. Luke 5. 10 ἀνθρώπους ἔση ζωγρῶν: pass. part. perf. 2 Tim. 2. 26 ἐζωγρημένοι ὑπ' αὐτοῦ *taken captive by him*, in a moral sense, = *ensnared, seduced*.

ζωή, ἡς, ἡ (ζάω), *life*, i. e. a) genr. physical life and existence, as opp. to death and non-existence. (α) pr. and genr. of *human life*, &c. Acts 17. 25 διδοὺς πᾶσι ζωήν, Heb. 7. 3: of life or existence after rising from the dead, only of Christ, Rom. 5. 10; fig. of the Jewish people, 11. 15. (β) in the sense of *existence, life*, absolutely and without end, Heb. 7. 16 ζωὴ ἀκατάλυτος. So ξύλον ζωῆς *tree of life*, which preserves from death, Rev. 2. 7; ὕδωρ ζωῆς *water of life*, 21. 6; but ἐπὶ ζωῆς πηγὰς ὑδάτων 7. 17 in later eds. is = ἐπὶ ζώσας π. ὕ. in text rec. *to living fountains of water*, i. e. perennial; ἄρτος ζωῆς John 6. 35. Meton. of God and Christ or the Logos, *life*, absolutely, for *the source of all life*, John 1. 4.

b) *life*, i. e. *manner of life*, con-

duct, in a moral respect, Rom. 6. 4; Eph. 4. 18 ζωὴ τοῦ Θεοῦ, i. e. which God requires, a *godly life*. c) *life*, i. e. happy life, *welfare, happiness*. (α) genr. Luke 12. 15, John 6. 51; 2 Cor. 2. 16 ὁσμὴ ζωῆς *savour of life*, i. e. salutary; Acts 2. 28 ὁδοὺς ζωῆς *the ways of life and happiness*. (β) in the *Christian sense of eternal life*, i. e. that life of bliss and glory in the kingdom of God which awaits the true disciples of Christ after the resurrection; so ζωὴ αἰώνιος Matt. 19. 16, sæp.; ἡ ζωὴ ἡ μέλλουσα 1 Tim. 4. 8; ἡ ὄντως ζωὴ 6. 19; absol. ἡ ζωὴ Matt. 7. 14: Acts 5. 20 τὰ ῥήματα τῆς ζωῆς ταύτης *the words, doctrine, of eternal life*; Rom. 5. 17, sæp.: so στέφανος τῆς ζωῆς *crown of life*, reward of eternal life, James 1. 12; χάρις τῆς ζωῆς *gift of eternal life*, 1 Pet. 3. 7. Meton. for *the author and giver of eternal life*, John 11. 25; for *the cause, source, means of eternal life*, 5. 39.

ζώνη, ης, ἡ (ζώννυμι), *a zone, belt, girdle*, Matt. 3. 4. The girdle was worn by both sexes among the Jews, because of their long flowing dress; it was often hollow, and served as a pocket or purse for money, Mark 6. 8.

ζώννυμι or ζωννύω, f. ζώσω, *to gird, put on a girdle*, John 21. 18.

ζωογονέω, ὦ, fut. ἤσω (ζωογόνοσ, fr. ζωός, γένω obsol.), *to bring forth alive*, and pass. *to be born alive*; in N. T. *to preserve alive*, Acts 7. 19, Luke 17. 33.

ζῶον, ου, τό (ζωός), *a living thing, animal, beast*, Heb. 13. 11: symbolically, Rev. 4. 6, sæp.

ζωοποιέω, ὦ, f. ἤσω (ζωός, ποιέω), *to make alive, endue with life, quicken*, trans. a) pr. 1 Tim. 6. 13 Θεοῦ τοῦ ζωοποιούντος τὰ πάντα: of the dead, *to recall to life, quicken, reanimate*, 1 Cor. 15. 22; of seeds, *to quicken*, pass. *to germinate*, ver. 36. b) by impl. *to give eternal life, make alive*, i. e. for ever, in the bliss and privileges of the Redeemer's kingdom, John 6. 63, 1 Cor. 15. 45.

H.

ἥ, a particle disjunctive, interrogative, and comparative.

1. DISJUNCTIVE, *or, aut.* a) genr. Matt. 5. 17 τὸν νόμον ἢ τοὺς προφήτας, v. 36. b) ἢ... ἢ repeated, *either... or*, Matt. 6. 24 ἢ τὸν ἕνα μισήσῃ... ἢ ἐνδὸς ἀνθίσταται.

2. INTERROGATIVE, *where, however, the primary force or is strictly retained, or whether? or if perhaps? an forte?* a) pr. indirect, in the latter clause of a double interrogation after *πότερον, whether... or*, John 7. 17 γινώσεται πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ: so genr., where *πότερον* or something equivalent is implied, Matt. 9. 5. b) genr. and in a *direct* question, where the interrogation implies a negation of something preceding, Matt. 7. 9 ἢ τίς ἐστὶν ἐξ ὑμῶν ἀνθρώπος; 20. 15, Rom. 3. 29.

3. COMPARATIVE, *than; e. g.* a) after comparatives and words implying comparison, Matt. 10. 15 ἀνεκτότερον... ἢ τῇ πόλει ἐκείνῃ, John 4. 1; μᾶλλον ἢ *more than, rather than*, 3. 19; πρὶν ἢ *sooner than*, before, Matt. 1. 18: so after *θέλω*, 1 Cor. 14. 19. b) after *ἄλλος, ἕτερος*, and the like, Acts 17. 21 εἰς οὐδὲν ἕτερον εὐκαίρουν ἢ λέγειν κτλ: with *ἄλλος*, &c. implied, John 13. 10 ὁ λελουμένος οὐ χρεῖαν [ἄλλην] ἔχει ἢ τοὺς πόδας, Acts 24. 20, 21 τί ἀδίκημα [ἄλλο] ἢ περὶ μιᾶς ταύτης φωνῆς. c) after the positive, where it may be rendered *rather than, more than*, = *μᾶλλον ἢ*, so that the positive with *ἢ* is equivalent to the comparative; Matt. 18. 8 καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζῶην χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἔχοντα βληθῆναι εἰς τὸ πῦρ, Luke 17. 2, 18. 14.

4. *with other particles; viz.* (α) ἀλλ' ἢ *unless, except*. (β) ἢ καὶ *or also, or even*, Luke 18. 11 οὐκ εἰμὶ ὥσπερ οἱ λοιποί, ἢ καὶ ὡς οὗτος: interrogatively, 11. 11. (γ) ἢπερ *than perhaps, than indeed*, after *μᾶλλον*, John 12. 43. (δ) ἢτοι, = ἢ, *or, but stronger*; in N. T. only ἢτοι... ἢ *whether indeed... or*, Rom. 6. 16.

ἦ, a particle of affirmation, *truly, assuredly, certainly*; in N. T. only in the connexion ἦ μὲν, the usual intensive form of oaths, *most certainly, most surely*, Heb. 6. 14.

ἡγεμονεύω, f. εὐσω (ἡγεμών), *to go*

before, be a leader, chief; in N. T. *to be governor of a Roman province, with gen.*, Luke 2. 2, 3. 1.

ἡγεμονία, as, ἡ (ἡγεμών), *leadership, dominion, reign*, Luke 3. 1.

ἡγεμών, ὄνος, ὁ (ἡγέομαι), *a leader, guide, commander of an army*; in N. T. 1. *a leader, chief, head*, Matt. 2. 6 ἐν τοῖς ἡγεμόσιν Ἰουδα, where, by meton., ἡγεμόνες *heads* of families are put for the families themselves, and so for the cities in which they dwelt.

2. *a governor, president, prefect of a Roman province, whether proconsul, legate, or procurator*. Augustus made a new partition of the provinces of the Roman empire into *provincia senatoria*, which were left under the nominal care of the senate, and *provincia imperatoria vel Caesarum*, which were under the direct control of the emperor. To their provinces the senate sent officers for one year, called *proconsuls*, with only a civil power, and neither military command, nor authority over the taxes: those sent to command in the imperial provinces were called *legati Caesaris pro consule*, &c., and had much greater powers. In each of these provinces, of both kinds, there was, besides the president, an officer called *procurator Caesaris*, who had charge of the revenue, and who sometimes discharged the office of a governor or president, especially in a small province, or in a portion of a large one where the president could not reside; as did Pilate, who was *procurator* of Judæa, which was annexed to the *provincia imperatoria* of Syria; hence he had the power of punishing capitally, which the procurators did not usually possess: so also Felix, Festus, and the other procurators of Judæa. Hence spoken a) genr. of a proconsul, legate, president, Matt. 10. 18. b) of the procurator of Judæa, viz. Pilate, Matt. 27. 2; Felix, Acts 23. 24; Festus, 26. 30.

ἡγέομαι, οὔμαι, fut. ἡσομαι, depon. mid. (ἄγω), *to lead, i. e. to go before, be leader, chief, in war*; hence in N. T. 1. *to be a leader, chief, genr.*, only in part. ἡγούμενος, *a leader, chief, =*

ἡγεμών: so Acts 14. 12 ὁ ἡγούμενος τοῦ λόγου *the chief speaker*. Spoken genr. of those who have influence and authority, Luke 22. 26; of officers and teachers in the churches, Heb. 13. 7; of a chief magistrate, as Joseph in Egypt, Acts 7. 10; of the Messiah, *a ruler, prince*, Matt. 2. 6.

2. ἡγοῦμαι, and perf. ἡγημαι with pres. signif., like Lat. *ducere*, fig. *to lead out* before the mind, i. e. *to view, regard* as being so and so, *to esteem, count, reckon*; spoken of things, with accus. 2 Pet. 3. 9 ὡς τινες βραδυτῆτα ἡγοῦνται: with acc. and infin. Phil. 3. 8 ἡγοῦμαι πάντα ζημίαν εἶναι: with accus., and εἶναι implied, 2 Cor. 9. 5 ἀναγκαῖον ἡγησάμην παρακαλέσαι, James 1. 2 πᾶσαν χαρὰν ἡγήσασθε, ὅταν κτλ: with double accus., and εἶναι impl., *to think to be such and such, to esteem as any thing*, Phil. 3. 7 ταῦτα ἡγημαι ζημίαν. So of persons, *to hold or esteem one as such and such*, with double accus., and εἶναι impl., Acts 26. 2 ἡγημαι ἑμναυτὸν μακάριον, Phil. 2. 3, μὴ ὡς ἐχθρόν 2 Thess. 3. 15: with accus. and adverb, 1 Thess. 5. 13 ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ, i. e. *to regard them as very highly deserving of love*.

ἡδέως, adv. (ἡδύς), *sweetly*, i. e. with relish; in N. T. fig. *with pleasure, gladly*, Mark 6. 20, 12. 37.

ἤδη, adv. *now, even now, already*; spoken a) in reference to time past and present, marking an action as completed, Matt. 3. 10 ἤδη ἡ ἀξίνη κεῖται κτλ, 5. 28 ἤδη ἐμοίχευσεν αὐτήν, sæp.; 1 John 4. 3 νῦν ἤδη *now even already*; Phil. 4. 10 ἤδη ποτέ *now at length*. b) by impl., of the immediate future, PRESENTLY, SOON, Rom. 1. 10 εἰπὼς ἤδη ποτὲ εὐδοωθήσομαι ἐλθεῖν *if perhaps I may shortly, or at length, be prospered to come*.

ἡδιστα, adv. (ἡδύς), lit. *most sweetly*, i. e. with high relish; in N. T. fig. *most gladly*, 2 Cor. 12. 9, 15.

ἡδονή, ἡς, ἡ (ἡδομαι), *pleasure, gratification, enjoyment*; in N. T. of the pleasures of sense, Luke 8. 14: meton. *desire, lust*, Jam. 4. 1.

ἡδύοσμον, ου, τό (ἡδύοσμος, fr. ἡδύς, ὀσμή), *mint, garden or spear-mint*, Matt. 23. 23: it was strewed by the

Jews on the floors of their houses and synagogues.

ἡθός, εος, ους, τό (Ionic for ἔθος), *accustomed seat, haunt, dwelling* of animals and men; in N. T. *custom, usage*, pl. τὰ ἥθη *manners, morals character*, 1 Cor. 15. 33, quoted from Menander, see Fragm. edit. Meinelcke, p. 75.

ἦκω, f. ἦξω, later aor. 1 ἦξα, *to come*, i. e. *to have come, be here*, in the sense of a preterite; genr. of persons, foll. by ἀπό with gen. of place whence, Matt. 8. 11 ἀπὸ ἀνατολῶν ἦξουσιν, Mark 8. 3; by ἐκ John 4. 47, and in the sense of *to come forth, arise*, Rom. 11. 26; by πρὸς with acc. of pers. Acts 28. 23 ἦκον πρὸς αὐτόν, fig. John 6. 37; with ἐπὶ τινα, *to come upon one*, in a hostile sense, Rev. 3. 3; absol. Matt. 24. 50 ἦξει ὁ κύριος τοῦ δούλου ἐκείνου. John 8. 42 ἐκ τοῦ Θεοῦ ἐξηλθον καὶ ἦκω for ἐξελθὼν ἦκω. Fig. of things, e. g. of time, John 2. 4 ὥρα ἦκει, Luke 13. 35; of the end or consummation of any thing, Matt. 24. 14; of evils, calamities, Rev. 18. 8: so foll. by ἐπὶ τινα, *to come upon any one*, i. e. spoken of evil times, Luke 19. 43; of guilt and its punishment, *to be laid upon*, Matt. 23. 36.

Ἡλί or Ἡλεί, ὁ, indec. *Heli*, pr. name of Joseph's father, Luke 3. 23.

Ἡλί, interjec., Heb., *my God*, Matt. 27. 46.

Ἡλίας, ου, ὁ, *Elias*, Heb. 'my God is Jehovah,' *Elijah*, a celebrated prophet of the O. T. and expected fore-runner of the Messiah, Matt. 17. 12.

ἡλικία, as. ἡ (ἡλιξ), *adulthood, maturity*, of life, mind, person, i. e. a) *age, full-aged vigour*, John 9. 21 αὐτὸς ἡλικίαν ἔχει. b) *stature, size*, Luke 19. 3 τῇ ἡλικίᾳ μικρός, 12. 25, Matt. 6. 27: fig. Eph. 4. 13.

ἡλίκος, η, ου, correl. pron. (ἡλιξ), *how great, quantus*, Col. 2. 1.

ἡλιος, ου, ὁ (ἥλιος), *the sun*, Matt. 13. 43, Mark 1. 32: meton. for *light, daylight*, Acts 13. 11.

ἦλος, ου, ὁ, *a nail*, John 20. 25.

ἡμέρα, as, ἡ. 1. DAY, i. e. a) pr. the time from one sunrise or sunset to another. (α) genr. Matt. 6. 34, John 11. 9 ὥραι τῆς ἡμέρας, Luke 24.

21 τρίτην ταύτην ἡμέραν ἔγει (see ἄγω 2. a); 2 Pet. 2. 13 τὴν ἐν ἡμέρᾳ τρυφήν *daily riot*,—others under b; Rev. 2. 10 θλίψις ἡμερῶν δέκα *affliction of or for ten days*; Jam. 5. 5 ὡς ἐν ἡμέρᾳ σφαγῆς ‘as for the day of slaughter:’ so with gen. of a festival, &c. ἡ ἡμέρα τῶν σαββάτων or τοῦ σαββάτου *the sabbath-day*, Luke 4. 16, John 19. 31; ἡμέραι τῶν ἀζύμων *the passover*, Acts 12. 3; ἡμέρα τῆς πεντηκοστῆς *day of pentecost*, 2. 1. Often in specifications of time; viz. in the *genitive* of time *when*, i. e. indefinite and continued, τῆς ἡμέρας *in a day*, every day, Luke 17. 4. In the *dative* of time *when*, i. e. definite, Matt. 16. 21 τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι, Luke 13. 14: by Hebr. 2 Cor. 4. 16 ἡμέρα καὶ ἡμέρα *day by day*, every day, daily. In the *accusative* of time *how long*, implying duration, Matt. 20. 6 ὅλην τὴν ἡμέραν ἀργοί, 28. 20 πάσας τὰς ἡμέρας i. e. always: so 20. 2 συμφωνήσας ἐκ δηναρίου τὴν ἡμέραν *for a denarius the day*, i. e. for a day’s work; Acts 5. 42 πᾶσάν τε ἡμέραν *every day*, i. e. the whole time; 2 Pet. 2. 8 ἡμέραν ἐξ ἡμέρας (see ἐκ 2). In these and similar specifications of time ἡμέρα is often construed with a preposition, viz. in the *gen.* after ἀπό, ἄχρι, διά, ἕως, πρό; *dat.* after ἐν; *accus.* after εἰς, ἐπί, κατά, μετά, πρὸς,—for which see these prepositions respectively.

(β) emphatically, *a certain day*, *set day*, Acts 17. 31 διότι ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην, Heb. 4. 7. (γ) spec. ἡμέρα τοῦ κυρίου *the day of the Lord*, when the Saviour will return to judge the world, 1 Cor. 1. 8, sæp.; Luke 17. 24 ὁ υἱὸς τοῦ ἀνθρ. ἐν ἡμέρᾳ αὐτοῦ, comp. v. 30; absol. 1 Cor. 3. 13: so ἐκείνη ἡ ἡμέρα *that day*, the great day of judgment, Matt. 7. 22: with a gen., ἡμέρα κρίσεως 10. 15, ὀργῆς Rom. 2. 5, ἀπολυτρώσεως Eph. 4. 30: further ἡ ἐσχάτη ἡμέρα John 6. 39; ἡ ἡμέρα τοῦ Θεοῦ *the day of God*, by whose authority Christ sits as judge, 2 Pet. 3. 12; ἡ ἡμέρα ἡ μεγάλη τοῦ Θεοῦ Rev. 16. 14.

b) *day, daylight*, from sunrise to sunset, e. g. in antith. with νύξ, as in the *gen.* of time *when*, ἡμέρας καὶ νυκτός *by day and by night*, Luke 18.

7; or in *accus.* of time *how long*, νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας Matt. 4. 2; so νύκτα καὶ ἡμέραν *night and day*, i. e. continually, incessantly, Mark 4. 27: *genr.* Rev. 8. 12 ἡ ἡμέρα μὴ φαίνει, καὶ ἡ νύξ ὁμοίως. Simply, e. g. τὰς ἡμέρας *the days*, i. e. during the daytime, every day, Luke 21. 37: so ἡμέρας μέσης *at mid-day*, Acts 26. 13; ἡμέρας γενομένης *day being come*, when it was day, 12. 18; ἡ ἡμέρα κλίνει *the day declines*, Luke 4. 42; John 9. 4 ἕως ἡμέρας ἐστὶ *so long as it is day*. Fig. for the *light* of true knowledge, moral light, Rom. 13. 12, 2 Pet. 1. 19.

2. TIME in general, nearly = χρόνος. a) *sing.* of a point or period of time, Matt. 13. 1 ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθόν. Foll. by *gen.* of pers. Luke 19. 42 ἐν τῇ ἡμέρᾳ σου ταύτῃ *in this thy time*, whilst thou yet livest; so John 8. 56 ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν *my time*, the time of my manifestation;—of thing, ἕως ἡμέρας ἀναδείξεως Luke 1. 80, σωτηρίας 2 Cor. 6. 2, 2 Pet. 3. 18 αἰῶνος = ἡμ. αἰώνιος *time eternal*, for ever. b) from the Heb., pl. ἡμέραι *days*, i. e. *time*. (α) *genr.* Matt. 9. 15 ἐλεύσονται ἡμέραι, Mark 13. 20; with adj. Acts 15. 7 ἀφ’ ἡμερῶν ἀρχαίων, 3. 24 ἡμέρας ταύτας. Foll. by *gen.* of pers., Luke 4. 25 ἐν ταῖς ἡμέραις Ἡλίου, Acts 7. 45;—of an event, Luke 2. 6 ἡμέραι τοῦ τεκεῖν αὐτήν, Acts 5. 37. (β) spec. the time of one’s life, i. e. one’s *days, years, age, life*, fully Luke 1. 75 πάσας τὰς ἡμέρας τῆς ζωῆς: absol. v. 7 προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν *advanced in years, in age*; v. 18, 2. 36: *genr.* Heb. 7. 3.

ἡμέτερος, α, ον (ἡμεῖς), poss. pron. of 1 pers. pl., *our, our own*, Acts 2. 11.

ἡμιθανής, έος, οὖς, ό, ή, adj. (ἡμι for ἡμισυ, θνήσκω), *half-dead*, Luke 10. 30.

ἡμισυς, εια, υ, Att. *gen.* εως, pl. εα, *half, dimidius*; in N. T. only neut. τὸ ἡμισυ as subst., *a half*, *gen.* ἡμίσους Matt. 6. 23, pl. τὰ ἡμίση Luke 19. 8, both being forms of the later Greek; Rev. 11. 9 ἡμέρας τρεῖς καὶ ἡμισυ.

ἡμιώριον, ου, τό (ἡμι for ἡμισυ, ὥρα), *a half-hour*, Rev. 8. 1.

ἡνίκα, correl. adv. *when, whenever*, with indic. 2 Cor. 3. 15; with subj. and ἄν v. 16.

ἡπιος, ου, ὁ, ἡ, adj. *mild, gentle, kind*, 1 Thess. 2. 7, 2 Tim. 2. 24.

Ἦρ, ὁ, indec. *Er*, Heb. 'awake,' pr. name of a man, Luke 3. 28.

ἡρεμος, ου, ὁ, ἡ, adj. *placid, quiet, tranquil*, 1 Tim. 2. 2.

Ἡρώδης, ου, ὁ, *Herod*, pr. name of four persons in N. T., Idumæans by descent, who were successively invested by the Romans with authority over the Jewish nation in whole or in part. 1. *Herod* surnamed *the Great*, son of Antipater, at the age of fifteen made procurator of Galilee: he rebuilt and decorated the temple of Jerusalem; and it was near the close of his life that Jesus was born, and the infants were massacred in Bethlehem, Matt. 2. 16. — 2. *Herod Antipas*, Ἀντίπας, often called *Herod the tetrarch*, son of Herod the Great by Malthace, and own brother to Archelaus. After his father's death, Augustus gave him Galilee and Peræa, with the title of tetrarch, Luke 3. 1, whence also he is called by the very general title βασιλεὺς Matt. 14. 9. He first married a daughter of Aretas, whom he dismissed on becoming enamoured of Herodias, who was his own niece, and the wife of his brother Philip Herod: it was for his bold remonstrance on this occasion that John the Baptist was put to death through the arts of Herodias. In Mark 8. 15 Ἡρώδης is put collectively for Ἡρωδιανοί, q. v. — 3. *Herod Agrippa* the elder, called by Josephus only Ἀγρίππας, grandson of Herod the Great, and son of Aristobulus: he died suddenly and miserably at Cæsarea, A.D. 44, Acts 12. 21. — 4. *Herod Agrippa* the younger, called in the N. T. and by Josephus only Agrippa, Ἀγρίππας, the son of the elder Herod Agrippa: it was before him that Paul was brought by Festus, Acts 25. 13.

Ἡρωδιανοί, ὧν, οἱ, *Herodians*, Matt. 22. 16; probably *partisans of Herod* (Antipas), and therefore supporters of the Roman domination, which the Pharisees were not: hence prob.

in general = Sadducees, comp. Mark 8. 15 with Matt. 16. 6.

Ἡρωδιάς, ἄδος, ἡ, *Herodias*, granddaughter of Herod the Great and sister of Herod Agrippa the elder: she was first married to her uncle Philip (Herod), but left him to live with Herod Antipas, Matt. 14. 3.

Ἡρωδίων, ὠνος, ὁ, *Herodion*, proper name of a man, Rom. 16. 11.

Ἡσαΐας, ου, ὁ, *Esaias*, Heb. 'Jehovah's deliverance,' *Isaiah*, a celebrated Hebrew prophet: meton. for *the book of Isaiah*, Acts 8. 28.

Ἡσαῦ, ὁ, indec. *Esau*, Heb. 'hairy,' pr. name of the elder son of Isaac, the ancestor of the Edomites, Rom. 9. 13.

ἡσυχάζω, fut. ἄσω (ἡσυχος), *to be quiet, tranquil, still*, intrans., spoken of life, 1 Thess. 4. 11: by impl. *to rest*, i. e. from labour, Luke 23. 56; from further cavil, discussion, &c. *to hold one's peace, be silent*, 14. 4.

ἡσυχία, ας, ἡ (ἡσυχος), *quiet, tranquillity, stillness*, e. g. quiet life, 2 Thess. 3. 12: in the sense of *stillness, silence*, Acts 22. 2, 1 Tim. 2. 11.

ἡσύχιος, ου, ὁ, ἡ, adj. (= ἡσυχος), *quiet, tranquil*, undisturbed from without, 1 Tim. 2. 2, 1 Pet. 3. 4.

ἡττάομαι, ὦμαι, fut. ἡσομαι, depon. pass. (ἡττων), *to be inferior*, genr. 2 Cor. 12. 13 τί ἐστιν ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας: hence *to be overcome, be vanquished by any one*, with dat. 2 Pet. 2. 19 ὃ τις ἡττηται, τούτῳ καὶ δεδούλωται: absol. v. 20.

ἡττημα, ατος, τό (ἡττάομαι), *a being inferior, in a worse state*, i. e. as compared with any other or former state, duty, &c. Rom. 11. 12 ἡττημα αὐτῶν i. e. 'their being brought into a worse state,' = diminution, degradation: hence *failure, fault*, 1 Cor. 6. 7.

ἡττων, ὠνος, ὁ, ἡ, used as an irreg. compar. to κακός, viz. *worse, inferior, weaker*; in N. T. only neut., 1 Cor. 11. 17 εἰς τὸ ἡττον *for the worse*; adv. 2 Cor. 12. 15 ἡττον ἀγαπῶμαι *the less am I loved*.

ἡχέω, ὦ, fut. ἡσω (ἡχος), *to sound, resound*, intrans., 1 Cor. 13. 1 χαλκὸς ἡχῶν: of the sea, *to roar*, Luke 21. 25.

ἦχος, ου, ὁ (=ἦχή), *sound, noise*, Acts 2. 2: metaph. *fame, rumour*, Luke 4. 37, comp. Mark 1. 28 ἀκοή.

Θ.

Θαδδαῖος, ου, ὁ, *Thaddæus*, a surname of the apostle Jude, also called Lebbæus, Matt. 10. 3.

θάλασσα, ης, ἡ (prob. ἄλς), *the sea, a sea*, viz. a) *genr.* and as implying the vicinity of land, Matt. 13. 47 σαγήνη βλήθειση εἰς τὴν θάλασσαν, 18. 6 πέλαιος τῆς θαλ. *depth of the sea*: also for *the ocean*, Rev. 20. 13; ἡ γῆ καὶ ἡ θάλασσα *land and sea*, for the whole earth, 7. 1; ὁ οὐρανὸς καὶ ἡ γῆ καὶ ἡ θάλασσα *heaven, earth, and sea*, for the universe, 5. 13: poet. of the waters above the firmament, on which the throne of God is said to be founded, θάλασσα ὑαλίνη *crystal sea*, 4. 6. b) of particular seas and lakes. (α) by impl. *the Mediterranean*, Acts 10. 6, 32. (β) *the Red Sea*, ἐρυθρὰ θάλασσα, Acts 7. 36; absol. 1 Cor. 10. 1. (γ) *the sea of Galilee or Tiberias*, ἡ θάλ. τῆς Γαλιλαίας Matt. 4. 18, τῆς Τιβεριάδος John 21. 1; absol. 6. 16.

θάλλω, f. ψω, *to warm, make warm*, by fire, or by warmth imparted; in N. T. fig. *to cherish, nourish*, trans. 1 Thess. 2. 7 ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα, Eph. 5. 29.

Θάμαρ, ἡ, indec., *Thamar*, Heb. 'palm-tree,' the widow of Er, Matt. 1. 3.

θαμβέω, ὦ, fut. ἥσω (θάμβος), *to be astonished, amazed*, intrans. Acts 9. 6 τρέμων καὶ θαμβῶν text. rec.: later also trans., hence pass. θαμβέομαι, *to be astonished, amazed*, Mark 1. 27.

θάμβος, εος, ους, τό (θάβομαι), *astonishment, amazement*, Luke 4. 36.

θανάσιμος, ου, ὁ, ἡ, adj. (θάνατος), *deadly*, e. g. *poisonous*, Mark 16. 18.

θανατηφόρος, ου, ὁ, ἡ, adj. (θάνατος, φέρω), *death-bringing, deadly*, Jam. 3. 8.

θάνατος, ου, ὁ (θανεῖν, fr. θνήσκω), *death*, the extinction of life, naturally or by violence. a) *genr.* and of *natural death*, John 11. 4; Mark 14. 34 περίλυπος ἕως θανάτου *sorrowful even unto death*, comp. Engl. 'to grieve one's self to death;' Rev. 13.

3 εἰς θάνατον, ib. πληγὴ τοῦ θανάτου *deadly wound*. Pl. θάνατοι *deaths*, i. e. *exposures to death*, 2 Cor. 11. 23. Hence meton. for *plague, pestilence*, Rev. 6. 8. b) spoken of a *violent death*, e. g. as a punishment, ἐνοχος θανάτου Matt. 26. 66, κατακρίνειν τινὰ θανάτῳ 20. 18, θάνατος σταυροῦ Phil. 2. 8; *genr.* Matt. 10. 21. So of the death of Jesus, Phil. 2. 8; as *piacular*, Rom. 5. 10. By Hebr. Matt. 15. 4 θανάτῳ τελευτάτω, Rev. 2. 23 ἀποκτενῶ ἐν θανάτῳ.

c) in O. T. *death* often has the sense of *destruction, perdition, misery*, implying both physical dissolution and exclusion from the presence and favour of God, in consequence of sin; in N. T. this notion is applied with more definiteness to the gospel-scheme, and as ζῶη is used to denote the bliss and glory of the kingdom of God, including the idea of a joyful resurrection, so θάνατος is put for the opposite, viz. exclusion from the kingdom of God, including the idea of physical death as aggravated by eternal condemnation; John 8. 51 θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα, Rom. 6. 16 δοῦλοι ἁμαρτίας εἰς θάνατον, v. 21 τὸ τέλος ἐκείνων θάνατος, 2 Tim. 1. 10 καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζῶην διὰ τοῦ εὐαγγελίου: called also ὁ δεύτερος θάνατος, Rev. 2. 11. d) poet. ὁ θάνατος personified, *death*, as the king of *hades*, Rev. 6. 8: meton. for ἄδης itself, Matt. 4. 16 ἐν χώρα καὶ σκιᾷ θανάτου *death-shade*, the shades of *orcs*, i. e. *thickest darkness*.

θανατόω, ὦ, f. ὥσω (θάνατος), *to put to death*, in N. T. by the intervention of others, i. e. *to cause to be put to death, to deliver over to death*, trans. a) pr. Matt. 10. 21 θανατώσουσιν αὐτοὺς, sæp. b) fig. *to mortify, subdue evil desires*, &c. Rom. 8. 13; pass. *to become dead to any thing*, be freed from its power, with dat. 7. 4.

θάπτω, fut. ψω, aor. 2 ἔταφον, *to perform funeral rites*, pr. including burning and burial; in N. T. *genr.* *to bury, inter*, trans., Matt. 8. 21.

Θάρα, ὁ, indec., *Thara*, Heb. *Terah*, pr. name of the father of Abraham, Luke 3. 34.

θαρρέω, ὦ, f. ἤσω (θάρρος, later Att. for θάρσος), *to be of good cheer, have good courage, be full of hope and confidence, intrans.*, 2 Cor. 5. 6 θάρρουντες πάντοτε, v. 8: foll. by ἔν τινι, *to have hope and confidence in any one*, 7. 16; by εἰς τινα, *to be bold towards any one*, 10. 1, 2.

θαρσέω, ὦ, f. ἤσω (θάρρος), same as θαρρέω; in N. T. only imperat. θάρσει, θαρσεῖτε, *be of good cheer, have good courage*, spoken by way of encouragement, Matt. 9. 22, 14. 27.

θάρσος, εος, ους, τό, *cheer, i. e. a cheerful mind, courage, spirit*, e. g. λαμβάνειν θάρσος *to take courage*, i. e. *to be encouraged, be full of hope and confidence*, Acts 28. 15.

θαῦμα, ατος, τό (θαύμαι), *a wonder*; in N. T. *admiration*, Rev. 17. 6.

θαυμάζω, f. άσομαι, aor. 1 ἐθαύμασα (θαῦμα), *to wonder, viz. a) INTRANS. to be astonished, amazed, absol.* Matt. 8. 10 ὁ Ἰησοῦς ἐθαύμασε, sæp. With adjuncts, *to wonder at any thing*; e. g. with acc. of pron. as remote object, John 5. 28 μὴ θαυμάζετε τοῦτο, Luke 24. 12 τὸ γεγονός: with διὰ τι Mark 6. 6, ἔν τινι Luke 1. 21, ἐπὶ τινι 2. 33, περί τινος v. 18: foll. by ὅτι, *to wonder that, because, &c.* 11. 38; by εἰ, *to wonder if, whether*, Mark 15. 44. b) by impl., TRANS. *to wonder at, i. e. to admire, with acc.* Luke 7. 9 ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, Acts 7. 31; pass. 2 Thess. 1. 10. From the Heb., Jude 16 θαυμάζοντες πρόσωπα *admirers of persons, i. e. 'having respect to persons, partial.'* In const. præg. Rev. 13. 3 θαυμάζειν ὀπίσω τοῦ θηρίου *to wonder after the beast, i. e. to admire and follow him, become his worshipper, comp. v. 4.*

θαυμάσιος, ου, ὁ, ἡ, adj. (θαυμάζω), *wonderful, admirable*; in N. T. neut. τὸ θαυμάσιον, *a wonder, miracle*, Matt. 21. 15.

θαυμαστός, ἡ, ὄν (θαυμάζω), *wonderful, admirable, wondrous*, Rev. 15. 1, Matt. 21. 42. In the sense of *strange, unusual*, 2 Cor. 11. 14 καὶ οὐ θαυμαστόν *no wonder*; John 9. 30.

θεά, ᾤς, ἡ (θεός), *a goddess*, e. g. Diana, Acts 19. 27.

θεάομαι, f. άσομαι, depon. mid. (θέα, θάομαι), aor. 1 pass. ἐθεάθην in pass.

sense, *to see, look at, behold, trans. a) pr.*, including the notion of desire, pleasure, &c. Matt. 11. 7 τί ἐξήλθετε θεάσασθαι; so πρὸς τὸ θεαθῆναι αὐτοῖς *in order to be seen by them*, 6. 1. In the sense of *to visit*, Rom. 15. 24. b) simply *to see, to perceive with the eyes, = ἰδεῖν*, with accus. John 8. 10 μηδένα θεασάμενος: pass. ἐθεάθη ὑπ' αὐτῆς Mark 16. 11: with acc. and part. v. 14, Luke 5. 27: foll. by ὅτι John 6. 5.

θεατρίζω, f. ίσω (θέατρον), *to be an actor in the theatre, to bring upon the theatre, present as a spectacle, trans.*; hence in N. T. genr. *to make a public spectacle of, expose to public scorn*, pass. Heb. 10. 33: criminals were sometimes exposed and punished in the theatre.

θέατρον, ου, τό (θεάομαι), *a theatre, i. e. the place where dramatic and other public spectacles were exhibited*; here too the people were accustomed to convene on other occasions, to hear harangues, hold public consultations, &c. Acts 19. 29: meton. *a spectacle, public show*, fig. 1 Cor. 4. 9.

θεῖον, ου, τό, *sulphur, brimstone*, Rev. 19. 20; πῦρ καὶ θεῖον *fire and brimstone, i. e. sulphurous flames*, 14. 10; πῦρ καὶ καπνὸς καὶ θεῖον *sulphurous flames and smoke*, 9. 17.

θεῖος, α, ου (Θεός), *divine, pertaining to God*, 2 Pet. 1. 3, 4. Neut. τὸ θεῖον *the divine nature, Divinity*, Acts 17. 29.

θειότης, ητος, ἡ (Θεός), *Deity, God-head, i. e. the divine nature and perfections*, Rom. 1. 20.

θειώδης, εος, ους, ὁ, ἡ, adj. (θεῖον, εἶδος), *sulphurous, i. e. made of sulphur*, Rev. 9. 17.

θέλημα, ατος, τό (θέλω), *will, i. e. active volition. a) pr. will, the act of willing, wish, good pleasure*, Matt. 26. 42 γεννηθήτω τὸ θέλημά σου, 1 Cor. 16. 12 οὐκ ἦν θέλημα: so θέλημα σαρκός *carnal desire*, John 1. 13. b) meton. *will, the thing willed, what one wills to do, or to have done*, Matt. 7. 21 ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς, Eph. 2. 3 τὰ θελήματα τῆς σαρκός. Hence, by impl., *will, i. e. purpose, counsel, decree, law*, Matt.

18. 14 οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρός: so collect. τὸ θέλημα τοῦ Θεοῦ, the counsels, eternal purposes of God, 6. 10. c) meton. *will*, the faculty of willing, *free-will*, 1 Cor. 7. 37 ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος: of God, 1 Pet. 3. 17 εἰ θέλει τὸ θέλημα τοῦ Θεοῦ.

θέλησις, εὖς, ἡ (θέλω), *will*, *good pleasure* of God, Heb. 2. 4.

θέλω and ἐθέλω (fut. θελήσω), both forms being used alike by the Attics, though not indiscriminately,—*to will, wish, desire*, pr. implying *active* volition and purpose, and thus differing from βούλομαι. a) pr. *TO WILL*, i. e. *to have in mind, to purpose, intend, please*. (α) of *God and Christ*, foll. by infin. aor. Rom. 9. 22 εἰ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργήν, Col. 1. 27; by inf. and acc. 1 Tim. 2. 4; absol. with inf. impl. John 5. 21. (β) of *men*, foll. by inf. aor. Matt. 5. 40 τῷ θέλοντί σοι κριθῆναι, John 1. 44; pres. Matt. 19. 21 εἰ θέλεις τέλειος εἶναι, John 6. 67; by inf. and acc. Luke 1. 62; absol. with inf. impl. Matt. 8. 2 ἐὰν θέλῃς, Mark 3. 13. So with neg. οὐ θέλω, *not to will, not to have in mind*, and by impl. *to will not, to determine not to do this or that, to refuse, &c.* foll. by inf. aor. Matt. 2. 18 οὐκ ἤθελε παρακληθῆναι, Mark 6. 26; pres. John 7. 1; absol. with inf. impl. Matt. 18. 30. In antith., e. g. *to will* and *to do*, Rom. 7. 18, Phil. 2. 13. Further, with a negative, the idea of θέλω sometimes approaches that of δύναμαι, *to be able, I can*, Luke 18. 13 οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι, ‘would not, could not, dared not.’ (γ) *fig.* of the wind, John 3. 8 ὅπου θέλει πνεῖ, i. e. *pro lubitu*.

b) *genr. TO WISH, desire, choose*, foll. by inf. aor. Luke 8. 20 ἰδεῖν σε θέλοντες, 23. 8; pres. John 16. 19, Gal. 4. 20; foll. by inf. and accus. Mark 7. 24; absol. with inf. impl. Matt. 15. 28 γεννηθήτω σοι ὡς θέλεις, Mark 9. 13. So with neg. οὐ θέλω, *to will not, be unwilling, to choose not*, foll. by inf. aor. Luke 19. 14 οὐ θέλομεν τοῦτον βασιλεῦσαι, 1 Cor. 10. 20; pres. v. 1, Rom. 1. 13; absol. with inf. impl. John 21. 18. Foll. by εἰ, Luke 12. 49 τί θέλω, εἰ ἤδη ἀνήφθῃ;

Sometimes with an accus. simply, where, however, an infin. is strictly implied, Luke 5. 39 οὐδεὶς πῶν παλαιὸν εὐθέως θέλει νέον sc. πίνειν, 2 Cor. 11. 12 τῶν θελόντων ἀφορμὴν sc. εὐρεῖν. Foll. by ἵνα with subjunct. Matt. 7. 12 ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν, Mark 6. 25: so in interrogations, foll. by fut. indic., or more properly aor. subj., pr. with ἵνα implied, Matt. 20. 32 τί θέλετε [ἵνα] ποιήσω ὑμῖν, as in Engl. *what will ye [that] I should do unto you?* 26. 17 ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; sæp.: once with ἢ, in the sense of *to choose rather, to prefer*, 1 Cor. 14. 19. Sometimes ἐθέλειν (but not θέλειν) when followed by an infin. is to be rendered as an adverb before a finite verb, *willingly, gladly*, John 6. 21 ἤθελον λαβεῖν αὐτὸν εἰς τὸ πλοῖον *they gladly received him into the vessel*.

c) by impl. *to be disposed, inclined to any thing, to delight in, love*, i. q. φιλέω; with infin. Luke 20. 46 τῶν θελόντων περιπατεῖν ἐν στόλαις καὶ φιλοῦντων ἀσπασμούς: so, by Hebr., with accus. Matt. 27. 43 εἰ θέλει αὐτόν, 9. 13 ἔλεον θέλω καὶ οὐ θυσίαν. Foll. by ἐν τινι, *to delight in any thing*, Col. 2. 18 θέλων ἐν ταπεινοφροσύνῃ. d) by impl. *to be so and so minded, to be of opinion, affirm*, 2 Pet. 3. 5 λανθάνει αὐτοὺς τοῦτο θέλοντας *it escapes them who affirm this, who are thus-minded*. e) θέλω with infin. is sometimes nearly = μέλλω, *to be about to*, i. e. it serves merely as an auxiliary, and gives to the infin. a future sense, but only of inanimate things; Acts 2. 12 τί ἂν θέλοι τοῦτο εἶναι *what then will this be?* or as in colloquial Engl. ‘what is this going to be?’

θεμέλιος, ου, ὁ, ἡ, adj. (θέμα, τίθημι), pr. ‘placed or laid as a foundation,’ fundamental; hence in N. T. as a subst. *foundation*. a) masc. ὁ θεμέλιος sc. λίθος, pr. *foundation-stone*, Heb. 11. 10 τὴν τοὺς θεμελίους ἔχουσαν πόλιν. *Fig.* of elementary doctrine and instruction, the foundation, 1 Cor. 3. 10; of a fundamental doctrine or principle, e. g. CHRIST, v. 11, 12; also 1 Tim. 6. 19 θεμέλιον καλὸν *a good foundation*, sc. on which hope and salvation may rest: me-

ton. 2 Tim. 2. 19 θεμέλιος τοῦ Θεοῦ, that which God hath founded, God's building, the gospel-scheme. b) neuter, τὸ θεμέλιον, *foundation*, in Luke's writings, Acts 16. 26 τὰ θεμέλια, Luke 6. 48.

θεμελιόω, ὦ, fut. ὥσω (θεμέλιος), *to lay the foundation of any thing, to found*, trans. Matt. 7. 25 τεθεμελίωτο ἐπὶ τὴν πέτραν (where for the omission of the augment in plupf. see Stuart's N. T. Gram. pp. 68, 70): metaph. *to ground, establish, confirm*, Col. 1. 23 τῇ πίστει τεθεμελιωμένον.

θεοδίδακτος, ου, ὁ, ἡ, adj. (Θεός, διδάσκω), *taught of God*, 1 Thess. 4. 9.

θεολόγος, ου, ὁ (Θεός, λέγω), *theologue*, one who treats of God and divine things; in N. T. spoken of John, *the divine, the theologian*, in the inscription of the Apocalypse, as maintaining the divine nature and attributes of the Logos, comp. Rev. 1. 2.

θεομαχέω, ὦ, f. ἤσω (θεομάχος), *to fight or contend against God*, Acts 23. 9 text. rec.

θεομάχος, ου, ὁ, ἡ, adj. (Θεός, μάχομαι), *fighting against God*, contending with God, Acts 5. 39.

θεόπνευστος, ου, ὁ, ἡ, adj. (Θεός, πνέω), *God-inspired, given from God*, 2 Tim. 3. 16 πᾶσα γραφὴ θεόπνευστος.

Θεός, οὐ, ὁ, God. a) genr., *God*, the supreme Lord and Father of all, *Jehovah*, ὁ Θεός Matt. 1. 23; without the art. Θεῶ 6. 24; κύριος ὁ Θεός Mark 12. 29; sæp. In construction: (α) before a gen. of person, ὁ Θεός τινος *the God of any one*, i. e. his protector, benefactor, the object of his worship, Matt. 22. 32 ὁ Θεὸς Ἀβραάμ: so voc. 27. 46 Θεέ μου, Mark 15. 34 ὁ Θεός μου:—of thing, i. e. God as the author and giver, the source of any thing, e. g. Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως Rom. 15. 5, τῆς ἐλπίδος v. 13, τῆς εἰρήνης 16. 20, πάσης χάριτος 1 Pet. 5. 10. (β) gen. Θεοῦ after other nouns, e. g. as active or subjective, denoting what comes forth, is sent, given, appointed from God, Matt. 3. 16 πνεῦμα τοῦ Θεοῦ, Luke 11. 49 σοφία τοῦ Θεοῦ, 3. 38 (υἱὸς) τοῦ Θεοῦ, 9. 20 Χριστὸς τοῦ Θεοῦ, Matt. 6. 33 βασιλεία τοῦ Θεοῦ, 2 Tim. 3. 17 ὁ ἄν-

θρωπος τοῦ Θεοῦ. *the man of God*, taught, furnished of God; 1 Thess. 4. 16 ὁ σάλπιγξ Θεοῦ. *the trump of God*, which sounds by his command, = ἡ ἐσχάτη σάλπιγξ 1 Cor. 15. 52. Also in a passive or objective sense, Luke 11. 42 ἀγάπη τοῦ Θεοῦ. *love to God* (see ἀγάπη b); 6. 12 προσευχὴ τοῦ Θεοῦ. *prayer to God*, Mark 11. 22 πίστις Θεοῦ. *faith in God*: so οἶκος τοῦ Θεοῦ. i. e. consecrated to God, Luke 6. 4; Rev. 15. 2 κιθάραι τοῦ Θεοῦ. *harps for the praise of God*. Further τὰ τοῦ Θεοῦ. *the things of God*, e. g. his counsels, purposes, 1 Cor. 2. 11; or things pleasing to him, Matt. 16. 23; or belonging, pertaining to him, 22. 21,—in which sense we also find τὰ πρὸς τὸν Θεόν, i. e. his service and worship, Rom. 15. 17. (γ) dat. Θεῶ, e. g. after adjectives, as ἀστείος τῷ Θεῷ. Acts 7. 20, δυνατὰ τῷ Θεῷ. 2 Cor. 10. 4, as an intensive from the Heb., *exceedingly* (see ἀστείος and δυνατός): elsewhere after verbs, &c. to or for God, Rom. 6. 10 ζῆν τῷ Θεῷ i. e. 'to his honour and praise, in accordance with his will.'

b) spoken of Christ, *the Logos*, who is declared to be ὁ Θεός, John 1. 1; 20. 28; Rom. 9. 5; Phil. 2. 6; 1 Tim. 3. 16; Heb. 1. 8; 1 John 5. 20; Rev. 19. 17, comp. v. 7; 22. 6. c) from the Heb., spoken of kings as the representatives of God in the Jewish theocracy, John 10. 34, 35. d) in the Greek sense, ὁ θεός *a god, the deity*, οἱ θεοί *the gods*, i. e. the heathen gods, Acts 7. 43 ὁ θεός, 14. 11 οἱ θεοί: so Satan is called ὁ θεὸς τοῦ αἰῶνος τούτου *the god of this world*, its leader, &c. 2 Cor. 4. 4. Once fem. ἡ θεός *a goddess*, Diana, Acts 19. 37 in some eds. Meton. *an image, idol*, Acts 7. 40.

θεοσέβεια, as, ἡ (θεοσεβής), *reverence towards God, godliness*, 1 Tim. 2. 10.

θεοσεβής, εὖ, οὖς, ὁ, ἡ, adj. (Θεός, σέβομαι), *reverencing God, godly, a worshipper of God*, John 9. 31.

θεοστυγής, εὖ, οὖς, ὁ, ἡ, adj. (Θεός, στυγέω), pass. *hated of the gods*; in N. T. act. *hating God, impious*, Rom. 1. 30.

θεότης, ητος, ἡ (Θεός), *Deity, God-head*, the divine nature and perfections (same as θειότης), Col. 2. 9.

Θεόφιλος, ου, ὁ, *Theophilus*, pr. name of a person of distinction, κράτιστος, Luke 1. 3, Acts 1. 1.

θεραπεία, ας, ἡ (θεραπεύω), *voluntary service, attendance, ministry*, genr.; in N. T. a) *care of the sick*, and by impl. *relief, healing*, Luke 9. 11, Rev. 22. 2. b) *meton. and collect. attendants, domestics, retinue*, Matt. 24. 45, Luke 12. 42.

θεραπεύω, f. εὔσω (θεράπων), *to wait upon, minister unto*, i. e. to render voluntary service and attendance. a) pr. pass. Acts 17. 25 οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται. b) *to take care of the sick, to tend*, genr.; in N. T. by impl. *to relieve, heal, cure*, absol. Luke 6. 7 ἐν τῷ σαββάτῳ θεραπεύει: with acc. of pers. Matt. 4. 24 ἐθεράπευσεν αὐτούς. Foll. by acc. and ἀπό, Luke 7. 21 ἐθεράπευσε πολλοὺς ἀπὸ νόσων, 8. 2; by acc. of disease, Matt. 4. 23 θεραπεύων πᾶσαν νόσον. Rev. 13. 3 πληγὴ ἐθεραπεύθη.

θεράπων, οντος, ὁ, *an attendant, minister*, implying voluntary service and attendance, and therefore different from δοῦλος; once of Moses, Heb. 3. 5.

θερίζω, fut. ἴσω (θέρος), *to summer*, intrans.; in N. T. *to harvest, reap*, viz. a) *genr. and absol.* Matt. 6. 26 οὐ σπείρουσιν οὐδὲ θερίζουσιν, James 5. 4 οἱ θερίσαντες *the reapers*. Hence in proverbial expressions; θερίζων ὅπου οὐκ ἔσπειρας, i. e. turning the labours of others to one's own profit, Matt. 25. 24: in a like sense John 4. 37 ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων: further δ' εἰς σπείρη ἀνθρώπος, τοῦτο καὶ θερίσει, i. e. he will be rewarded according to his works, Gal. 6. 7; and in a similar sense 2 Cor. 9. 6. b) *FIG. to reap the fruit of one's labour, to receive in recompense*, with accus. 1 Cor. 9. 11 τὰ σαρκικά, Gal. 6. 8, 9: also of a Christian teacher gathering in converts into the kingdom of God, John 4. 36, 38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν. c) by impl. *to cut down, destroy*, Rev. 14. 15, 16 ἐθερίσθη ἡ γῆ, i. e. the iniquity of men is fully ripe and is cut off.

θερισμός, ου, ὁ (θερίζω), *harvest, harvesting*, John 4. 35 ὁ θερισμὸς ἔρχεται. Meton. *the harvest to be ga-*

thered, produce of the harvest; in N. T. fig. for the *converts* to be gathered into Christ's kingdom, Matt. 9. 37; also of those whose iniquity is fully ripe for punishment, Rev. 14. 15.

θεριστής, ου, ὁ (θερίζω), *a harvestman, reaper*, Matt. 13. 30, 39.

θερμαίνω, f. ανῶ (θερμός), *to warm*; in N. T. mid. θερμαίνομαι, *to warm one's self*, Mark 14. 54 θερμαινόμενος πρὸς τὸ φῶς, v. 67; with clothing, Jam. 2. 16.

θέρμη, ης, ἡ (θερμός), *warmth, heat*, Acts 23. 3.

θέρος, εος, ους, τό (θέρω), *summer*, i. e. the warm season, in Palestine corresponding to the whole of our spring and summer months, Matt. 24. 32, Mark 13. 28, Luke 21. 30.

Θεσσαλονικεύς, έως, ὁ, *a Thessalonian*, Acts 20. 4, 1 Thess. 1. 1.

Θεσσαλονίκη, ης, ἡ, *Thessalonica*, a city of Macedonia at the head of the Sinus Thermaicus: the Jews had a synagogue here; and it was to the Thessalonian church that Paul wrote his earliest epistles; Acts 17. 1.

Θευδᾶς, ᾶ, ὁ, *Theudas*, an impostor who excited tumult among the Jews, Acts 5. 36.

θεωρέω, ῶ, f. ἴσω (θεωρός), pr. *to be a spectator of*, i. e. *to look on or at, to behold*, trans. a) pr. including the notion of attention, wonder, &c. (α) *genr.*, with acc. of thing, Luke 23. 48 θεωροῦντες τὰ γενόμενα, John 2. 23;—of pers. Rev. 11. 11: foll. by πῶς Mark 12. 41, ποῦ 15. 47; absol. v. 40. (β) *to look at, view* with attention, Matt. 28. 1 θεωρῆσαι τὸν τάφον. Fig. *to consider*, Heb. 7. 4 θεωρεῖτε πηλίκος οὗτος. (γ) *to look at*, by impl. *to comprehend, recognise, acknowledge*, with acc. of pers. John 6. 40 πᾶς ὁ θεωρῶν τὸν υἱόν, 12. 45, 14. 17.

b) *simply to see, perceive* with the eyes, *behold*, nearly = ἰδεῖν. (α) *genr.*, foll. by acc. of pers. Mark 3. 11 ὅταν αὐτὸν ἐθεώρουν, Acts 3. 16; with part. added, Luke 10. 18 ἐθεώρουν τὸν Σατανᾶν πεσόντα, 24. 39;—of thing, 21. 6 ταῦτα ἃ θεωρεῖτε, John 7. 3; with part. added, 10. 12 θεωρεῖ τὸν λύκον ἐρχόμενον. (β) *to perceive*,

mark, note, foll. by *ἵτι* Acts 27. 10, *πόσος* 21. 20, acc. of thing Mark 5. 38 *θεωρεῖ θόρυβον*: with part. added, Acts 17. 16; with acc. of pers. and part. 1 John 3. 17; with part. impl. Acts 17. 22. (γ) from the Heb. *to see, for to experience*, e. g. *τὸν θάνατον* John 8. 51.

θεωρία, *as*, ἡ (*θεωρέω*), *a beholding, viewing*; in N. T. *a sight, spectacle*, Luke 23. 48.

θήκη, *ης*, ἡ (*τίθημι*), *pr. a place to put or set any thing, a repository, receptacle*, e. g. for a sword, *a sheath*, John 18. 11.

θηλάζω, *φ. άσω* (*θηλή*). 1. *pr. causat. to suckle, give suck*, absol. Matt. 24. 19 *οὐαὶ ταῖς θηλαζούσαις*.

2. *immed. to suck at the breast* (for which more usually *θηλάζομαι*), foll. by acc. Luke 11. 27 *μαστοὶ οὐς ἐθήλασας*: part. *θηλάζων*, *suckling*, Matt. 21. 16.

θῆλυς, *εια, υ*, *adj. female*. a) ἡ *θήλεια*, *as subst. a female, a woman*, Rom. 1. 26, 27. b) *τὸ θῆλυ*, only in the phrase *ἄρσεν καὶ θῆλυ* *male and female*, Matt. 19. 4, Gal. 3. 28.

θήρα, *ας*, ἡ (*θήρ*), *hunting, the chase, prey, game*; in N. T. *meton. destruction*, i. e. cause of destruction, Rom. 11. 9.

θηρεύω, *φ. εύσω* (*θήρα*), *to hunt, take in hunting*; in N. T. *fig. to catch at one's words, lay hold of*, with accus. Luke 11. 54 *ζητοῦντες θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ*.

θηριομαχέω, *ω, φ. ήσω* (*θηρίον, μάχομαι*), *to fight with wild beasts*, like condemned persons in the public spectacles; absol. 1 Cor. 15. 32, prob. *fig. in allusion to Acts 19. 29 sq.*, 'if to human view, as men would count it, *I fought with wild beasts*;' others lit., *if so far as depended on man's will I fought*, &c., supposing that the infuriated multitude (Acts 1. c.) may have demanded that Paul should be thus punished.

θηρίον, *ον*, τό, *a beast, wild beast*, Mark 1. 13: *fig. of brutal, savage men*, Tit. 1. 12: symbolically in the Apocalypse, 11. 7, *sæp.*

θησαυρίζω, *φ. ίσω* (*θησαυρός*), *to treasure up, lay up in store*, foll. by acc. and dat. expr. or impl. Matt. 6. 19

θησαυρίζετε ὑμῖν θησαυρούς, Luke 12. 21: *fig. of evil, punishment*, Rom. 2. 5 *ὀργήν*. By impl. *to keep in store, reserve*, pass. with dat. 2 Pet. 3. 7.

θησαυρός, *οῦ, ὁ* (*τίθημι*). 1. *treasure, any thing laid up in store, wealth*, e. g. temporal, Matt. 6. 19: *fig. of spiritual treasures, pertaining to the mind or to eternal life*, v. 20.

2. *treasury, place where treasures, stores, are laid up, storehouse*, Matt. 13. 52 *ἐκβάλλει ἐκ τοῦ θησαυροῦ καὶ νῦν καὶ παλαιά*: *fig. of the storehouse of the mind, where the thoughts, feelings, counsels are laid up*, 12. 35; hence of a *chest, box, casket*, in which precious things are kept, 2. 11 *ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν*.

θιγγάνω, *φ. θίξομαι*, *aor. 2 ἔθιγον* (a lengthened form of the pres. instead of *θίγω*), *to touch*, with gen. Heb. 12. 20 *κἂν θηρίον θίγη τοῦ ὄρους*: absol. Col. 2. 21: *intens. to touch forcibly*, = *to smite, harm*, Heb. 11. 28 *ἵνα μὴ ὁ ὀλοθρεύων θίγη αὐτῶν*.

θλίβω, *fut. ψω, to press, press upon*, trans.; in N. T. a) *pr. of a person in a crowd*, Mark 3. 9 *ἵνα μὴ θλίβωσιν αὐτόν*. In the sense of *to press together, compress*, pass. part. perf. *τεθλιμμένος* *pressed together, made narrow*, whence Matt. 7. 14 *τεθλιμμένη ἡ ὁδός narrow is the way*. b) *fig. to oppress with evils, afflict, distress*, 2 Thess. 1. 6 *τοῖς θλίβουσιν ὑμᾶς*: pass. v. 7, 2 Cor. 1. 6, 4. 8, 7. 5.

θλίψις, *εως, ἡ* (*θλίβω*), *pressure, compression, straitness*; in N. T. *fig. pressure from evils, affliction, distress*, 2 Cor. 2. 4, Phil. 1. 16; of a woman in travail, John 16. 21. By meton. *evils by which one is pressed, affliction, distress, calamity*, Matt. 13. 21: in apposit. Mark 13. 19 *ἔσονται ἡμέραι ἐκείναι θλίψις*: so with synonym, *θλίψις καὶ στενοχωρία* Rom. 2. 9, *θλίψις καὶ ἀνάγκη* 2 Cor. 6. 4.

θνήσκω, *fut. θανοῦμαι, aor. 2 ἔθανον, perf. τέθνηκα, inf. τεθνάναι, to die*; in N. T. only perf. *τέθνηκα* *to have died*, i. e. *to be dead*, in a present sense, Mark 15. 44 *εἰ ἤδη τέθνηκε*, Luke 8. 49; 1 Tim. 5. 6 *ζῶσα τέθνηκε*, though *living is dead*, i. e. as good as dead.

θνητός, *ή, ὁν* (*θνήσκω*), *mortal*; *σῶμα*

Rom. 6. 12, σάρξ 2 Cor. 4. 11: τὸ θνητόν *mortal nature, mortality*, 5. 4.

θορυβέω, ὦ, f. ἤσω (θόρυβος), *to make a noise, uproar, clamour*, spoken of a multitude, genr.; in N. T. a) mid. spoken of loud lamentation, wailing, *to make a noise together*, among themselves, *to wail together*, Matt. 9. 23 ἰδὼν ὄχλον θορυβούμενον. b) trans. *to set in an uproar, excite tumult in*, τὴν πόλιν Acts 17. 5.

θόρυβος, ου, ὁ, *noise, uproar, clamour*, of a multitude, viz. a) genr. Matt. 27. 24 θόρυβος γίνεται: of loud lamentation, wailing, Mark 5. 38. b) of popular commotion, *tumult*, Matt. 26. 5, Mark 14. 2, Acts 20. 1.

θραύω, f. σω, perf. pass. τέθραυσμαι, *to break in pieces, crush*; in N. T. fig. *to break, crush*, i. e. the strength of any one; τεθραυσμένος, *crushed, bruised, oppressed*, Luke 4. 18 ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει.

θρέμμα, ατος, τό (τρέφω), pr. a nursing, thing bred, *breed*, and hence *cattle, flocks, herds*, John 4. 12.

θρηνέω, ὦ, fut. ἤσω (θρήνος), *to weep aloud, wail, mourn*, viz. a) intrans. John 16. 20 κλαύσετε καὶ θρηνήσετε: of hired mourners wailing for the dead, Matt. 11. 17. b) trans. in later usage, *to bewail*, Luke 23. 27.

θρήνος, ου, ὁ (θρέω), *loud weeping, wailing*, Matt. 2. 18.

θρησκεία, ας, ἡ (θρησκεύω), *a worshipping, worship*, often with the idea of superstition, e. g. θρησκεία τῶν ἀγγέλων Col. 2. 18: so of a severe mode or form of worship, Acts 26. 5: genr. of the worship of God, and hence *religion, piety*, Jam. 1. 26.

θρησκός, ου, ὁ, ἡ, adj. (θρέω), *fearing God, pious, religious*, Jam. 1. 26.

θριαμβεύω, f. σω (θρίαμβος), *to triumph, hold a triumph*; in N. T. a) *to lead in triumph, triumph over*, with acc. Col. 2. 15. b) causat. *to cause to triumph*, with acc. 2 Cor. 2. 14.

θρίξ, τριχός, ἡ, pl. τρίχες, dat. pl. θριξί, *a hair*, pl. *the hair*, sc. of the head, sing. Matt. 5. 36; pl. 10. 30, sæp.: of the hair of animals, 3. 4.

θροέω, ὦ, fut. ἤσω (θρόος, θρέω), *to make a clamour, tumult*; later and in N. T. trans. *to disturb, trouble, terrify*, pass. Matt. 24. 6 μὴ θροεῖσθε.

θρόμβος, ου, ὁ, *a large drop, clot*, Luke 22. 44 θρόμβοι αἵματος.

θρόνος, ου, ὁ (θρόω obsol.), *a seat*, pr. a high seat with a footstool; later and in N. T. *a throne*, as the emblem of regal authority. a) pr. as attributed to kings, Acts 2. 30: also to God, as the sovereign of the universe, Matt. 5. 34; to Jesus, as the Messiah, 19. 28; to the apostles in the kingdom of God, ib.; symbolically to the elders around God's throne, Rev. 4. 4: further, to Satan, 2. 13; symbolically to the beast, 16. 10. b) meton. for *dominion*, Luke 1. 32 δώσει αὐτῷ τὸν θρόνον Δαβίδ, Heb. 1. 8: also for *a potentate, higher power*, Col. 1. 16 εἴτε θρόνοι κτλ, where θρόνοι is spoken generally of earthly or of celestial potentates, i. e. archangels.

Θυάτεια, ων, τά, *Thyatira*, a city of Asia Minor, on the confines of Lydia and Mysia, near the river Lycus, between Sardis and Pergamus, Acts 16. 14.

θυγάτηρ, τέρος, τρός, ἡ, *a daughter*. a) pr. and genr. Matt. 9. 18, sæp.: fig. as expressing a relation of kindness and tenderness, 2 Cor. 6. 18; also voc. in a direct address, Matt. 9. 22 θάρσει, θύγατερ. b) from the Heb., *daughter*, i. e. *a female descendant*, Luke 1. 5, 13. 16. c) from the Heb., put before names of places, Luke 23. 28 θυγατέρες Ἱερουσαλήμ *daughters of Jerusalem*, i. e. born and living there, its female inhabitants: hence in sing. θυγάτηρ Σιών *daughter of Sion*, pr. collect. for *the inhabitants of Sion*, and in poet. personification put for Sion itself, i. e. Jerusalem, Matt. 21. 5.

θυγάτριον, ου, τό (θυγάτηρ), *a little daughter, female child*, Mark 5. 23.

θύελλα, ης, ἡ (θύω), *a tempest, whirlwind*, Heb. 12. 18.

θύϊνος, η, ον (θύϊα), *thyine*, Rev. 18. 12: the θύϊα or θύα was an ever-green African tree with aromatic wood, from which statues and costly vessels were made, Lat. *citrus*.

θυμίαμα, ατος, τό (θυμιάω), *incense burnt in religious worship*, Rev. 5. 8: meton. Luke 1. 10 ὥρα τοῦ θυμιάματος, and v. 11 θυσιαστήριον τοῦ

θυμ. *hour and altar of incense*, i. e. for burning incense.

θυμιατήριον, ου, τό (θυμιάω), a *censer* for burning incense, Heb. 9. 4, —others, *altar of incense*.

θυμιάω, ᾠ, f. ᾠσω (θυῦμα, θύω), to *burn incense*, absol. Luke 1. 9 ἔλαχε τοῦ θυμιάσαι.

θυμομαχέω, ᾠ, f. ἤσω (θυμός, μάχομαι), to *fight fiercely*; in N. T. to be *greatly offended, enraged against*, foll. by dat. Acts 12. 20.

θυμός, οὖ, ὁ (θύω), pr. *MIND, soul*, e. g. as the principle of life, the seat of the *will or desire*, of the *emotions or passions*; hence *genr. and in N. T. PASSION*, i. e. violent commotion of mind, *indignation, anger, wrath*, differing from ὀργή in the mode of conception rather than in the thing signified; Luke 4. 28 ἐπλήσθησαν πάντες θυμοῦ, Eph. 4. 31 θυμός καὶ ὀργή: pl. θυμοί *bursts of anger*, Gal. 5. 20. Spoken of God, and including the idea of punishment, *punitive judgments*, Rev. 15. 1; Rom. 2. 8 θυμός καὶ ὀργή, the *direst judgments*. Further, in O. T. Jehovah is represented as giving to the nations in his wrath an intoxicating cup, so that they reel and stagger to destruction; hence also in N. T. οἶνος τοῦ θυμοῦ τοῦ Θεοῦ *wine of the wrath of God*, Rev. 14. 10; with οἶνος impl. 15. 7: by a similar figure, ἡ ληνὸς τοῦ θυμοῦ τοῦ Θεοῦ v. 19, *the wine-press of the wrath of God*, in allusion to Is. 63. 3.

θυμώω, ᾠ, f. ὠσω (θυμός), to *provoke to anger*, pass. to be angry, Matt. 2. 16.

θύρα, ας, ἡ, a *door*, pl. αἱ θύραι *doors*, i. e. perhaps double-doors. a) pr. and *genr.* Matt. 6. 6; Acts 12. 13 τὴν θύραν τοῦ πυλῶνος, i. e. a *small door* or wicket within a larger: so *door* of a prison, 5. 19; of the temple, 3. 2; of a fold or enclosure, John 10. 1: symbolically, Rev. 3. 20: hence τὰ πρὸς τὴν θύραν (= τὸ πρόθυρον), *vestibule, porch*, Mark 2. 2. So ἐπὶ θύραις εἶναι to be at the door, i. e. near at hand, Matt. 24. 33; also James 5. 9 πρὸ θυρῶν ἔστηκεν. b) by impl. *entrance*, e. g. of a cave or sepulchre, *mouth*, Matt. 27. 60. Metaph. *access, opportunity*, as ἀνοίγειν τὴν θύραν to set open a door, i. e.

to give access, present opportunity, Acts 14. 27; so Rev. 3. 8 θύρα ἀνεφγμένη, free access to one's self: meton. one who is the medium of access to any thing, John 10. 7 εἰμὶ ἡ θύρα τῶν προβάτων.

θυρεός, οὖ, ὁ (θύρα), pr. a *door*, i. e. a stone for closing the entrance of a cave; in later Greek and in N. T. a *shield*, as being large and of an oblong shape like a door, fig. Eph. 6. 16 τὸν θυρεὸν τῆς πίστεως.

θυρίς, ἰδος, ἡ (θύρα), a *little door, aperture*; in N. T. a *window*, Acts 20. 9 καθήμενος ἐπὶ τῆς θυρίδος, where Engl. *IN a window*.

θυρωρός, οὖ, ὁ, ἡ (θύρα, οὔρος), a *door-keeper, porter*, male or female, Mark 13. 34 ὁ θυρ., John 18. 16 ἡ θυρ.; of a shepherd keeping watch at the door of a fold, 10. 3.

θυσία, ας, ἡ (θύω), *sacrifice*, i. e. a) pr. the act and rite of sacrificing, *mactation*, Matt. 9. 13, Heb. 9. 26 διὰ τῆς θυσίας αὐτοῦ. Of an expiatory sacrifice for sin, Eph. 5. 2. b) meton. the thing sacrificed, *victim*, the flesh of victims, Mark 9. 49; 1 Cor. 10. 18 οἱ ἐσθιόντες τὰς θυσίας who eat of the victims, as was done by the priests and persons offering the sacrifice. So of birds as a sin-offering, Luke 2. 24. Metaph. 1 Pet. 2. 5; Rom. 12. 1 θυσίαν ζῶσαν, see ζάω a. γ. c) fig. of service, obedience, praise, offered to God, *offering, oblation*, Phil. 2. 17: so θυσία αἰνέσεως *offering of praise*, Heb. 13. 15.

θυσιαστήριον, ου, τό (θυσιάζω), an *altar*, *genr.* Matt. 5. 23: spec. of the altar for burnt-offerings in the temple, 23. 35; so 1 Cor. 10. 18 κοινωνοὶ τοῦ θυσ. and Heb. 13. 10 φαγεῖν ἐκ τοῦ θυσ. i. e. of the victims laid upon the altar; symbolically in heaven, Rev. 16. 7 ἤκουσα τοῦ θυσ. λέγοντος, i. e. a voice from the altar: of the altar of incense in the temple, pr. Luke 1. 11; symbolically in heaven, Rev. 8. 3.

θύω, f. ὕσω, perf. pass. τέθυμαι, aor. 1 pass. ἐτύθην, to *sacrifice, kill and offer in sacrifice, immolate*, absol. Acts 14. 13 ἤθελε θύειν, with dat. v. 18, acc. and dat. 1 Cor. 10. 20. So τὸ πάσχα θύειν to kill the paschal lamb, i. e. as a species of sacrifice, Mark 14. 12.

Hence, as sacrifices were connected with feasting, *θύειν* is also simply *to kill, slaughter*, i. e. animals for a feast, Luke 15. 23 τὸν μόσχον τὸν σιτευτὸν θύσατε: *genr.* John 10. 10.

Θωμάς, ἁ, ὁ, *Thomas*, Heb. 'twin,' one of the twelve apostles, also called Δίδυμος, John 11. 16.

θώραξ, ἁκος, ὁ, *a breast-plate, cuirass*, Lat. *lorica*, armour covering the body from the neck to the thighs, Rev. 9. 9.

I.

Ἰάειρος, ου, ὁ, *Jairus*, Heb. 'he gives light,' an officer of a synagogue, Mark 5. 22.

Ἰακώβ, ὁ, indec. *Jacob*, Heb. 'supplanter,' pr. name of two persons in N. T. a) the patriarch of the Jewish nation, Matt. 1. 2: fig. for the posterity of *Jacob*, the Jewish people, Rom. 11. 26. b) the father of Joseph the husband of Mary, Matt. 1. 15.

Ἰάκωβος, ου, ὁ (prob. = Ἰακώβ), *James*, pr. name of two of the apostles. 1. *James the son of Zebedee*, the elder, own brother of John: he was put to death by the elder Herod Agrippa, Acts 12. 2.—2. *James the Less*, brother of Jude, and son of Mary, sister to our Lord's mother and wife of Clopas or Alpheus, Matt. 13. 55; hence called the son of Alpheus, 10. 3, and also the brother, i. e. kinsman, of our Lord, Gal. 1. 19.

Ἰαμα, ατος, τό (ἰάομαι), *healing, cure*, 1 Cor. 12. 9.

Ἰαμβρῆς, ου, ὁ, *Jambres*, see Ἰαννῆς.

Ἰαννά, ὁ, indec. *Janna*, pr. name of a man, Luke 3. 23.

Ἰαννῆς, ου, ὁ, *Jannes*, and Ἰαμβρῆς, *Jambres*, names of two of the Egyptian magicians who withstood Moses, 2 Tim. 3. 8; not found in the O. T., but derived by Paul from tradition, which is also preserved in the Targums, Talmud, and rabbins.

ἰάομαι, ὦμαι, f. ἄσομαι, depon. mid. *to heal, cure*, trans.; the pres., imperf. ἰώμην, and aor. 1 mid. ἰασάμην, are active; the pass. forms, perf. ἴαμαι, aor. 1 ἰάθην, and fut. 1 ἰαθήσομαι, retain the passive sense. With acc. Luke 5. 17 εἰς τὸ ἰᾶσθαι αὐτούς,

6. 19: pass. Matt. 8. 8 ἰαθήσεται ὁ παῖς μου, ver. 13; foll. by ἀπό, *to be healed from or of any thing*, Mark 5. 29 ἔγνω ὅτι ἵαται ἀπὸ τῆς μάστιγος. Metaph. of moral diseases, *to heal, save*, i. e. from the consequences of one's sins, Matt. 13. 15 μήποτε ἐπιστρέψωσι καὶ ἰάσωμαι αὐτούς, sæp.

Ἰάρεδ, ὁ, indec. *Jared*, Heb. 'descent,' pr. name of a man, Luke 3. 37.

ἱασίς, εως, ἡ (ἰάομαι), *healing, cure*, Luke 13. 32, Acts 4. 22, 30.

ἱασπίς, ἰδος, ἡ, *jasper*, a precious stone of various colours, as purple, cerulean, green, &c. Rev. 4. 3.

Ἰάσων, ονος, ὁ, *Jason*, a kinsman of Paul, Rom. 16. 21.

ἱατρός, ου, ὁ (ἰάομαι), *a physician*, Mark 5. 26.

ἴδε, later form for ἰδέ imperat. aor. 2 of εἶδον; in N. T. often as a particle of exclamation, *see, lo, behold!* e. g. as calling attention to something present, Matt. 25. 20, John 19. 5 ἴδε ὁ ἄνθρωπος, v. 14; addressed apparently to several, but directed to one, 7. 26. In the sense of *behold, observe, consider!* Mark 15. 4, al.

ἰδέα, ας, ἡ (εἶδω), *aspect, appearance*, Matt. 28. 3.

ἴδιος, α, ου, *own, one's own*, i. e. a) as pertaining to a private person and not to the public, PRIVATE, PARTICULAR; hence in N. T. adverbially: (α) ἰδίᾳ *individually, severally*, 1 Cor. 12. 11 διαιροῦν ἰδίᾳ ἐκάστω καθὼς βούλεται. (β) κατ' ἰδίαν *privately, by one's self*, apart from others, e. g. of an individual, *alone*, Matt. 14. 13, 23 ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν: of several, as apart from all others, 17. 19.

b) as belonging to one's self and not to another, OWN, proper, peculiar, viz. (α) denoting ownership, that of which one is himself the owner, possessor, or producer, *my own, thy own, his own*, &c.; of THINGS, Matt. 22. 5 εἰς τὸν ἴδιον ἀγρόν, 25. 15 ἐκάστω κατὰ τὴν ἰδίαν δύναμιν, Mark 15. 20 ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια, John 5. 43 ἐν ὀνόματι τῷ ἰδίῳ, 2 Pet. 1. 20 ἰδίας ἐπιλύσεως (see ἐπίλυσις): so εἰς τὴν ἰδίαν πόλιν *one's own city*, where one resides

Matt. 9. 1, or the seat of one's family Luke 2. 3; ἐν τῇ ἰδίᾳ πατρίδι John 4. 44: pleonast. with gen. of person in addition, John 10. 12 οὐκ εἰσὶ τὰ πρόβατα ἴδια, 2 Pet. 3. 3, 16. Hence τὰ ἴδια, genr. *possessions, property*, Luke 18. 28 in mss.; spec. *own house, home*, John 19. 27 εἰς τὰ ἴδια, 16. 32; *own nation, people*, 1. 11: also πράσσειν τὰ ἴδια *to transact one's own business*, 1 Thess. 4. 11; λαλεῖν ἐκ τῶν ἰδίων *to speak out of one's own heart, disposition, character*, John 8. 44. Spoken of PERSONS, ἴδιος ἀδελφός John 1. 42; ἀνὴρ husband, 1 Cor. 7. 2; δεσπότης 1 Tim. 6. 1; δούλος Matt. 25. 14; ἴδιος αὐτῶν προφήτης *their own prophet or poet*, i. e. of their own country, Tit. 1. 12: hence οἱ ἴδιοι, i. e. *own household, family*, 1 Tim. 5. 8; *own friends, companions*, John 13. 1; *own people, countrymen*, 1. 11: collect. τὸ ἴδιον 15. 19.

(β) in the sense of *peculiar, particular*, as distinguishing one person from others, e. g. ἰδία διάλεκτος Acts 1. 19, δεισιδαιμονία 25. 19, χάρισμα 1 Cor. 7. 7. (γ) as denoting that which, in its nature or by appointment, *pertains* in any way to a person or thing, Acts 13. 36 Δαβὶδ ἰδία γενεᾷ ὑπηρετήσας *his own generation*, in which he lived; 1 Cor. 3. 8 τὸν ἴδιον μισθόν... κόπον, 15. 23; Acts 1. 25 εἰς τὸν ἴδιον τόπον *to his own place*, i. e. proper and appointed for him: so καιρὸς ἴδιος, καιροὶ ἴδιοι, *own time*, i. e. *due, proper time*, as determined of God, Gal. 6. 9, 1 Tim. 2. 6. (δ) sometimes ἴδιος is put instead of a possessive pronoun, without any emphasis, Matt. 22. 5, 25. 14, 1 Pet. 3. 1, 5: also = *ἑαυτοῦ*, 1 Cor. 7. 2 ἐκάστη τὸν ἴδιον ἀνδρα, John 1. 42.

ιδιώτης, ου, ὁ (ἴδιος), *a private citizen*, opp. to one in a public station; *an individual*, opp. to the many; in N. T. *plebeian*, i. e. *unlettered, unlearned*, Acts 4. 13 ἀγράμματοι καὶ ἰδιῶται, 1 Cor. 14. 16, 23, 24, 2 Cor. 11. 6.

ἰδοὺ, a demonstr. particle, *lo, behold!* (pr. for ἰδοὺ imperat. of aor. mid. εἰδόμην), serving to call attention to something external, exterior to one's self; usually put at the beginning of

a clause, or only with καί before it; but sometimes in the *middle*, before words which are to be particularly noted, e. g. Luke 13. 16: construed a) *with a nom. and finite verb*, Matt. 1. 20 ἰδοὺ ἄγγελος κυρίου ἐφάνη αὐτῷ, 2. 1. b) from the Heb., *with a nom. simply*, where the verb of existence is implied, Matt. 3. 17 ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν, Acts 8. 36 ἰδοὺ ὕδωρ. Foll. by ἐγώ, or an equivalent word, expressing resignation or obedience, Luke 1. 38, Heb. 2. 13: so in answers, Acts 9. 10.

Ἰδουμαία, ας, ἡ, *Idumæa*, Mark 3. 8. This country lay to the south-east of Palestine along the great valley El Ghor, which extends from the Dead Sea to the gulf of Akaba, and chiefly on its eastern side, which is rough and mountainous: here dwelt the descendants of Esau, who were always hostile to the Jews, and during the Jewish exile had taken possession of the southern parts of Palestine as far as Hebron, so that the *later* name Idumæa includes also this region.

ἰδρῶς, ὠτος, ὁ (ἴδος), *sweat*, Luke 22. 44.

Ἰεζαβήλ, ἡ, indec. *Jezabel*, pr. name of the impious and idolatrous queen of Ahab; put in N. T. as the emblem of false and idolatrous teachers, Rev. 2. 20.

Ἱεράπολις, εως, ἡ, *Hierapolis*, a city of Phrygia, Col. 4. 13.

ἱερατεία, ας, ἡ (ἱερατεύω), *priesthood*, i. e. *priest's office*, Luke 1. 9.

ἱεράτευμα, ατος, τό (ἱερατεύω), *priesthood*, meton. and collect. for *priests*, i. e. *Christians*, 1 Pet. 2. 5.

ἱερατεύω, fut. εὔσω (ἱερεύς), *to be a priest, officiate as priest*, Luke 1. 8.

Ἱερεμίας, ου, ὁ, *Jeremiah*, Heb. 'appointed of Jehovah,' a celebrated prophet of the O. T., Matt. 2. 17.

ἱερεύς, έως, ὁ (ἱερός), *a priest*, one who performs the sacred rites; of heathen priests, ὁ ἱερεὺς τοῦ Διὸς Acts 14. 13: of the Jewish priests, genr. Matt. 8. 4; of the high priest, Acts 5. 24; of Melchisedec, Heb. 7. 1; of Jesus, as a spiritual high priest, 5. 6: fig. *Christians are called ἱερεῖς τῷ Θεῷ priests unto God*, as

yielding to him spiritual sacrifices, Rev. 1. 6.

Ἰεριχώ, ἡ, indec. *Jericho*, pr. name of a city in the tribe of Benjamin, situated at the foot of the mountains which border the valley of the Jordan and the Dead Sea: it was destroyed by Joshua, but was afterwards rebuilt, and became the seat of schools of the prophets; Matt. 20. 29.

ἱερόθυτος, ου, ὁ, ἡ, adj. (ἱερός, θύω), *offered in sacrifice, sacrificed*, spoken of the flesh of victims, 1 Cor. 10. 28 in some eds. for εἰδωλόθυτον.

ἱερόν, οὐ, τό (ἱερός), *a temple*, i. e. a consecrated place, including the temple proper, or fane (ναός), and all its courts and appurtenances; spoken of a heathen temple, Acts 19. 27; elsewhere in N. T. only of the Jewish temple in Jerusalem, and always in reference to it as rebuilt by Herod the Great. According to Josephus, the whole circuit of the temple (τὸ ἱερόν) consisted of three parts or enclosures, viz. the proper temple (ναός) in the midst, and two circular courts or areas around it. The first or outer court or enclosure, which was also the lowest and surrounded the whole temple, was open for all, and contained the porches or piazzas where the people collected, and where things and animals pertaining to the sacrifices were bought and sold, as well as money exchanged; it is often called by Christian writers the 'court of the gentiles.' From this to the second or inner court or enclosure (τὸ δεύτερον ἱερόν) was an ascent of fourteen steps, and then of five more; this was divided into the court (or separate place) of the women, and the court of Israel or of the priests, and none but such as were *clean* were permitted to enter it: here too the sacrifices were prepared and offered, for here stood the altar of burnt-offerings before the entrance of the ναός, comp. Matt. 23. 35. The third and highest enclosure was the temple itself (ναός, τὸ ἱερόν τρίτον), into which only the priests might enter, comp. Luke 1. 9, 10, and which was divided into two parts, the sanctuary

(τὸ ἅγιον), and the holy of holies (τὸ ἅγιον ἁγίων). The whole *temple* therefore consisted strictly of two parts, ὁ ναός, and τὸ πρόναον or the courts and appurtenances. Hence τὸ ἱερόν is put for the whole, and also for the πρόναον, but not for the ναός; e. g. a) genr. and for the whole, Matt. 24. 1 τὰς οἰκοδομὰς τοῦ ἱεροῦ. b) of the courts, πρόναον, Matt. 12. 5 οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, Mark 11. 11. c) of the *outer court*, where things were bought and sold, Matt. 21. 12; here too Jesus disputed and taught, v. 23; so the apostles, Acts 5. 20.

ἱεροπρεπής, έος, οὗς, ὁ, ἡ, adj. (ἱερός, πρέπω), pr. *becoming to a sacred place or person*, hence *becoming to religion*, Tit. 2. 3 ἐν καταστήματι ἱεροπρεπεῖς, i. e. in their conduct adorning the Christian profession.

ἱερός, ὁ, ὄν, *sacred, consecrated to God*; in N. T. a) 2 Tim. 3. 15 τὰ ἱερὰ γράμματα *the sacred writings, holy Scriptures*, i. e. the Old Test. b) τὰ ἱερὰ *sacred things, sacred rites*, 1 Cor. 9. 13 οἱ τὰ ἱερὰ ἐργαζόμενοι *those performing the sacred rites, ministering in holy things*.

Ἱεροσόλυμα, see Ἱερουσαλήμ.

Ἱεροσολυμίτης, ου, ὁ, *a Jerusalemite*, one from Jerusalem, Mark 1. 5.

ἱεροσυλέω, ὦ, f. ἥσω (ἱερόσυλος), *to rob temples, commit sacrilege*, fig. to rob God of due honour, worship, obedience, Rom. 2. 22.

ἱερόσυλος, ου, ὁ, ἡ, adj. (ἱερόν, συλάω), *robbing temples, sacrilegious*, as subst. *temple-robber*, Acts 19. 37.

ἱεουργέω, ὦ, f. ἥσω (ἱεουργός), = τὰ ἱερὰ ἐργάζομαι, *to perform sacred rites, espec. sacrifice, to officiate as priest*; in N. T. fig. in the Christian sense, Rom. 15. 16 ἱεουργοῦντα τὸ εὐαγγέλιον *ministering as a priest* [in respect to] *the gospel*.

Ἱερουσαλήμ, ἡ, indec., Ἱεροσόλυμα, ὦν, τὰ, and Ἱεροσόλυμα, ἡ, indec., *Jerusalem*, Heb. 'dwelling of peace.' This celebrated city, the capital of Palestine, was the seat of true religion under the Jewish theocracy, — the chief scene of our Saviour's ministry, — and the central point from which the gospel was promul-

gated: it is situated near the middle of Palestine among the mountains, nearly forty miles distant from the Mediterranean, and about twenty-five from the Jordan and Dead Sea. David first reduced it, and made it the capital of his kingdom, whence it is also called the 'city of David.' It was destroyed by the Chaldeans, but rebuilt by the Jews on their return from exile; and at a later period Herod the Great expended large sums in its embellishment. In N. T. a) pr. the *city itself*, Mark 11. 1. b) meton. for the *inhabitants* of Jerusalem, only fem. Matt. 2. 3. c) metaph. *Jerusalem* for the *Jewish state, church, dispensation*, spoken (α) of the former or Mosaic dispensation, Gal. 4. 25 ἡ νῦν Ἱερουσαλήμ. (β) of the latter or Christian dispensation, the Redeemer's kingdom, of which the spiritual Jerusalem is the seat, Gal. 4. 26 ἡ ἄνω Ἱερουσαλήμ.

ἱερωσύνη, ης, ἡ (ἱερός), *priesthood, priest's office*, Heb. 7. 11.

Ἰεσσαί, ὁ, indec. *Jesse*, Heb. 'rich,' pr. name of David's father, Matt. 1. 5.

Ἰεφθάε, ὁ, indec. *Jephthah*, Heb. 'he delivered,' a leader of Israel, Heb. 11. 32.

Ἰεχονίας, ου, ὁ, *Jechonias*, Heb. 'Jehovah-appointed,' a king of Judah, son of Jehoiakim, and grandson of Josiah, Matt. 1. 11, 12, where he is said to be the son of Josiah,—the name of Jehoiakim (Ἰωακείμ) being omitted in the genealogy in text. rec., though found in some mss.

Ἰησοῦς, ὁ, gen. and dat. Ἰησοῦ, acc. Ἰησοῦν, *Jesus*, Heb. 'Jehovah his help,' pr. name of three persons in N. T. 1. *JESUS*, the Christ, the Saviour of men, Matt. 1. 1, sæpiss.—2. for *Joshua*, the successor of Moses and leader of Israel, Acts 7. 45.—3. *Jesus*, surnamed Justus, a fellow-labourer with Paul, Col. 4. 11.

ἱκανός, ἡ, ὄν (ἱκάνω), pr. coming to, reaching to, and hence *sufficing*. a) *sufficient*. (α) of things, *enough*, 2 Cor. 2. 6 ἱκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὐτῇ, Luke 22. 38 ἱκανὸν ἐστὶ *it is enough*, desist: hence τὸ ἱκανόν *satisfaction*, e. g. τὸ ἱκανὸν ποιεῖν τινί *to make sa-*

tisfaction, to satisfy, Mark 15. 15; τὸ ἱκανὸν λαβεῖν *to take satisfaction*, i. e. security, Acts 17. 9. (β) of persons, *adequate, competent*, foll. by πρὸς τι, 2 Cor. 2. 16 πρὸς ταῦτα τίς ἱκανός; by infin. aor. 3. 5. So in the sense of *competent, worthy*, foll. by infin. aor. Matt. 3. 11 οὐδ' οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι, Mark 1. 7; pres. 1 Cor. 15. 9; foll. by ἵνα, Matt. 8. 8.

b) spoken of *NUMBER* or *magnitude*, *abundant, great, much*, pl. *many*, ἀργύρια ἱκανά Matt. 28. 12; ὄχλος ἱκανός *a great multitude*, Mark 10. 46; λαὸς ἱκανός Acts 5. 37. So of time, ἱκαναὶ ἡμέραι *many days*, 9. 23; ἱκανὸς χρόνος *a long time*, gen. 27. 9, dat. 8. 11, acc. 14. 3, acc. pl. χρόνους ἱκανούς Luke 20. 9; ἐκ χρόνων ἱκανῶν *of a long time*, 8. 27; ἐξ ἱκανοῦ id. 23. 8; ἐφ' ἱκανόν *a long while*, Acts 20. 11.

ἱκανότης, ητος, ἡ (ἱκανός), *sufficiency, competency, ability*, 2 Cor. 3. 5.

ἱκανόω, ῶ, f. ὠσω (ἱκανός), *to make sufficient, to render competent or fit*, with acc. 2 Cor. 3. 6, Col. 1. 12.

ἱκετηρία, ας, ἡ (ἱκετήριος, fr. ἱκέτης), prop. *the suppliant-branch*, i. e. the olive-branch which suppliants held in the hand, ἐλαία or ῥάβδος being understood; in N. T. *supplication*, Heb. 5. 7.

ἱκμάς, ἄδος, ἡ, *moisture, dampness*, Luke 8. 6.

Ἰκόνιον, ου, τό, *Iconium*, a large and populous city of Asia Minor, lying near the confines of Phrygia, Lycaonia, and Pisidia, Acts 13. 51.

ἱλαρός, ἄ, ὄν (ἵλαος), Lat. *hilaris*, i. e. *cheerful, joyous*, 2 Cor. 9. 7.

ἱλαρότης, ητος, ἡ (ἱλαρός), *cheerfulness, alacrity*, Rom. 12. 8.

ἱλάσκομαι, f. ἄσομαι (ἵλαος), mid., *to reconcile to one's self by expiation, to propitiate*; in N. T. with acc. τὰς ἁμαρτίας, *to propitiate AS TO sins, to make propitiation for sins*, Heb. 2. 17. Aor. 1 imperat. ἱλάσθητι in the pass. sense, *be propitious, be merciful*, with dat. Luke 18. 13.

ἱλασμός, οῦ, ὁ (ἱλάσκομαι), *propitiation, expiation* (abstr. for concr. propitiator), 1 John 2. 2, 4. 10.

ἱλαστήριος, α, ον (ἱλάσκομαι), *pro-*

pitiatory, expiatory; in N. T. a) masc. ὁ ἱλαστήριος, *a propitiator*, one who makes propitiation, Rom. 3. 25. b) neut. τὸ ἱλαστήριον *mercy-seat*, Heb. 9. 5, pr. the lid or cover of the ark of the covenant.

ἱλεως, ω, ὁ, ἡ, adj. (Attic for ἱλαος), as used of the gods, *appeased, propitious*, of men, *cheerful*; in N. T. of God, *propitious, merciful*, with dat. Heb. 8. 12 ἱλεως ἔσομαι ταῖς ἀδικίαις. From the Heb., ἱλεως σοι i. e. ἔστω ὁ Θεός, *God be merciful to thee! God forgive thee!* = *God forbid!* μὴ γένοιτο, *far be it from thee!* as an exclamation of aversion, Matt. 16. 22.

Ἰλλυρικόν, οὗ, τό, *Illyricum*, a country of Europe on the eastern shore of the Adriatic gulf, north of Epirus, and west of Macedonia; Rom. 15. 19.

ἱμάς, ἄντρος, ὁ, *a thong, strap*, of leather; in N. T. spec. a) pl. *thongs* with which the hands of captives or criminals were bound and then drawn up into the position for scourging, Acts 22. 25 προέτεινεν αὐτὸν τοῖς ἱμάσι,—others, *a scourge*. b) *a shoe-latchet*, the thong by which a shoe or sandal was fastened to the foot, Mark 1. 7.

ἱματίζω, f. ἴσω (ἱμάτιον), *to clothe*; in N. T. only pass. perf. part. ἱματισμένος *clothed*, Mark 5. 15.

ἱμάτιον, ου, τό (ἱμα, εἶμα), *a garment*, e. g. a) genr. *any garment*, Matt. 9. 16 ἐπὶ ἱματίῳ παλαιῷ: pl. τὰ ἱμάτια, *garments, clothing, raiment*, including the outer and inner garment (mantle and tunic), 17. 2 τὰ ἱμάτια αὐτοῦ ἐγένετο λευκά: so in the phrase *to rend the clothes*, 26. 65. b) the *outer garment, mantle, pallium*, different from the tunic (χιτῶν), and worn over it, comp. Acts 9. 39: it seems to have been a large piece of woollen cloth nearly square, which was wrapped round the body or fastened about the shoulders, and served also to wrap the wearer in at night; hence it might not be taken by a creditor, though the *tunic* could be, Matt. 5. 40; so 9. 20, 21: pl. τὰ ἱμάτια, *outer garments*, which were often laid aside, Acts 7. 58.

ἱματισμός, οὗ, ὁ (ἱματίζω), *clothing, raiment*, genr. *clothes*, Luke 7. 25.

ἱμείρομαι, depon. (ἱμερός), *to long for*, and hence *to have a strong affection for*, with gen., 1 Thess. 2. 8 text. rec.,—others ὁμειρόμενοι, q. v.

ἵνα, conjunct. *that*, construed usually with the subjunctive, seldom with the optative, often with the indicative; pr. τελικῶς or *final*, as marking the end, purpose, cause, *for* or *on account of* which any thing is done, TO THE END THAT, IN ORDER THAT *it might or may be so and so*; but also ἐκβατικῶς or *eventual*, as marking simply the *event or result* of any action, that in which it terminates, so THAT *it was, is, will be so and so*: these two significations, however, are often so nearly related, that the distinction then consists rather in a different mode of conception than in any thing essential.

I. pr. τελικῶς, as marking the final end, purpose, or cause, *to the end that, in order that*, and ἵνα μὴ *in order that not, lest*. 1. with the SUBJUNCTIVE. a) preceded by the present or an aorist of any mood except the indicative, or by the perfect in a present sense, where the subjunctive marks what it is supposed will really take place; Matt. 9. 6 ἵνα εἰδῇτε...τότε λέγει *to the end that ye may know* (comp. Mark 2. 10, Luke 5. 24), 18. 16, 19. 16, Luke 8. 10, 12. 36, John 1. 7 οὗτος ἦλθεν ἵνα μαρτυρήσῃ, 5. 34 ταῦτα λέγω ἵνα ὑμεῖς σωθῇτε, 6. 38 καταβέβηκα οὐχ ἵνα ποιῶ, 11. 4, 17. 21 ἵνα ὁ κόσμος πιστεύσῃ, Acts 16. 30, Rom. 1. 11, Gal. 6. 13, Jam. 4. 3, sæpiss.; ἵνα μὴ Luke 8. 12, Rom. 11. 25. b) by the imperative, the subjunc. as above in a.; after imper. pres. Luke 21. 36 ἀγρυπνεῖτε ἵνα καταβιβῇτε, John 7. 3, 1 Cor. 7. 5 bis, Eph. 4. 28, 6. 3; ἵνα μὴ Matt. 7. 1, John 5. 14;—after imper. aor. Matt. 14. 15 ἀπόλυσον τοὺς ὄχλους, ἵνα ἀγοράσωσιν βρώματα, Mark 15. 32, Luke 16. 9, 1 Cor. 3. 18, Eph. 6. 13; ἵνα μὴ Matt. 17. 27, John 4. 15: so after an exhortation, ἄγωμεν Mark 1. 38, Luke 20. 14, Rom. 3. 8;—after an imperat. implied, Matt. 26. 5, John 1. 22. c) by the future, the subjunc. as above in a.; Luke 16. 4 ἐγνων τί ποιήσω, ἵνα δέξωνται με, 1 Cor. 16. 6; interrog. Matt. 19. 16; ἵνα μὴ Luke 18.

5. d) by a *past* tense, where the subjunc. strictly stands instead of the opt., and marks an action which, in itself or its consequences, is still continued, or which the speaker regards as certain. (α) genr. Mark 3. 14 ἐποίησε δώδεκα ἵνα ᾧσι μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ, Luke 1. 3, 4 ἔδοξε σοι γράψαι, ἵνα ἐπιγνῶς, John 1. 31, 3. 16, 17, 8. 6, sæp.; ἵνα μὴ Eph. 2. 9, Heb. 11. 28. So elliptically, John 1. 8 ἀλλ' [ἦλθεν] ἵνα κτλ, 9. 3 ἀλλ' [τοῦτο ἐγένετο] ἵνα φανερωθῇ. (β) in simple narrations; Matt. 27. 26 Ἰησοῦν παρέδωκεν ἵνα σταυρωθῇ, Mark 6. 41 ἐδίδου τοῖς μαθηταῖς, ἵνα παραδῶσιν αὐτοῖς, 9. 18, 22, 10. 13, Luke 19. 4; ἵνα μὴ John 18. 28, 19. 31.

2. with the OPTATIVE, preceded by the present, where the opt. marks what *may possibly* take place; twice, Eph. 1. 16, 17 οὐ παύομαι εὐχαριστῶν ἵνα ὁ Θεὸς δόξῃ κτλ, 3. 16.

3. with the INDICATIVE, but in N. T. only the *future* and *present*, and not with a *past* tense as often in classic writers. a) with indic. *future*, in the same sense as the subjunctive in 1. a. above, and preceded only by the present; 1 Cor. 13. 3 ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσομαι, 1 Pet. 3. 1. So fut. and subjunc. together, Rev. 22. 14 ἵνα ἔσται ἡ ἐξουσία αὐτῶν . . . καὶ εἰσέλθωσιν εἰς τὴν πόλιν: Eph. 6. 3 ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος, where, however, ἔσῃ may be taken independently of ἵνα, i. e. *and thou shalt live long*. b) with indic. *present*, in the same sense, preceded by the present, &c.; twice, Gal. 4. 17 ζηλοῦσιν ὑμᾶς, ἵνα αὐτοὺς ζηλοῦτε, 1 Cor. 4. 6 ἵνα μὴ φυσιοῦσθε: not found in classic Greek.

II. ἐκβατικῶς, as marking simply the event or result of an action, *so that, so as that*; in N. T. only with the subjunctive, implying something which really takes place; in classic writers oftener with the indicative of a past tense. a) preceded by the present, &c. Luke 22. 29, 30 διατίθεμαι ὑμῖν . . . ἵνα ἐσθίητε καὶ πίνητε κτλ, John 6. 7 ἄρτοι οὐκ ἄρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ, Rom. 3. 19 ὁ νόμος τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ, 6. 1; Rev. 14. 13 ναί, λέγει τὸ

πνεῦμα, [ἀποθνήσκουσι] ἵνα ἀναπαύσωνται: ἵνα μὴ Acts 2. 25, Gal. 5. 17. b) by the *imperative*, Acts 8. 19 δότε καὶ μοι τὴν ἐξουσίαν ταύτην, ἵνα . . . λαμβάνῃ κτλ, Jam. 1. 4, 1 Pet. 4. 13, 5. 6; ἵνα μὴ Tit. 3. 14, Rev. 3. 11. c) by the *future*, John 5. 20 μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε, Luke 11. 50, John 16. 24. d) by a *past* tense (comp. I. 1. d.); Luke 9. 45 ἡγνόουν τὸ ῥῆμα τοῦτο, ἵνα μὴ αἰσθωνται αὐτό, John 9. 2 τίς ἡμαρτεν, ἵνα τυφλὸς γεννηθῇ; Rom. 11. 11 μὴ ἔπταισαν, ἵνα πέσωσι; v. 31. Here belongs the frequent phrase ἵνα πληρωθῇ ἡ γραφή, τὸ ῥηθέν, &c. used as a formula of quotation, and implying that something took place *not in order that* a prophecy might be fulfilled, but *so that* it was fulfilled; *not in order to make* the event correspond to the prophecy, but *so that* the event *DID* correspond to it; Matt. 1. 22 τοῦτο ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθέν, 26. 56, sæp. With a past tense implied, Mark 14. 49, John 13. 18.

III. in later Greek, ἵνα, in various constructions, lost the power of marking either purpose or event, and became simply a *demonstrative* conjunction, like our *that*, i. e. merely pointing out that to which the preceding words refer, or introducing something already implied in the preceding words: in this way ἵνα with the subjunctive came often to be employed where earlier writers used the infinitive or other particles, e. g. a) used instead of the *construction with the infinitive*, originally perhaps because the infinitive also often implies purpose: thus (α) after words and phrases implying *command* and the like, as in Engl. 'I command *that* you do it,' for 'I command you *to* do it;' Mark 13. 34 τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ, John 11. 57 δεδώκεισαν ἐντολὴν ἵνα, Acts 17. 15 λαβόντες ἐντολὴν ἵνα. So ἵνα after ἀγγαρεύω Matt. 27. 32, ἀπαγγέλλω 28. 10, ἀποστέλλω Acts 16. 36, γράφω Mark 12. 19, διαστέλλομαι 13. 34, εἶπον 3. 9, ἐξορκίζω Matt. 26. 63, ἐπιτιμάω 12. 16, λέγω Acts 19. 4, παραγγέλλω Mark 6. 8, συντίθεμαι John 9. 22; so also ἐδόθη αὐτοῖς ἵνα Rev. 9. 5; οὐκ ἤφιεν ἵνα

Mark 11. 16: with some word of command *implied*, Eph. 5. 33. (β) after verbs of *entreating, persuading*, and the like; Luke 9. 40 ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, 22. 32: so after διαμαρτύρομαι 1 Tim. 5. 21, ἐρωτάω Mark 7. 26, παρακαλέω 5. 10, προσεύχομαι Matt. 24. 20, πείθω 27. 20. (γ) after verbs of desire, and the like; Matt. 7. 12 ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν, 18. 14 θέλημά ἐστι ἵνα, John 6. 39; ζητεῖται ἵνα 1 Cor. 4. 2: with θέλω *impl.* Gal. 2. 10. (δ) after ποιέω in the sense of *to cause, to effect*, &c. John 11. 37 οὐκ ἐδύνατο οὗτος ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Col. 4. 16; and so in an attraction, Rev. 3. 9, where the future also is joined with the subj. after ἵνα. (ε) after words implying *fitness, sufficiency, need*, and the like; οὐκ ἄξιός εἰμι ἵνα λύσω John 1. 27, ἱκανός Matt. 8. 8, ἄρκετός 10. 25, χρεῖαν ἔχειν ἵνα John 2. 25; after *impers.* συμφέρει Matt. 5. 29, λυσιτελεῖ Luke 17. 2. (ζ) after a word or phrase followed by a defining or explanatory clause, ἵνα sometimes introduces the latter; John 4. 34 ἐμὸν βρῶμά ἐστιν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, 18. 39 ἔστι συνήθεια ὑμῖν ἵνα ἕνα ὑμῖν ἀπολύσω. So especially after οὗτος used emphatically or δεικτικῶς in reference to a following clause, Luke 1. 43 πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς με; more usual in John, e. g. 6. 29 τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεῦσητε, 17. 3 αὕτη ἐστὶν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σέ, 1 John 3. 11, 23: so ἐν τούτῳ ἐδοξάσθη ὁ πατήρ, ἵνα καρπὸν φέρητε John 15. 8; also v. 13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ: with οὗτος or ἐν τούτῳ *implied*, 1 Cor. 9. 18.

b) instead of ὅπως after verbs of *taking care, endeavouring*, and the like; βλέπετε ἵνα ἀφόβως γένηται 1 Cor. 16. 10, ζηλώω 14. 1, ζητέω v. 12, μεριμνάω 7. 34, φυλάσσεσθε ἵνα μὴ 2 Pet. 3. 17: with a verb of this kind *implied*, 2 Cor. 8. 7. c) instead of ὅτι, Mark 9. 12 γέγραπται ἵνα πολλὰ πάθῃ: with ὅτι Rom. 4. 23. d) of *time*, only in John, after ὥρα, instead of the more usual ὅτε or ἐν ᾧ; 12. 23 ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς

τοῦ ἀνθρώπου, 13. 1, 16. 2, 32,—so Engl. *the hour is come THAT the Son of man should be glorified*, for *when or in which*; with ὅτε 4. 21, 23, 5. 25; with ἐν ᾧ v. 28: or we may take ἵνα here as *eventual*, ‘so that he shall be glorified.’ Others regard ἵνα in such cases as an adverb of place, used fig. of time, like Engl. *wherein*.

ἵνα τί or ἵνα τί, as an interrog. particle, elliptically for ἵνα τί γένηται *in order that what i. e. may take place? = to what end? why? wherefore?* Matt. 9. 4, 27. 46, Luke 13. 7.

Ἰόππη, ἡς, ἡ, Joppa, a celebrated and very ancient city and port of Palestine on the Mediterranean, about west-north-west of Jerusalem, Acts 9. 36.

Ἰορδάνης, οὗ, ὁ, Jordan, the largest and most celebrated river of Palestine: it takes its rise not far from the village of Paneas, near Cæsarea Philippi, and is joined by another stream which rises in the higher parts of the adjacent Antilibanus. After a course of about fifteen miles, it passes through the lake of Merom, and after flowing about the same distance further falls into the lake of Tiberias: leaving this lake, it flows through a fertile valley of considerable width into the Dead Sea, receiving in its course some minor streams; Matt. 3. 5.

ἰός, οὗ, ὁ (ἱημι), pr. *something sent out, emitted*, hence a missile weapon, arrow; in N. T. a) *rust*, as being emitted on metals, Jam. 5. 3. b) *poison, venom*, as emitted by serpents, &c. Jam. 3. 8.

Ἰουδαία, ας, ἡ (fem. of Ἰουδαῖος, supp. γῆ), Judæa, Heb. Judah, pr. name strictly of the territory of the tribe of Judah, but usually employed in a more extended sense. Under David it denoted the territories of Judah and Benjamin: after the secession of the ten tribes it was applied to the dominions of the kingdom of Judah in distinction from that of Israel, and of course included the whole southern part of Palestine: after the captivity, as most of the exiles who returned were of the kingdom of Judah, the name Judæa (Judah) was given ge-

nerally to the whole of Palestine west of the Jordan: under the Romans, in the time of Christ, Palestine was divided into Galilee, Samaria, and Judæa, the last including the whole southern part west of the Jordan,—it then belonged to Archelaus, but was afterwards made a Roman province dependent on Syria, and governed by procurators; Matt. 2. 1: meton. *people of Judæa*, 3. 5.

Ἰουδαῖζω, f. ἴσω (Ἰουδαῖος), *to Judaize*, i. e. *live like the Jews*, follow their manners, customs, rites, Gal. 2. 14.

Ἰουδαϊκός, ἡ, ὄν, *Jewish*, current among the Jews, μύθοι Tit. 1. 14.

Ἰουδαϊκῶς, adv. *Jewishly*, in the Jewish manner, Gal. 2. 14.

Ἰουδαῖος, α, ον (Ἰούδας), pr. adj. *Jewish*; in N. T. a) fem. pr. ἡ Ἰουδαία χώρα or γῆ the *land of Judæa*, Mark 1. 5, John 3. 22; ἡ Ἰουδαία γυνή a *Jewess*, Acts 16. 1. b) masc. ὁ Ἰουδαῖος, as subst. a *Jew*, pr. one of the tribe or country of Judah, but in later usage applied to all the inhabitants of Judæa or Palestine, John 4. 9: usually pl. οἱ Ἰουδαῖοι the *Jews*, 19. 21, sæp.; Ἰουδαῖοι καὶ Ἕλληνες Acts 14. 1 (see Ἕλλην b.): by synecd. οἱ Ἰουδαῖοι is put for the *chief men, leaders of the Jews*, John 1. 19, sæp. As adj. joined with a noun, e. g. ἀνὴρ Ἰουδαῖος Acts 10. 28, pl. 2. 14; ψευδοπροφήτης 13. 6, ἀρχιερεὺς 19. 14.

Ἰουδαϊσμός, οὗ, ὁ, *Judaism*, the Jewish religion as opposed to heathenism; in N. T. as opp. to Christianity, Gal. 1. 13.

Ἰούδας, α, ὁ, *Judas*, Heb. *Judah*, 'renowned,' pr. name of eight persons in N. T. 1. *Judah*, the fourth son of Jacob, and head of the tribe of Judah, Matt. 1. 2: meton. for the *tribe or posterity of Judah*, 2. 6; so ὁ οἶκος Ἰούδα the *house* i. e. *kingdom of Judah*, opp. to that of Israel, Heb. 8. 8.—2. *Judas* or *Judah*, two of the ancestors of Jesus, Luke 3. 26, 30.—3. *Jude*, an apostle, called also *Lebbeus* and *Thaddeus*, brother of James the Less and cousin of our Lord; he wrote the epistle bearing his name; Matt. 13. 55, Jude 1.—4. *Judas* surnamed *Iscariot*, i. e. 'man

of Kerioth,' an apostle, and the traitor who betrayed our Lord; Matt. 10. 4, sæp.—5. *Judas* surnamed *Barsabas*, a Christian teacher, Acts 15. 22.—6. *Judas*, a Jew living in Damascus, Acts 9. 11.—7. *Judas* surnamed the *Galilæan*, Acts 5. 37.

Ἰουλία, ας, ἡ, *Julia*, pr. name of a woman, Rom. 16. 15.

Ἰούλιος, ου, ὁ, *Julius*, pr. name of a centurion, Acts 27. 1, 3.

Ἰουνίας, ου, ὁ, *Junias*, pr. name of a kinsman of Paul, Rom. 16. 7.

Ἰουστos, ου, ὁ, *Justus*. 1. pr. name of a man at Corinth with whom Paul lodged, Acts 18. 7.—2. surname a) of *Joseph* called also *Barsabas*, Acts 1. 23. b) of a man named *Jesus*, a friend and fellow-labourer of Paul, Col. 4. 11.

ἱππεύς, έως, ὁ (ἵππος), a *horseman*, pl. ἱππεῖς *cavalry*, Acts 23. 23.

ἱππικός, ἡ, ὄν (ἵππος), *equestrian, skilled in riding*, a *horseman*; in N. T. neut. τὸ ἱππικόν i. e. τάγμα, collect. the *horsemen, cavalry*, as in Engl. the *horse*, Rev. 9. 16.

ἵππος, ου, ὁ, a *horse*, James 3. 3.

ἶρις, ιδος, ἡ, a *rainbow, iris*, Rev. 4. 3.

Ἰσαάκ, ὁ, indec. *Isaac*, Heb. 'derider,' pr. name of the son of Abraham by Sarah, Matt. 1. 2.

ἰσάγγελος, ου, ὁ, ἡ, adj. (ἴσος, ἄγγελος), *angel-like*, Luke 20. 36.

Ἰσαχάρ, ὁ, indec. Heb. *Issachar*, 'purchased,' pr. name of the ninth son of Jacob by Leah: meton. for the *tribe of Issachar*, Rev. 7. 7.

Ἰσκαριώτης, see Ἰούδας 4.

ἴσος, η, ον, *like, alike, equal*, spoken of measure, quantity, condition, nature, and the like, Matt. 20. 12 ἴσους ἡμῖν αὐτοὺς ἐποίησας, Luke 6. 34 ἵνα ἀπολάβωσι τὰ ἴσα, John 5. 18 ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ, Phil. 2. 6: hence *alike, consistent*, e. g. μαρτυρίαι Mark 14. 56.

ἰσότης, ητος, ἡ (ἴσος), *likeness, equality*, i. e. *equal state or proportion*, 2 Cor. 8. 13: in the sense of *equity*, what is *equitable*, Col. 4. 1.

ἰσότιμος, ου, ὁ, ἡ, adj. (ἴσος, τιμή), *alike honoured, alike prized*, i. e. of *equal honour or standing*; in N. T.

alike precious, of like value, i. e. genr. like, equal, 2 Pet. 1. 1.

ἰσόψυχος, ου, ό, ή, adj. (ἴσος, ψυχή), *like-minded, Phil. 2. 20.*

Ἰσραήλ, ό, indec. *Israel*, Heb. 'wrestler with God,' a name given to Jacob after wrestling with the angel; in N. T. spoken only in reference to his posterity, as ό οἶκος Ἰ., Matt. 10. 6; ό λαός Ἰ., Acts 4. 10; υἱοὶ Ἰ., 7. 23: so genr. *Israel* for *the Israelites, the children of Israel*, spoken in O. T. of the kingdom of Israel in opp. to that of Judah, but in N. T. applied to all the descendants of Israel then remaining, and synonymous after the exile with οἱ Ἰουδαῖοι, Rom. 10. 1.

Ἰσραηλίτης, ου, ό, an *Israelite*; in N. T. = ό Ἰουδαῖος, John 1. 48.

ἵστημι, f. στήσω, aor. 1 ἔστησα, aor. 2 ἔστην, perf. ἔστηκα, plupf. ἐστήκειν and εἰστήκειν (3 pers. pl. Att. ἐστήκεσαν), perf. infin. ἐστηκέναι contr. ἐστάναι, perf. part. ἐστηκώς contr. ἐστώς ὦσα ὤς, aor. 1 pass. ἐστάθην, fut. 1 pass. σταθήσομαι: a less usual form is pres. ἰστάω Rom. 3. 31. The significations of this verb are divided between the trans. *to cause to stand, to place*, and the intrans. *to stand*.

I. TRANSITIVE, in the present, imperfect, future, and aorist 1 of the active, *to cause to stand, to set, TO PLACE*. a) pr. with acc. and adjunct implying place where; Acts 22. 30 Παῦλον ἔστησαν εἰς αὐτοὺς *before them*. So ἐκ δεξιῶν Matt. 25. 33, ἐν μέσῳ 18. 2, ἐν τῷ συνεδρίῳ Acts 5. 27, ἐνώπιόν τινος 6. 6; ἐπί with acc. Matt. 4. 5 ἵστησιν αὐτὸν ἐπὶ τὸ πτερυγίον, Luke 4. 9; παρά with dat. 9. 47; genr. *to cause to stand forth*, Acts 1. 23 ἔστησαν δύο, 6. 13; opp. to falling, Rom. 14. 4. b) *to establish, confirm*, Rom. 3. 31 νόμον, 10. 3: so of time, *to fix, appoint*, ἡμέραν Acts 17. 31. c) *to place*, i. e. in a balance, = *to weigh*, with acc. and dat. Matt. 26. 15 ἔστησαν αὐτῷ τριάκοντα ἀργύρια *they weighed out to him*: metaph. *to impute*, τινὶ τὴν ἁμαρτίαν Acts 7. 60.

II. INTRANSITIVE, in the perfect, pluperfect, and aorist 2 of the active, in the middle, and by implication in aorist 1 and future 1 of the passive, *TO STAND*, and so perf. act. ἔστηκα

as present, whence plupf. ἐστήκειν as imperf. a) pr. and absol. 1 Cor. 10. 12 ό δοκῶν ἐστάναι, βλεπέτω μὴ πέσῃ: in sacrifice or prayer, Heb. 10. 11, Matt. 6. 5. With an adjunct implying place where, 12. 46 ἔξω, Mark 11. 5 ἐκεῖ, 13. 14: foll. by εἰς τὸ μέσον John 20. 19; ἐκ δεξιῶν Luke 1. 11; ἐν with dat. of place, ἐν τῇ ἀγορᾷ Matt. 20. 3, impl. v. 6; ἐν αὐτοῖς *among i. e. before them*, Acts 24. 21; ἐνώπιόν τινος 10. 30; ἐπί with gen. of place, ἔστη ἐπὶ τόπου πεδινοῦ Luke 6. 17; in the sense of *before*, Acts 25. 10 ἐπὶ τοῦ βήματος, 24. 20 ἐπὶ τοῦ συνεδρίου Mark 13. 9; with acc. of place, Matt. 13. 2; also ἐπὶ τοὺς πόδας *to stand upon the feet*, Acts 26. 16, impl. 3. 8; μετὰ τινος John 18. 5; παρά with acc. Luke 5. 1; πέραν τῆς θαλ. John 6. 22; πρὸ τῶν θυρῶν Acts 5. 23; πρὸς τῇ θύρᾳ John 18. 16, with acc. πρὸς τὸ μνημεῖον 20. 11; σὺν αὐτοῖς Acts 4. 14; also κύκλῳ τινός *round about any one*, Rev. 7. 11; μέσος ὕμῶν ἔστηκεν John 1. 26. Without an adjunct of place expressed, but in the sense of *to stand by, near, there*, according to the context, = *to be present*, Matt. 26. 73 προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Luke 19. 8, 23. 35: joined with an adj. or particip. Acts 9. 7 εἰστήκεισαν ἐννεοί, Eph. 6. 14: so of persons standing before a judge, either as accusers, Luke 23. 10, or as accused, Acts 26. 6 ἔστηκα κρινόμενος, Matt. 27. 11 ἔμπροσθεν τοῦ ἡγεμόνος: also before Christ as Judge, where it is by impl. *to stand erect, firm*, in the consciousness of acquittal and final approval, Luke 21. 36. Spoken of fishing-boats, *to stand, be stationed*, in Engl. *to lie*, 5. 2. b) FIG. *to stand fast, i. e. to continue, endure, persist*; of things, βασιλεία Matt. 12. 25, θεμέλιος 2 Tim. 2. 19: of persons, Acts 26. 22 ἄχρι τῆς ἡμέρας ταύτης ἔστηκα, 1 Cor. 7. 37 ἔστηκα ἐδραῖος, John 8. 44 ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, 1 Pet. 5. 12 εἰς ἣν ἐστήκατε. So *to stand fast* against an enemy, Eph. 6. 13, with πρὸς τι v. 11: so against evils, = *to endure, sustain*, Rev. 6. 17. In the sense of *to be established, confirmed*, Matt. 18. 16 ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. c) ἔστην and

ἑστάθην, *to stand still, stop*; of persons, Matt. 20. 32 *στὰς δ' Ἰησοῦς*: of things, 2. 9; *to cease*, Luke 8. 44.

ἱστορέω, ὦ, f. ἦσω (ἵστωρ), *to ascertain* by inquiry and personal examination, *to know, have seen personally*; in N. T. *to see, visit* a person in order to make his acquaintance, Gal. 1. 18 *ἱστορήσαι Πέτρον*.

ἰσχυρός, ἄ, ὄν (ἰσχύω), *strong, mighty, powerful*. a) of PERSONS, spoken of the powers both of body and mind, physical and moral, Matt. 3. 11 *ἰσχυρότερός μου ἐστίν*, Heb. 11. 34 *ἰσχυροὶ ἐν πολέμῳ*, and so Matt. 12. 29; 1 John 2. 14, *strong* i. e. *firm* in faith: of angels, Rev. 5. 2; of God, 18. 8. Fig. *strong* in influence and authority, *mighty, honourable*, 1 Cor. 4. 10; 1. 27 τὰ ἰσχυρά for *concr. οἱ ἰσχυροί*. b) of THINGS, *strong*, i. e. *vehement, great*; ἀνεμος Matt. 14. 30, λιμός Luke 15. 14, κραυγή Heb. 5. 7; also *firm, sure*, παράκλησις 6. 18; *severe*, ἐπιστολαί, 2 Cor. 10. 10: of a city, *strong, fortified*, Rev. 18. 10.

ἰσχύς, ὅς, ἡ (ἰσχω), *strength, might, power*, spoken of the powers both of body and mind, physical and moral; physical, Rev. 18. 2 *ἔκραξεν ἐν ἰσχύϊ* i. e. *mightily, vehemently*: of mental and moral power, *might, ability, faculty*, Mark 12. 30 *ἐξ ὅλης τῆς ἰσχύος σου with all thy might*, v. 33: also *genr. power, potency, pre-eminence*, 2 Pet. 2. 11 *ἄγγελοι ἰσχύϊ καὶ δυνάμει μέζοντες*, Eph. 1. 19 *κράτος τῆς ἰσχύος* = *κράτος ἰσχυρόν mighty power*; so in ascriptions to God, Rev. 5. 12.

ἰσχύω, f. ὕσω (ἰσχύς), *to be strong*, i. e. *to have strength, ability, power*, both physical and moral. a) physical, *to be strong, robust*, Matt. 9. 12 οἱ ἰσχύοντες *the strong*, i. e. *the well, not the weak and sick*. b) *genr. to be able, I can*, foll. by infin. Matt. 8. 28 ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν, 26. 40: with inf. impl. Mark 9. 18, Luke 13. 24; Phil. 4. 13 πάντα ἰσχύω i. e. *I can do or endure all things*, —better perhaps πάντα as acc. of manner, &c. c) = *to have efficacy, avail, have force and value*, Gal. 5. 6 οὔτε περιτομή τι ἰσχύει, Heb. 9. 17; εἰς οὐδὲν ἰσχύει *it has no value, is worthless*, Matt. 5. 13. d) same as *to prevail*, foll. by κατά τινος, against

or over any one, Acts 19. 16; absol. Rev. 12. 8. Fig. *to spread abroad, acquire strength and efficacy*, Acts 19. 20.

ἴσως, adv. (ἴσος), pr. *equally, alike*; in N. T. *it may be, perhaps, doubtless*, Luke 20. 13.

Ἰταλία, ας, ἡ, *Italy*, Acts 18. 2.

Ἰταλικός, ἡ, ὄν, *Italian*, Acts 10. 1.

Ἰτουραία, ας, ἡ, *Ituræa*, a region the exact situation of which is doubtful, though it made part of Cœle-Syria, Luke 3. 1.

ἰχθύδιον, ου, τό (ἰχθύς), *a small fish*, Matt. 15. 34, Mark 8. 7.

ἰχθύς, ὅς, ὁ, *a fish*, Matt. 15. 36.

ἵχνος, εος, ους, τό (ἵκω, ἱκνέομαι), *a footstep*; in N. T. only fig. in the phrase *to walk or follow in one's footsteps*, i. e. *to imitate his example*, Rom. 4. 12, 1 Pet. 2. 21.

Ἰωθάμ, ὁ, indec. *Jotham*, Heb. 'Jehovah is perfect,' pr. name of a king of Judah, Matt. 1. 9.

Ἰωάννα, ης, ἡ, *Joanna*, pr. name of the wife of Chusa, Luke 8. 3.

Ἰωαννᾶς, ᾱ, ὁ, *Joannas*, prob. same as Ἰωάννης, one of the ancestors of Jesus, Luke 3. 27.

Ἰωάννης, ου, ὁ, *John*, Heb. *Johanan*, 'Jehovah-given,' proper name of four persons in N. T. 1. *John the Baptist*, the son of Zacharias, and forerunner of Christ, beheaded by order of Herod Antipas, Matt. 3. 1. —2. *John the apostle*, the son of Zebedee, and brother of the elder James, especially beloved by our Lord, Matt. 4. 21.—3. *John*, one of the 'kindred' of the high priest, Acts 4. 6.—4. *John* surnamed *Mark*, the companion of Paul and Barnabas, and writer of the second Gospel, Acts 12. 12.

Ἰώβ, ὁ, indec. *Job*, Heb. 'ill-treated,' the patriarch whose afflictions and patience are narrated in the book of Job, Jam. 5. 11.

Ἰωήλ, ὁ, *Joel*, Heb. 'Jehovah his God,' one of the minor Hebrew prophets, Acts 2. 16.

Ἰωνᾶν, ὁ, indec. *Jonan*, prob. same as Ἰωνᾶς, one of the ancestors of Jesus, Luke 3. 30.

Ἰωνᾶς, ᾱ, ὁ, *Jonas*, Heb. *Jonah*, 'dove,'

pr. name of two persons in N. T. 1. a noted prophet of the O. T., Matt. 12. 39.—2. the father of the apostle Peter, a fisherman, John 1. 42.

Ἰωράμ, ὁ, indec. *Joram*, Heb. *Jehoram*, 'Jehovah is high,' pr. name of a king of Judah, the son and successor of Jehoshaphat, Matt. 1. 8.

Ἰωρεῖμ, ὁ, indec. *Jorim*, perhaps same as Ἰωράμ, one of the ancestors of Jesus, Luke 3. 29.

Ἰωσαφάτ, ὁ, indec. *Josaphat*, Heb. *Jehoshaphat*, 'Jehovah-judged,' a pious king of Judah, Matt. 1. 8.

Ἰωσή, ὁ, indec. *Jose*, prob. same as Ἰωσῆς, one of the ancestors of Jesus, Luke 3. 29.

Ἰωσῆς, ὁ, indec. *Joses*, pr. name a) of a brother of James the Less, a kinsman of Jesus, Matt. 13. 55.—b) of Barnabas the companion of Paul, Acts 4. 36.

Ἰωσήφ, ὁ, indec. *Joseph*, Heb. 'he will add,' pr. name of seven persons in N. T. 1. the patriarch, the eleventh son of Jacob, John 4. 5; Rev. 7. 8 φυλὴ Ἰωσήφ put for the half-tribe of Ephraim, comp. v. 6.—2. three of the ancestors of Jesus, Luke 3. 24, 26, 30.—3. the husband of Mary the mother of Jesus, Matt. 1. 16.—4. *Joseph* of Arimathea, Matt. 27. 57.—5. *Joseph* called also *Barsabas* and *Justus*, nominated as an apostle in the place of Judas, Acts 1. 23.

Ἰωσίας, οὐ, ὁ, *Josias*, Heb. *Josiah*, 'whom Jehovah heals,' pr. name of a pious king of Judah, Matt. 1. 10.

ἰῶτα, τό, indec. *iota*, Heb. *yodh* (י) the smallest Hebrew letter, fig. for the minutest part, Matt. 5. 18.

K.

καὶ γώ, crasis for καὶ ἐγώ, dat. καμοί, acc. καμέ, and *I*, &c., the καί every where retaining its own power just as if written separately (see καί), Matt. 2. 8; dat. Luke 1. 3; accus. John 7. 28. It is often printed with iota subscript καῖ γώ, but improperly, —the rule of modern grammarians being, that in crasis the subscript is proper only where ι is the last vowel elided, as in καῖτα for καὶ εἶτα. καθά, adv. (καθ' αἵ), lit. 'according to

what,' i. e. *according as*, or simply *as*, Matt. 27. 10.

καθαίρεσις, εως, ἡ (καθαίρέω), a *pulling down*, *demolition*, e. g. of a fortress, 2 Cor. 10. 4: fig. of religious knowledge and experience, *destruction*, opp. to οἰκοδομή, v. 8.

καθαίρέω, ὦ, f. ἤσω, aor. 2 καθεῖλον (κατά, αἰρέω), to *take down* from a higher place, trans., e. g. from the cross, Mark 15. 36 εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν, v. 46: with the idea of force, violence, e. g. to *pull down*, *demolish*, as buildings, καθελὼ τὰς ἀποθήκας Luke 12. 18; a people, to *overthrow*, *conquer*, καθελὼν ἔθνη ἐπτά Acts 13. 19; princes, potentates, to *cast down* from their thrones, to *dethrone*, Luke 1. 52. Fig. to *subvert*, *destroy*, τὴν μεγαλειότητα Acts 19. 27, λογισμούς 2 Cor. 10. 4.

καθαίρω, f. ἀρῶ (καθαρός), to *cleanse* from filth, trans.; in N. T. a) to *cleanse* a tree or vine from useless branches, to *prune*, John 15. 2. b) fig. to *cleanse* from sin, to *purify*, i. e. by expiation, Heb. 10. 2.

καθάπερ, adv. (καθά, πέρ), *according as*, = *as*, *even as*, Rom. 4. 6 καθάπερ καὶ Δαβὶδ λέγει: foll. by οὕτως so, 12. 4.

καθάπτω, fut. ψω (κατά, ἄπτω), to *adapt*, *fit down* upon any thing, whence to *bind* or *fasten* upon, trans.; in N. T. intrans. or with ἐαυτόν impl. = mid. καθάπτομαι, to *fix one's self* upon, to *fasten on*, foll. by gen. Acts 28. 3 ἔχιδνα καθῆψε τῆς χειρὸς αὐτοῦ.

καθαρίζω, f. ἴσω (καθαρός), a later verb instead of the earlier καθαίρω, to *make clean*, *cleanse*, trans. a) pr. Matt. 23. 25 καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου, v. 26. Spoken of lepers afflicted with a filthy disease and accounted as unclean, to *cleanse*, = to *heal*, Luke 4. 27: præg. Matt. 8. 3 ἐκαθαρίσθη αὐτοῦ ἡ λέπρα his *leprosy* was *cleansed* and *removed*, i. e. was *healed*, comp. Luke 5. 13. b) fig. to *cleanse* in a moral sense; (α) from sin or pollution, i. e. by expiation, to *purify*, Heb. 9. 22; foll. by ἀπό τινος, 1 John 1. 7 τὸ αἷμα Ἰησοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας 'from the guilt of sin and its consequences,' v. 9: so Tit. 2. 14 ἵνα καθαρίσῃ ἐαυτῷ λαόν. (β) genr. and without expi-

ation, to cleanse, purify, free from moral uncleanness, with ἀπό τινος, 2 Cor. 7. 1 καθάρισωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκός: without ἀπό, Acts 15. 9. c) in the sense of to declare clean, i. e. Levitically, = to make lawful, trans. Acts 10. 15 ἃ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοῖνου, 11. 9: so Mark 7. 18, 19 πᾶν τὸ ἐξῶθεν εἰσπορευόμενον... εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα, i. e. 'making lawful all meats, shewing them to be clean and lawful,' where the part. καθαρίζον refers to the whole preceding context by way of apposition.

καθαρισμός, οὐ, ὁ (καθαρίζω), a cleansing, purification. a) pr., e. g. of the Jewish washings before meals, John 2. 6; fig. of the ceremonial purification of lepers, Mark 1. 44; of a woman after child-birth, Luke 2. 22: so of baptism as a rite of purification, John 3. 25. b) metaph. purification from sin, expiation, Heb. 1. 3, 2 Pet. 1. 9.

κάθαρμα, see περικάθαρμα.

καθαρός, ἄ, ὄν, clean, pure, i. e. unsoiled, unalloyed. a) pr. Matt. 27. 59 ἐνετύλιξεν αὐτὸ σινδόνι καθαρῇ, Heb. 10. 22 ὕδατι καθαρῷ: fig. Luke 11. 41, see ἔνιμι. Fig. in the Levitical sense, John 13. 10 ἐστὶ καθαρός ὅλος. By impl. lawful, not forbidden, Rom. 14. 20, Tit. 1. 15 πάντα καθάρᾳ. b) metaph. clean, pure, in a moral sense. (α) guiltless, innocent, Acts 18. 6 καθαρὸς ἐγώ: foll. by ἀπό τινος, 20. 26. (β) sincere, upright, void of evil, Matt. 5. 8 οἱ καθарοὶ τῇ καρδίᾳ, John 13. 10 ὑμεῖς καθарοὶ ἐστε, Tit. 1. 15 τοῖς καθарοῖς: so John 15. 3, the figure being taken from the vine, cleansed, pruned, see καθαίρω.

καθαρότης, ητος, ἡ (καθαρός), cleanliness, pureness, in the Levitical sense, Heb. 9. 13.

καθέδρα, ας, ἡ (καθέζομαι), a seat, Matt. 21. 12; 23. 2 καθίζειν ἐπὶ τῆς καθέδρας Μωυσέως to sit in Moses' seat, fig. to occupy his place as an expounder of the law.

καθέζομαι (κατά, ἕζομαι), imperf. ἐκαθεζόμην, pr. to seat one's self, i. e. to sit down, to sit, John 4. 6; 11. 20 ἐν τῷ οἴκῳ ἐκαθέζετο i. e. continued sitting.

καθεῖς (καθ' εἰς), see εἰς b. γ.

καθεξῆς, adv. (κατά, ἐξῆς), lit. 'according to the order or succession,' i. e. successively, consecutively, in connected order; Luke 1. 3 καθεξῆς σοι γράψαι 'to write a connected narrative;' Acts 11. 4, 18. 23: with the art. ὁ καθεξῆς, successive, i. e. subsequent, following, spoken of order, 3. 24 καὶ τῶν καθεξῆς sc. προφητῶν: of time, Luke 8. 1.

καθεύδω (κατά, εὕδω), imperf. ἐκαθευδον, to lie down to sleep; in N. T. genr. to sleep, go to sleep, and impf. to be asleep, intrans. Matt. 8. 24, 13. 25: by impl. to be in a deep sleep, in a state of unconsciousness like one dead, 9. 24 οὐκ ἀπέθανε, ἀλλὰ καθεύδει, Mark 5. 39; hence spoken of those really dead, 1 Thess. 5. 10 εἴτε γρηγορῶμεν, εἴτε καθεύδωμεν. Fig. for to be slothful, secure, not vigilant, Eph. 5. 14 ἐγείρε, ὁ καθεύδων.

καθηγητής, οὐ, ὁ (καθηγέομαι), a leader, guide; in N. T. in the sense of teacher, master, Matt. 23. 8.

καθήκω (κατά, ἤκω), to come or reach down to; in N. T. used only impersonally, it is becoming, is fit, right, καθήκειν Acts 22. 22; part. neut. τὸ καθήκον what is right, Rom. 1. 28 τὰ μὴ καθήκοντα, i. e., by impl., things abominable.

κάθημαι (κατά, ἤμαι), infin. καθῆσθαι (for 2 pers. κάθη, imper. κάθου, like τίθη, τίθου, see Stuart's N. T. Gram. pp. 108, 9), pr. to sit down, but in common usage = ἤμαι, to sit, intrans. a) pr. (α) to sit down, Matt. 15. 29 ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. (β) genr. to sit, absol., i. e. to sit there, to sit by, Luke 5. 17 ἦσαν καθήμενοι οἱ Φαρισαῖοι. With an adjunct of place, &c. ἐκεῖ Mark 2. 6, οὗ Acts 2. 2, ὧδε Jam. 2. 3: and so with a prep., ἀπέναντί τινος Matt. 27. 61; εἰς τὸ ὄρος Mark 13. 3; ἐκ δεξιῶν Matt. 22. 44; ἐν ἀγορᾷ 11. 16, ἐν δεξιᾷ Col. 3. 1, ἐν τοῖς δεξιοῖς Mark 16. 5; ἐπάνω τινός Matt. 28. 2; ἐπὶ τοῦ ὄρους 24. 3, ἐπὶ τῇ ὥρᾳ πύλῃ Acts 3. 10, ἐπὶ τὸ τελώνιον Matt. 9. 9; μετὰ τῶν ὑπηρετῶν 26. 58; παρὰ τὴν θάλασσαν 13. 1; περὶ αὐτόν Mark 3. 32, 34; πρὸς τὸ φῶς Luke 22. 56; ὑπὸ τὸ ὑποπόδιον Jam. 2. 3. (γ) spoken of any dignitary who sits in public; a

judge, Matt. 27. 19; a queen, Rev. 18. 7. b) in the sense of *to abide, dwell, be*, Matt. 4. 16 τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου: foll. by ἐπί with gen. of place, Rev. 14. 6; with acc. Luke 21. 35.

καθημερινός, ἡ, ὄν (κατά, ἡμέρα), *daily*, Acts 6. 1 ἐν τῇ διακονίᾳ τῇ καθημερινῇ i. e. of alms.

καθίζω (κατά, ἵζω), f. καθίσω (Matt. 25. 31, instead of καθιζήσω or Att. καθιῶ), aor. 1 ἐκάθισα, — trans. *to cause to sit down, to seat*, and intrans. *to sit down, to sit*. 1. TRANS. *to cause to sit down, to seat*, with ἐν of place, Eph. 1. 20 ἐκάθισεν [αὐτόν] ἐν δεξιᾷ αὐτοῦ. So *to cause to sit, to set*, sc. as judges, 1 Cor. 6. 4 τούτους καθίζετε sc. κριτάς or δικαστάς.

2. INTRANS. or with εἰς αὐτόν impl., and also mid. *to seat one's self, i. e. to sit down, to sit*. a) pr. and genr. Matt. 5. 1 καθίσαντος αὐτοῦ, Mark 9. 35. With an adjunct of place, αὐτοῦ here, Matt. 26. 36; ὧδε Mark 14. 32: so with prepositions, εἰς τὸν ναόν 2 Thess. 2. 4; ἐκ δεξιῶν Matt. 20. 21; ἐν τῷ θρόνῳ Rev. 3. 21, ἐν δεξιᾷ Heb. 1. 3; ἐπὶ θρόνου Matt. 19. 28, ἐπὶ αὐτῷ sc. τῷ πώλῳ Mark 11. 7, ἐφ' ὅν v. 2; κατέναντί τινος 12. 41; μετὰ τινος Rev. 3. 21; σὺν τινι Acts 8. 31. b) by impl. *to abide, continue*, ἐν τῇ πόλει Luke 24. 49; absol. Acts 18. 11.

καθίημι, f. καθήσω (κατά, ἵημι), aor. 1 καθῆκα, pr. *to send or throw down*; i. e., in N. T., *to let down*, trans., Luke 5. 19 καθῆκαν αὐτόν εἰς τὸ μέσον, Acts 9. 25 διὰ τοῦ τείχους: pass. or mid. part. καθιέμενος, with ἐπὶ τῆς γῆς 10. 11, ἐκ τοῦ οὐρανοῦ 11. 5.

καθίστημι, also καθιστάω, fut. καταστήσω, aor. 1 κατέστησα, *to set down, = to set or place*, in N. T. mostly only in the trans. forms; pass. or mid. *to be set, to be, &c.* a) *to set, to cause to stand*, pass. *to stand*; fig. καθίσταμαι, *to stand, to be set, = to be*, Jam. 3. 6 ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν, 4. 4: hence also act. καθίστημι, *to cause to be, to render, make*, 2 Pet. 1. 8 ταῦτα οὐκ ἀργοὺς [ὑμᾶς] καθίστησιν: pass. *to be made, to become*, Rom. 5. 19 ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί. b) of PERSONS, *to set, constitute*, foll. by acc. and ἐπί with gen. *to set one over any*

thing, Matt. 24. 45 ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, 25. 21; with dat. 24. 47; with acc. Heb. 2. 7: foll. by double accus., of pers. and station, *to constitute, make*, Luke 12. 14 τίς με κατέστησε δικαστὴν ἐφ' ὑμᾶς; so with acc. of pers. omitted, Tit. 1. 5. Pass. with accus. of manner, Heb. 5. 1; with εἰς τι 8. 3. c) as in Engl. *to set one down on a journey, i. e. to accompany, conduct*, out of respect or for security, Acts 17. 15 οἱ καθιστῶντες τὸν Παῦλον.

καθό, adv. (καθ' ὅ), lit. 'according to what,' = καθά, *as, according as*, Rom. 8. 26, 2 Cor. 8. 12.

καθολικός, ἡ, ὄν (κατά, ὅλος), *catholic, i. e. general, universal*; found in many editions in the inscriptions to the epistles of James, Peter, John, and Jude, i. e. the *catholic* epistles, so called as being addressed not to any particular church, but to Christians at large.

καθόλου, adv. (καθ' ὅλου), prop. 'throughout the whole,' i. e. *wholly, entirely*; καθόλου μὴ *not at all*, Acts 4. 18.

καθοπλίζω, f. ἴσω (κατά, ὀπλίζω), *to arm fully*, trans., pass. *to be fully armed*, Luke 11. 21.

καθοράω, ὦ (κατά, ὀράω), *to look down upon from a higher place, to behold*; in N. T. genr. and fig. *to perceive, see clearly*, pass. Rom. 1. 20.

καθότι, adv. (καθ' ὅτι), lit. 'according to what,' i. e. a) *according as, as*, Acts 2. 45 καθότι ἂν τις χρεῖαν εἶχε. b) *for that, because that, inasmuch as*, Luke 1. 7 καθότι ἦν στεῖρα.

καθώς, adv. (κατά, ὥς), a later form instead of καθά, pr. *according as, = simple ὥς, as*. a) pr. implying manner. (α) genr. Matt. 21. 6 καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, sæpiss.: præg. Mark 15. 8 ἤρξατο αἰτεῖσθαι καθὼς αἰεὶ ἐποίει αὐτοῖς *began to demand [that he should do] according as he had ever done to them*: with εἰμί, = *such as*, 1 Thess. 2. 13; so with οὕτως corresponding, John 3. 14, ὁμοίως Luke 6. 31. (β) after verbs of speaking, &c., *how*, Acts 15. 14 Συμεὼν ἐξηγήσατο καθὼς πρῶτον, 3 John 3. (γ) in the sense of proportion, comparison, Mark 4. 33

καθὼς ἠδύναντο ἀκούειν, Acts 11. 29. b) in a *causal* sense, *as*, i. e. *even as*, *inasmuch as*, John 17. 2 καθὼς ἔδω-
 κας αὐτῷ ἐξουσίαν, Rom. 1. 28. c) of *time*, = *when*, Acts 7. 17 καθὼς ἡγγίζεν ὁ χρόνος.

καί, a copulative conjunction, *and*, *also*. This particle occurs perhaps more frequently than any other word in the Greek language: its significations, which have been unnecessarily multiplied, may properly be reduced to the two above given.

1. AND, copulative. a) as simply *joining* single words and clauses; e. g. nouns, Matt. 2. 11 χρυσὸν καὶ λίβανον καὶ σμύρναν, 13. 55; and so when the latter noun is in place of a genitive by hendiadys, Acts 23. 6 περὶ ἐλπίδος καὶ ἀναστάσεως, Rom. 2. 20: pronouns, Matt. 8. 29 τί ἐμοὶ καὶ σοί: adjectives, Rom. 7. 12 ἡ ἐντολὴ ἀγία καὶ δίκαια καὶ ἀγαθή: verbs, Mark 4. 27 καθεύδῃ καὶ ἐγεί-
 ρηται . . . βλαστάνῃ καὶ μηκύνῃται, Acts 1. 21; and so where one verb is taken adverbially, Luke 6. 48 ἔσκαψε καὶ ἐβάθυνε: adverbs, Heb. 1. 1 πολυμερῶς καὶ πολυτρόπως. So clauses, Matt. 7. 25 καὶ κατέβη ἡ βροχή, καὶ ἦλθον οἱ ποταμοί, καὶ ἔπνευσαν οἱ ἄνεμοι, 1. 17. Hence καί is mostly a simple *continuative*, marking the progress of a continued discourse, Matt. 1. 23 ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσι κτλ, 2. 11, Mark 4. 32. So as connecting *negative* clauses, where the negative particle may be omitted in the latter, which is then rendered negative by the continuative power of καί, Jam. 3. 14 μὴ κατακαυχᾶσθε καὶ ψεύδεσθε, comp. Matt. 13. 15: but in two examples after οὔτε the καί does not thus carry forward the negative, John 4. 11 οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ, 3 John 10. In N. T. καί in this continuative sense partakes much of the character of the Heb. ו, especially ו conversive, which is also continuative; hence it is often used, particularly in the narrative style, where classical writers either dispense with a conjunction altogether, or use δέ, ἀλλά, τότε, and the like: so Matt. 14. 9 sq., 27. 28 sq.; Mark 1. 31 sq., 3.

13 sq.; Luke 2. 25 sq., 4. 14 sq.; Rev. 11. 7 sq., al. sæp.

b) as *continuative* in respect to *time*, i. e. connecting clauses and sentences in the order of time. (α) at the *beginning* of a sentence, where any thing is narrated as done immediately or soon after that which the preceding context narrates; where καί is = the more usual τότε, then, after that, Matt. 3. 16, 4. 3, 21 καὶ προβὰς ἐκείθεν, 10. 1, 14. 12, 14 (comp. τότε 15. 12): here belongs the form καὶ ἐγένετο then it came to pass, usually with a notation of time, ὅτε 7. 28, ὡς Luke 2. 15, ἐν 1. 59, μετὰ 2. 46, gen. absol. Matt. 9. 10, acc. and inf. Mark 2. 23; elsewhere ἐγένετο δέ *idem*, Luke 3. 21, 5. 1, 6. 1. (β) in the *apodosis*, e. g. where any thing is said to follow at once, immediately upon that which is contained in the protasis, = *and immediately*, Mark 1. 27 τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ, 2. 14, Luke 4. 36, 8. 25, Matt. 8. 15, 26. 53. Also where the time is less definite, = *and then*, *and afterwards*, without any notation of time, Mark 12. 1 καὶ ἐξέδοτο αὐτὸν γεωργοῖς, Luke 1. 56 ἔμεινε μῆνας τρεῖς, καὶ ὑπέστρεψεν, John 4. 40, 6. 58; with a notation of time, Matt. 28. 9 ὡς ἐπορεύοντο, καὶ ἰδοὺ ὁ Ἰησοῦς: so after καὶ ἐγένετο or ἐγένετο δέ with a note of time, 9. 10 καὶ ἰδοὺ, Mark 2. 15, Luke 5. 1, 2. 15. Spec. in the construction ἡγγικεν ἡ ὥρα, καὶ ὁ υἱός Matt. 26. 45, and ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν Mark 15. 25, Luke 23. 44, where others needlessly take καί as used instead of a relative.

c) as *continuative* in respect to *sense*, i. e. before the apodosis, and connecting it as a consequent with the protasis as its antecedent. (α) where the apodosis affirms what will take place, *provided* that is done which is contained in the protasis, = *and so*, *and thus*, *and then*, usually foll. by future, or pres. in a future sense: so with imperat. in the protasis, Matt. 4. 19 δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων, 5. 16, 7. 7, 9. 18: also genr. 27. 64 καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης, Luke 12. 19, Heb. 3. 19 καὶ

βλέπομεν, 12. 9. So after εἰ or εἰν in the protasis, *then*, Jam. 4. 15 εἰν ὁ κύριος θελήσῃ καὶ ζήσωμεν, καὶ ποιήσωμεν *if God will and we live, THEN we shall do this or that*; Rev. 3. 20 εἰν... καί. Once foll. by imperat. John 7. 52 ἐρευνήσον καὶ ἴδε, where the second imperat. is = a fut., *and so thou shalt see*. (β) where the apodosis affirms what is or will be done *in consequence of, because of that* which is contained in the protasis, = *and so, and therefore*, 'so that, wherefore:' foll. by fut. Acts 7. 43 καὶ μετοικιῶ ὑμᾶς, Rom. 11. 35; by pres. Matt. 11. 18, 19 καὶ λέγουσιν, John 7. 22; by pret. Rom. 4. 3, Gal. 2. 16.

d) as an *explicative copula*, = *namely, to wit, even*, between words and clauses. (α) between nouns which are strictly in apposition, Matt. 21. 5 ὄνον καὶ πῶλον υἱὸν ὑποζυγίου: so in ὁ Θεὸς καὶ πατήρ when alone, 1 Cor. 15. 24, James 1. 27, 3. 9; but in the phrase ὁ Θεὸς καὶ πατήρ τοῦ κυρίου 'I. X. it is simply copulative, 2 Cor. 1. 3, al.: also Matt. 13. 41, Rom. 1. 5. (β) before a clause added by way of explanation (καί *expegetic*), Matt. 1. 24, 25 ἐποίησεν ὡς προσέταξεν αὐτῷ, καὶ παρέλαβε τὴν γυναῖκα, Luke 5. 35 ἐλεύσονται ἡμέραι, καὶ ὅταν ἀπαρθῇ ὁ νυμφίος, John 1. 16 καὶ χάριν ἀντὶ χάριτος, 1 Cor. 3. 5.

e) as having an *intensive force*. (α) where two or more words are connected by καί, and καί is then also inserted emphatically before the first word, καὶ... καί, Engl. *both... and*, Matt. 10. 28 φοβήθητε τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι, Mark 9. 22, Acts 26. 29, Rom. 14. 9. (β) before comparatives, *and even*, Matt. 11. 9 ναί, καὶ περισσότερον προφήτου, John 10. 10. (γ) before interrogations, where in strictness it is simply copulative (*and*), but serves to add strength and vivacity to the question, *and, and then, then*: before a pron. or adv. Mark 10. 26 λέγοντες, καὶ τίς δύναται σωθῆναι *and who, who then* (in that case) *can be saved*? Luke 3. 14, 10. 29; καὶ πόθεν Mark 12. 37, καὶ πῶς Luke 20. 44; genr. Acts 23. 3. (δ) where a part is subjoined to a whole by way of emphasis, καί may be rendered

and especially, Mark 1. 5, 16. 7 εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, 1 Cor. 9. 5, Matt. 8. 33. Vice versa, where a whole is subjoined to a part, as in a summing up of particulars, = *and in a word, yea*, Matt. 26. 59 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον *the chief priests and the elders and [in a word, YEA] the whole sanhedrim*, Mark 15. 1.

f) apparently *adversative*, but only where the opposition or antithesis of the thought is sufficiently strong in itself without the aid of an *adversative particle*. (α) *and yet, and nevertheless*, Matt. 6. 26 ὅτι οὐ σπείρουσιν, καὶ ὁ πατήρ ὑμῶν τρέφει αὐτά, 10. 29, 12. 5, John 1. 10, 6. 70, 7. 19, 9. 30; 17. 25 καὶ ὁ κόσμος σε οὐκ ἔγνω *and yet the world hath not known thee*, i. e. notwithstanding all thy love, comp. ver. 23, 24; Gal. 4. 14, 1 John 2. 4, Rev. 3. 1: so Heb. 3. 9 ἐκοδίμασάν με, καὶ εἶδον τὰ ἔργα μου *they proved me, and yet, i. e. although, they saw my works*. (β) where it connects a negative antithetic clause with a preceding positive one, in which case we may often use *but*; Matt. 12. 39 σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, 13. 14, 17, 17. 16, 26. 60 καὶ οὐχ εὐρον, sæp.: in such passages, though *but* is admissible, it is not necessary; in others it would destroy the sense, e. g. ἔλεον θέλω, καὶ οὐ θυσίαν *I will have mercy, and not [merely] sacrifice*, 9. 13. (γ) rarely, in a strong antithesis without a negat. καί may be expressed by *but*, though even here not necessarily, Acts 10. 28; Mark 12. 12 ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, where we may also render *and yet, and nevertheless*.

2. ALSO, TOO, not merely copulative, but likewise emphatic, implying increase or addition, *something MORE*, e. g. always so in the connexion δὲ καί or καὶ δέ *and also, i. e. and in addition, and likewise*. a) genr. Matt. 5. 39 στρέψον αὐτῷ καὶ τὴν ἄλλην, 6. 12, Mark 2. 16, 28, Luke 1. 35, 6. 16 ὁς καί, John 8. 19 εἰ ἐμὲ ᾗδετε, καὶ τὸν πατέρα μου ᾗδετε ἄν, Rom. 1. 15, 1 Cor. 14. 12, sæp. b) in *comparisons*; οὕτω καί *so also*, after ὡς, ὥσπερ, καθὼς, &c.

1 Cor. 11. 12 ὥσπερ ἡ γυνή . . οὕτω καὶ ὁ ἀνὴρ, 15. 22; with οὕτω impl. Matt. 6. 10 ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς, Luke 6. 31 καθὼς θέλετε ἵνα ποιῶσιν . . . καὶ ὑμεῖς ποιεῖτε, Acts 7. 51, Gal. 1. 9: καθὼς καὶ *as also, even as also*, 1 Cor. 13. 12, 14. 34: ὥς καὶ *as also*, 7. 7, Acts 11. 17, where καὶ is pleonastic. c) in interrogations; τί καὶ *why also? why too?* 1 Cor. 15. 29; ἵνα τί καὶ *why moreover?* Luke 13. 7. d) before a participle καὶ implies an emphatic antithesis with what precedes, and may be rendered *even, although*, Matt. 26. 60, Luke 18. 7, 1 Cor. 16. 9 καὶ ἀντικείμενοι πολλοί. e) as intensive, = *even, yea also, yea*, Matt. 10. 30 ὑμῶν καὶ αἱ τρίχες *the very hairs*, Mark 1. 27, 4. 25, Rom. 8. 23 καὶ ἡμεῖς αὐτοί, 1 Cor. 2. 10, 11. 6 καὶ κειράσθω *let her be even shorn*, 2 Cor. 8. 3 καὶ ὑπὲρ δύνάμιν *yea above their ability*, Mark 9. 13 καὶ Ἡλίας ἐλήλυθε *Elias is even already come*.

3. WITH OTHER PARTICLES, which see under their respective articles.

Καϊάφας, α, ὁ, Caiaphas, Aram. 'depression,' pr. name of a high priest, Matt. 26. 3.

Κάϊν, ὁ, indec. Cain, Heb. 'possession,' Adam's first-born, Jude 11.

Καϊνάν, ὁ, indec. Cainan, Heb. 'possession,' pr. name a) of a son of Enos, Luke 3. 37. b) of a son of Arphaxad according to the Sept. Gen. 10. 24, but not found in the Hebr. Luke, 3. 36, follows the Sept. where several mss. omit Καϊνάν.

καινός, ἡ, ὄν, *new*, i. e. a) pr. 'newly made,' not impaired by time or use; ἄσκοί Matt. 9. 17, μνημεῖον 27. 60, ἱμάτιον Luke 5. 36; Matt. 13. 52 καινὰ καὶ παλαιά, pr. 'garments new and old;' τὸ καινόν Mark 2. 21. b) *new*, i. e. not before known or current, newly introduced; διδαχὴ Mark 1. 27, ἐντολή John 13. 34, ὄνομα Rev. 2. 17; comparat. Acts 17. 21 λέγειν τι καὶ ἀκούειν καινότερον *to tell or hear something newer*: also in the sense of *other, foreign*, Mark 16. 17 γλώσσais λαλήσουσι καιναῖς *with new i. e. other tongues, new to them*. c) *new*, as opp. to old or former, τὸ παλαιόν, τὸ πρῶτον, and hence implying also *better*, e. g. ἡ καινὴ διαθήκη *the new and better covenant*, Matt. 26. 28: so

οἶνον πίνειν καινόν *to drink wine new*, i. e. excellent; ver. 29; ᾠδὴ καινὴ *a new song*, i. e. a nobler, loftier strain, Rev. 5. 9: also for *renewed*, made new, and therefore superior, more splendid, e. g. καινοὶ οὐρανοὶ καὶ γῆ καινὴ, 2 Pet. 3. 13; ἡ καινὴ Ἱερουσαλήμ, Rev. 3. 12; 21. 5 καινὰ πάντα ποιῶ. Metaph. of Christians, as *renewed* and changed from evil to good by the Spirit of God, 2 Cor. 5. 17 καινὴ κτίσις, Gal. 6. 15 καινὸς ἄνθρωπος.

καινότης, ητος, ἡ (καινός), *newness*, e. g. in a moral sense, Rom. 6. 4 ἐν καινότητι ζωῆς = ἐν ζωῇ καινῇ.

καίπερ, conjunct. (καί, πέρ), *although*, Phil. 3. 4, Heb. 5. 8, 7. 5.

καιρός, οὐ, ὁ, pr. *right proportion, just measure*; in N. T. only of *time, season*, i. e. a) FIT *time, proper season*. (α) genr. = *opportunity, occasion*, Acts 24. 25 καιρὸν μεταλαβόν, Col. 4. 5 (see ἐξαγοράζω), John 7. 6 καιρὸς ὑμέτερος. (β) APPOINTED *time, set time, certain season*, i. e. a fixed and definite time or season; foll. by gen. Matt. 13. 30 ἐν καιρῷ τοῦ θερισμοῦ *in the time of harvest*, i. e. the usual season; καιρὸς σύκων Mark 11. 13; Acts 3. 20 καιροὶ ἀναψύξεως *times of refreshing*, i. e. appointed of God; — by gen. of pers. or a pron., ὁ καιρός μου or ὁ ἐμός *my time*, as appointed of God, e. g. in which I am to suffer, Matt. 26. 18, or accomplish any duty, John 7. 6, 8; Luke 21. 24 καιροὶ ἐθνῶν. So ἴδιος καιρός *one's own due time*, Gal. 6. 9. With a demonstr. art. or pron., ὁ νῦν, οὗτος, ἐκεῖνος, *this present time, that time*, definitely marked out and expressed, Matt. 11. 25, Mark 10. 30, Rom. 3. 26: also καιρὸς ἔσχατος 1 Pet. 1. 5, ὕστεροι 1 Tim. 4. 1, ἐνεστηκώς Heb. 9. 9. Genr. Acts 17. 26 προτεταγμένους καιροῦς, 2 Tim. 4. 3 ἔσται καιρός i. e. appointed of God, Rev. 12. 12; dative, τῷ καιρῷ *at the proper season*, Mark 12. 2. With prepositions, ἀχρὶ καιροῦ *for or during a certain season*, Luke 4. 13; ἐν καιρῷ *in due time*, 20. 10; ἐν ᾧ καιρῷ, Acts 7. 20; κατὰ καιρὸν *at the set time*, Rom. 5. 6; κατὰ τὸν κ. τοῦτον, 9. 9; πρὸ καιροῦ *before the proper time*, 1 Cor. 4. 5; πρὸς καιρὸν *for a*

season, Luke 8. 13; πρὸς κ. ὥρας i. e. for a short time, 1 Thess. 2. 17. So in allusion to the set time for the coming of the Messiah in his kingdom, or for judgment, Matt. 8. 29, 16. 3, sæp. Pl. καιροί absol. times, circumstances, appointed of God, 2 Tim. 3. 1.

b) genr. time, season, = χρόνος. (α) pr. Luke 21. 36 ἐν παντὶ καιρῷ δεόμενοι. (β) a season of the year, as καιροὶ καρποφόροι fruitful seasons, Acts 14. 17. (γ) in the prophetic style put for a year, Rev. 12. 14 καιρὸς καὶ καιροὶ καὶ ἥμισυ καιροῦ i. e. three years and a half (comp. v. 6), in allusion to Dan. 7. 25, where in Sept. καιροί stands, as here, for the dual, two years.

Καῖσαρ, αρος, ὁ, Cæsar, pr. surname of the Julian family at Rome, but applied, after Julius Cæsar, to his successors of the same family as the usual title of dignity: at a later period it became the title of the heir-apparent. In N. T. the title Cæsar is applied to Augustus, Luke 2. 1; Tiberius, 3. 1; Claudius, Acts 11. 28; Nero, 25. 8.

Καῖσαρεία, ας, ἡ, Cæsarea, pr. name of two cities in Palestine. 1. Cæsarea Philippi, a city of Upper Galilee, near the sources of the Jordan at the foot of Mount Hermon, called also Paneas, Matt. 16. 13. It was rebuilt and enlarged by Philip the tetrarch, and named in honour of himself and Tiberius.—2. Cæsarea of Palestine, on the coast of the Mediterranean, southward from Mount Carmel. Herod the Great rebuilt it with great splendour and strength, created an artificial harbour, and named it Cæsarea in honour of Augustus. It was the seat of the Roman procurator, and after the destruction of Jerusalem became the capital of Palestine; Acts 8. 40, sæp.

καίτοι, and yet, nevertheless, although, Heb. 4. 3 εἰ εἰσελεύσονται εἰς τὴν κατὰ παυσίν μου, καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γεννηθέντων they shall not enter into my rest, the works nevertheless having been finished at the foundation of the world, i. e. the rest here spoken of, MY rest, could not

have been God's resting from his works, Gen. 2. 2; for this rest, the sabbath, had already existed from the creation of the world.

καίω, f. καύσω, aor. 1 pass. ἐκαύθην, to burn, i. e. a) causat. to MAKE burn, to kindle, to light a fire, lamp, &c., pass. part. καίόμενος burning, flaming; Matt. 5. 15 οὐδὲ καίουσι λύχνον, Heb. 12. 18 κεκαυμένῳ πυρὶ flaming fire. Fig. λύχνος καίόμενος καὶ φαίνων a burning and shining light, spoken of John the Baptist as a distinguished teacher, John 5. 35. Metaph. καίομαι, to burn, i. e. to be greatly moved, Luke 24. 32. b) trans. to burn, i. e. to consume with fire, John 15. 6 καὶ καίεται sc. τὰ κλήματα, 1 Cor. 13. 3.

καὶ κεῖ, crasis for καὶ ἐκεῖ, each retaining its own signification just as if written separately (see καί and ἐκεῖ), Matt. 5. 23.

καὶ κεῖθεν, crasis for καὶ ἐκεῖθεν, Mark 10. 1.

καὶ κεῖνος, crasis for καὶ ἐκεῖνος, Matt. 15. 18.

κακία, ας, ἡ (κακός), badness; in N. T. evil in a moral sense, viz. a) of heart, life, character, wickedness, Acts 8. 22, 1 Cor. 14. 20. b) in an active sense, malice, malignity, the desire of doing evil to others, esp. where joined with πονηρία, Rom. 1. 29, 1 Cor. 5. 8. c) evil, i. e. trouble, affliction, Matt. 6. 34.

κακοήθεια, ας, ἡ (κακοήτης, fr. κακός, ἦθος), mischief, malevolence, malignity, the desire of doing evil to others, Rom. 1. 29.

κακολογέω, ὦ, f. ἤσω (κακολόγος), to speak evil of, revile, with acc. Mark 9. 39: as opp. to τιμάω, by impl. to dishonour, contemn, 7. 10 ὁ κακολογῶν πατέρα ἢ μητέρα.

κακοπάθεια, ας, ἡ (κακοπαθέω), a suffering of evil, i. e. genr. suffering, affliction, James 5. 10.

κακοπαθέω, ὦ, f. ἤσω (κακοπαθής, fr. κακός, πάθος), to suffer evil, be afflicted, intrans. 2 Tim. 2. 9; especially of soldiers and others, to endure hardships, fig. 2 Tim. 2. 3 κακοπάθησον ὡς καλὸς στρατιώτης, 4. 5.

κακοποιέω, ὦ, f. ἤσω (κακοποιός), to do evil, i. e. a) to others, = to injure, harm, absol. Mark 3. 4, Luke 6. 9.

b) genr. and absol. = *to commit sin*, 1 Pet. 3. 17, 3 John 11.

κακοποιός, οὐ, ὁ, ἡ (κακός, ποιέω), *an evil-doer*, 1 Pet. 2. 12, 14, 3. 16, 4. 15; *malefactor*, John 18. 30.

κακός, ἡ, ὄν, *bad, worthless*; in N. T. *evil*. a) in a moral sense, *wicked, bad*, in heart, conduct, character, Matt. 21. 41 κακοὺς κακῶς ἀπολέσει αὐτούς, 24. 48 ὁ κακὸς δοῦλος, Rev. 2. 2 κακοὺς i. e. impostors. Of things, Mark 7. 21 διαλογισμοὶ οἱ κακοί, Rom. 13. 3 κακῶν sc. ἔργων, 1 Cor. 15. 33 ὁμιλίας κακαί. Neut. τὸ κακόν, pl. τὰ κακά, *evil, evil things*, i. e. *wickedness, fault, crime*, Matt. 27. 23 τί κακὸν ἐποίησεν; s̄piss. b) act. causing evil, i. e. *hurtful, baneful*, Rom. 14. 20 κακὸν τῷ ἀνθρώπῳ, Rev. 16. 2 ἔλκος κακόν, Tit. 1. 12 κακὰ θηρία *ravenous beasts*. Neut. τὸ κακόν, *evil*, i. e. *cause or source of evil*, Jam. 3. 8; *evil done to any one, harm, injury*, Acts 16. 28; in words, *evil-speaking*, 1 Pet. 3. 10: pl. τὰ κακά, *evils*, i. e. *troubles, afflictions*, Luke 16. 25 Λάζαρος ὁμοίως τὰ κακά sc. ἀπέλαβε.

κακοῦργος, ου, ὁ, ἡ (κακός, ἔργω), *an evil-worker, malefactor*, genr. 2 Tim. 2. 9; of robbers, λησταί, Luke 23. 32.

κακουχέω, ὦ, fut. ἥσω (κακός, ἔχω), *to hold or treat ill, to maltreat*; in N. T. only pass. part. κακουχούμενος, *maltreated, afflicted*, Heb. 11. 37.

κακόω, ὦ, fut. ὥσω (κακός), *to affect with evil*, i. e. a) physically, *to do evil to any one, to maltreat, harm, afflict*, with acc. of pers. Acts 7. 19 ἐκάκωσε τοὺς πατέρας ἡμῶν. b) *to make evil-affected, to exasperate*, τὰς ψυχὰς Acts 14. 2.

κακῶς, adv. (κακός), *badly, ill, evil*. a) *physically*; in phrases: κακῶς ἔχειν *to be sick*, Matt. 4. 24; πάσχειν *to suffer badly*, i. e. *grievously*, 17. 15; κακοὺς κακῶς ἀπολέσαι *malos malè perdere*, i. e. *to destroy miserably, utterly*, 21. 41; genr. in the sense of *grievously*, 15. 22 κακῶς δαιμονίζεται. b) *morally*; κακῶς ἐρεῖν *to speak evil of any one, to revile*, Acts 23. 5; genr. κακῶς λαλεῖν absol. *to speak evil*, i. e. *amiss*, John 18. 23; so James 4. 3 κακῶς αἰτεῖσθε *ye ask amiss*.

κάκωσις, εως, ἡ (κακόω), *evil condition, affliction*, Acts 7. 34.

καλάμη, ης, ἡ, *the stalk of grain*; in N. T. *stubble, straw*, after the ears are removed, 1 Cor. 3. 12.

κάλαμος, ου, ὁ, *a reed*, i. e. a plant with a jointed hollow stalk, growing in wet grounds. a) pr. the plant itself, Matt. 11. 7; 12. 20 κάλαμον συντετριμμένον. b) of the stalk as cut for use, *a reed*; as a mock sceptre, Matt. 27. 29; *a rod or staff*, v. 48; *a measuring reed, measure*, Rev. 11. 1; *a reed for writing with*, 3 John 13.

καλέω, ὦ, fut. ἔσω, aor. 1 ἐκάλεσα, perf. κέκληκα, aor. 1 pass. ἐκλήθην. 1. *to call to any one, in order that he may come or go any where*. a) pr. with the voice, as a shepherd his flock, John 10. 3 τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, Luke 19. 13 καλέσας δέκα δούλους ἑαυτοῦ 'calling them together,' Mark 1. 20 ἐκάλεσεν αὐτούς i. e. 'to follow him and become his disciples.' b) genr. *to call in any way, to send for, direct to come*, Matt. 2. 7 λάθρα καλέσας τοὺς μάγους: foll. by ἐκ, v. 15 ἐξ Αἰγύπτου, with ἐκ impl. Heb. 11. 8. c) *to call with the idea of authority, to call FORTH, summon*, e. g. before a judge, &c. Acts 4. 18: fig. of God, Rom. 4. 17 καλοῦντος τὰ μὴ ὄντα ὡς ὄντα 'calling forth and disposing of things that are not, even as though they were,' i. e. calling them into existence, &c. d) in the sense of *to invite*, pr. to a banquet, εἰς τοὺς γάμους Matt. 22. 3, εἰς τὸν γάμον John 2. 2, absol. Matt. 22. 8. Metaph. *to call, invite*, i. e. *to any thing*, e. g. of Jesus, εἰς μετάνοιαν *to call to repentance*, to exhort, Matt. 9. 13, impl. Mark 2. 17: of God, Rev. 19. 9, 1 Tim. 6. 12 εἰς τὴν ζωὴν αἰώνιον: so καλεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, *to the duties, privileges, and final bliss of the Christian life here and hereafter*, 1 Thess. 2. 12, and so by impl. Rom. 9. 24. e) in the sense of *to call to any station, = to appoint, to choose*, Heb. 5. 4 ἀρχιερεὺς καλούμενος ὑπὸ τοῦ Θεοῦ, Gal. 1. 15.

2. *to call*, i. e. *to name, give name to any person or thing*. a) pr. and spoken (α) of a proper name or surname; of persons, foll. by τὸ ὄνομα and the name in apposit., Matt. 1. 21 καλέ-

σεις τὸ ὄνομα αὐτοῦ Ἰησοῦν *thou shalt call his name Jesus*, v. 23; pass. with τί sc. ὄνομα Luke 1. 62: foll. by acc. of pers. and the name in apposit., Matt. 10. 25 εἰ τὸν οἰκοδεσπότην Βε-ελζεβοὺλ ἐκάλεσαν text. rec., others ἐπεκάλ. In the passive construction, Luke 1. 60 κληθήσεται Ἰωάννης, Acts 1. 23; so of places, Matt. 27. 8, Luke 2. 4. With ἐπὶ τῷ ὀνόματι added, i. e. *after the name* of any one, Luke 1. 59 (see ἐπὶ II. 3. c. η); pass. with τῷ ὀνόματι *by name*, v. 61: so with ἐν, Rom. 9. 7 ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα, i. e. 'in and through Isaac, in his line,' shall thy seed bear name: comp. ἐν 3. d. α. (β) of an epithet or appellation; of persons, Matt. 2. 23 Ναζωραῖος κληθήσεται, 22. 43 πῶς οὖν Δαβὶδ κύριον αὐτὸν καλεῖ; 23. 8 μὴ κληθῇτε ῥαββί. Of things, Acts 10. 1. Hence b) pass. in the sense of *to be regarded, accounted, = to be*, Matt. 5. 9, 19 ἐλάχιστος κληθήσεται, Luke 1. 32, 35, 36, 76, Matt. 21. 13, Heb. 3. 13, 1 Cor. 15. 9.

καλλιέλαιος, ου, ὁ, ἡ, adj. (κάλλος, ἔλαιον), pr. 'yielding fine oil,' and hence ἡ καλλιέλαιος sc. ἐλαία, *a good olive-tree*, i. e. cultivated and yielding fine oil, Rom. 11. 24.

καλλίων, ονος, ὁ, ἡ (compar. of καλός), *better*, Acts 25. 10 ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις *as thou also better knowest*, i. e. better than I can explain.

καλοδιδάσκαλος, ου, ὁ, adj. (καλός, διδάσκαλος), *teaching that which is good*, and as subst. *teacher of good*, Tit. 2. 3.

Καλοὶ λιμένες (καλός, λιμήν), as pr. name pl. *Fair Havens*, a port in the island of Crete, Acts 27. 8.

καλοποιέω, ὦ, f. ἥσω, *to do well*, to live virtuously, 2 Thess. 3. 13; some, *to do good* to others.

καλός, ἡ, ὁν, *handsome, beautiful*, pr. as to external form and appearance; in N. T. of quality, &c. *good, handsome, excellent*. a) *good*, as to quality and character. (α) genr. γῆ Matt. 13. 8, δένδρον 12. 33, σπέρμα 13. 24, μέτρον Luke 6. 38: οὐ καλόν *not good*, i. e. bad, worthless, 1 Cor. 5. 6. (β) by implic. *choice, excellent*; καρπός Matt. 3. 10, οἶνος John 2. 10, μαργαρίται Matt. 13. 45, λίθοι v. 48, διδασ-

καλία 1 Tim. 4. 6, ὁμολογία 6. 12: so τὸ καλόν *the good*, 1 Thess. 5. 21. (γ) in the sense of *honourable, distinguished*, 1 Tim. 1. 18.

b) *good* as to effect, influence, &c. *useful, profitable*; ἄλλας Mark 9. 50; so 1 Tim. 1. 8, 4. 4: hence καλόν ἐστι *it is good, profitable*, foll. by acc. and infin. καλόν ἐστιν ἡμᾶς ὧδε εἶναι Matt. 17. 4; by dat. of pers. and inf. as subj. 18. 8; by εἰ, Mark 9. 42 καλόν ἐστιν αὐτῷ μᾶλλον εἰ κτλ *it were better for him if*, &c.; by εἰάν 1 Cor. 7. 8.

c) *good* in a moral sense, *virtuous*; spoken (α) of thoughts, feelings, actions; καλὴ συνείδησις *a good conscience*, Heb. 13. 18; ἀναστροφή Jam. 3. 13, 1 Tim. 6. 12 ἀγών, 2. 3 τοῦτο καλὸν ἐνώπιον τοῦ Θεοῦ (comp. ἐνώπιον c): once καλὸς καὶ ἀγαθός spoken of ἡ καρδιά, where ἀγαθός refers to the disposition of the heart itself, and καλός to the external manifestation, Luke 8. 15. So ἔργον καλόν, ἔργα καλά, τὰ καλὰ ἔργα, *a good deed, good works*, i. e. (1) genr. *well-doing, virtue*, pr. as in Engl. *a handsome act, noble deeds*, Matt. 5. 16, 1 Pet. 2. 12: with ἔργα impl., Rom. 12. 17, Tit. 3. 8 τὰ καλά. (2) in the sense of *a useful work*, i. e. *benefit*, &c. Matt. 26. 10. (β) neut. τὸ καλόν, pr. *that which is handsome, good, right*, Rom. 7. 18: τὸ καλὸν ποιεῖν *to do good*, i. e. *to do well, act virtuously*, v. 21. Hence καλόν ἐστι *it is good, right*, foll. by inf. Matt. 15. 26. (γ) of persons, in reference to the performance of duty, e. g. ὁ ποιμὴν ὁ καλός John 10. 11, διάκονοι 1 Tim. 4. 6, σταρτιώτης 2 Tim. 2. 3, οἰκονόμοι 1 Pet. 4. 10.

καλύμμα, ατος, τό (καλύπτω), *a covering, veil*, 2 Cor. 3. 13: fig. for *impediment*, v. 14, see ἀνακαλύπτω.

καλύπτω, fut. ψω, *to cover over or around, to envelope*, trans. a) Matt. 8. 24, Luke 8. 16 καλύπτει αὐτὸν σκεύει, 23. 30. b) by impl. *to hide*, Matt. 10. 26 οὐδὲν κεκαλυμμένον, Jam. 5. 20 καλύψει πλῆθος ἁμαρτιῶν.

καλῶς, adv. (καλός), pr. *handsomely*; in N. T. *well, good, bene*. a) as to manner and external character, *well*, i. e. *right, suitably, properly*, John 18. 23 εἰ καλῶς i. e. ἐλάλησα, Acts 10. 33: so οὐ καλῶς *not well*, Gal. 4. 17.

Of office or duty, *well, faithfully*, 1 Tim. 3. 4, 12: with emph. *very well, excellently*, Mark 7. 37, Gal. 5. 7 ἐτρέχετε καλῶς: ironically, Mark 7. 9 καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, 2 Cor. 11. 4. In the sense of *honourably*, Jam. 2. 3 σὺ κάθου ᾧδε καλῶς. b) as to *effect, tendency, &c.* WELL, i. e. *justly, aptly*, as of declarations, &c. Matt. 15. 7 καλῶς προεφήτευσεν, Mark 12. 28 καλῶς ἀπεκρίθη, Luke 20. 39, John 8. 48, Rom. 11. 20. c) in phrases; καλῶς εἰπεῖν *to speak well of, to praise*, Luke 6. 26; ἔχειν *to be well, to recover from sickness*, Mark 16. 18; ποιεῖν with accus. or dat. *to do well to any one, to benefit*, Matt. 5. 44, Luke 6. 27, absol. Matt. 12. 12.

κάμέ, see καγώ.

κάμηλος, ου, ὅ, ἡ, *a camel*, Matt. 3. 4: in proverbs, 19. 24 εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, applied to that which is extremely difficult or impossible; 23. 24 οἱ διωλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες, spoken of those who are formal and diligent in the observance of lesser duties, but negligent in the discharge of higher ones.

κάμινος, ου, ἡ, *a furnace for smelting metals, burning pottery, &c.*; genr. Matt. 13. 42 εἰς τὴν κάμινον τοῦ πυρός i. e. *a burning furnace*.

καμνύω, f. ὕσω (contr. for καταμύω), *to shut down, to close*, i. e. the eyes so as not to see, trans. Matt. 13. 15 ὀφθαλμοὺς αὐτῶν ἐκάμνυσαν.

κάμνω, f. καμῶ, aor. 2 ἔκαμον, perf. κέκμηκα, *to be weary, faint*, i. e. from labour, intrans. Heb. 12. 3 ἵνα μὴ κάμνητε ταῖς ψυχαῖς. Hence *to be sick*, Jam. 5. 15 σώσει τὸν κάμνοντα.

κάμοι, see καγώ.

κάμπτω, fut. ψω, *to bend*; in N. T. spoken only of the knees. a) trans., foll. by τὸ γόνυ, *to bend the knee as in homage*, with dat. Rom. 11. 4; by πρὸς with acc. Eph. 3. 14. b) intrans. πᾶν γόνυ κάμψει *every knee shall bow*, i. e. bend itself in homage, worship, with dat. Rom. 14. 11.

καὶν, crasis for καὶ ἐάν, *and if, also if* (see καγώ on subscript). a) *and if*, with subj. aor. or perf., and in the

apodosis the fut. or οὐ μὴ with subj. καὶν ἁμαρτίας ἢ πεποιηκώς, ἀφεθήσεται Jam. 5. 15, καὶν θανάσιμόν τι πίνωσιν, οὐ μὴ αὐτοὺς βλάβῃ Mark 16. 18. b) *also if, even if, although*, with subjunct. (α) genr. with subj. aor., and fut. in the apodosis, Matt. 21. 21 καὶν τῷ ὄρει τούτῳ εἶπητε... γενήσεται, John 11. 25 καὶν ἀποθάνῃ, ζήσεται: also with subj. pres., and pres. or fut. or subj. aor. in the apodosis, Matt. 26. 35, John 8. 14, 10. 38. (β) *if even, if but, at least*, by way of diminution; foll. by subj. aor., and in the apodosis the fut. Mark 5. 28 καὶν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι: ellipt. *without* apodosis, 6. 56, Acts 5. 15, 2 Cor. 11. 16.

Κανᾶ, ἡ, indec. *Cana*, a village of Galilee, a few miles north-east of Nazareth, John 2. 1.

κανανίτης, ου, ὁ, *cananite*, an epithet derived from the Hebrew, and = ζηλωτής: hence Σίμων ὁ κανανίτης is the same as Σίμων ὁ ζηλωτής, Matt. 10. 4, comp. Luke 6. 15; perhaps the same with Simon the brother of James and Jude, Matt. 13. 55. Some mss. and eds. have καναναῖος. See Knapp's Gr. Test., Comm. Isag. p. xliii, xliv. ed. 1824.

Κανδάκη, ης, ἡ, *Candace*, a name common to the queens of Ethiopia or Meroë in the time of Christ, Acts 8. 27.

κανών, ὄνος, ὁ (κάνη), *a reed, staff, measuring rod*; in N. T. fig. *canon*, i. e. *a standard, rule of life and doctrine*, Gal. 6. 16: in the sense of *limit, sphere of action or duty assigned to any one*, 2 Cor. 10. 13, 15, 16.

Καπερναούμ and Καφαρναούμ, ἡ, indec., *Capernaum*, a town of Galilee, in the confines of Zabulon and Naphtali, and on the north-west shore of the sea of Tiberias, not far from the confluence of the Jordan. It was for a time the residence of Jesus, and was much frequented by him; hence called ἡ ἰδία πόλις, Matt. 9. 1, comp. Mark 2. 1.

καπηλεύω, f. εὐσω (κάπηλος), pr. *to be a retailer or vintner*; and as the κάπηλοι, or *vintners*, were notorious for adulterating their commodities, hence in N. T. fig. *to adulterate, cor-*

rupt for the sake of gain, trans. 2 Cor. 2. 17. See Dr. Bentley's Sermon on Popery, p. 242, vol. iii. of his *Works*, ed. by Rev. Alex. Dyce.

καπνός, οὐ, ὁ, *smoke*, Acts 2. 19.

Καππαδοκία, ας, ἡ, *Cappadocia*, a province of the interior of Asia Minor, Acts 2. 9.

καρδία, ας, ἡ, *the heart*, as the seat and centre of circulation, and therefore of life, in the human system; in N. T. only fig. a) as the *seat of the desires*, feelings, affections, passions, impulses, &c. *the heart*, MIND. (α) genr. Matt. 5. 8 οἱ καθαροὶ τῇ καρδίᾳ, 6. 21, 1 Cor. 4. 5 τὰς βουλὰς τῶν καρδιῶν. (β) in phrases: ἀπὸ or ἐκ καρδίας *from the heart*, i. e. willingly, Matt. 18. 35, Rom. 6. 17; ἐν ὅλῃ τῇ κ. and ἐξ ὅλης τῆς κ. *with the whole heart*, Matt. 22. 37, Mark 12. 30; ἡ καρδία καὶ ἡ ψυχὴ μία *one heart and one soul*, i. e. entire unanimity, Acts 4. 32; ἐνθυμεῖσθαι or διαλογίζεσθαι ἐν τῇ κ. αὐτοῦ *to consider with one's self*, to reflect, Matt. 9. 4, Luke 3. 15; συμβάλλειν ἐν τῇ κ. *to ponder in mind*, 2. 19; ἀναβαίνειν ἐκ τῇ κ. or ἐπὶ τὴν κ. *to come up in or into one's heart*, 24. 38, Acts 7. 23; βάλλειν εἰς τὴν κ. *to put into one's heart*, suggest, John 13. 2: διδόναι ἐπὶ καρδίας *to place upon the hearts*, i. e. put into them, Heb. 10. 16 comp. 8. 10; ἔχειν ἐν κ. *to have in one's heart*, i. e. to love, cherish, Phil. 1. 7; εἶναι ἐν τῇ κ. τινός *to be in one's heart*, i. e. the object of his love, 2 Cor. 7. 3; ἀνὴρ κατὰ τὴν κ. τινός *a man after one's own heart*, i. e. like-minded, Acts 13. 22; ὁ κρυπτὸς τῆς κ. ἄνθρωπος = ὁ ἔσω ἄνθρωπος, 1 Pet. 3. 4. (γ) by synecd. put for the person himself, in cases where various affections, passions, &c. are attributed to the *heart* or *mind*, John 16. 22 χαρήσεται ὑμῶν ἡ καρδία, Acts 2. 26, 14. 17. So in εἰπεῖν or λέγειν ἐν τῇ κ. *to say in one's heart*, i. e. to think, Matt. 24. 48, Rev. 18. 7.

b) as the seat of the *intellect*, according to the Hebrew views, *the heart*, *mind*, UNDERSTANDING, Matt. 13. 15 τῇ καρδίᾳ συνῶσι, Mark 6. 52, Luke 24. 25, Rom. 1. 21, 2 Pet. 1. 19. So θέσθαι or διατηρεῖν ἐν τῇ κ. *to lay up or keep in one's mind*, Luke 1. 66,

2. 51. In the sense of *conscience*, Rom. 2. 15, 1 John 3. 20, 21. c) fig. *the heart*, for *the middle*, *midst*, *central part*, τῆς γῆς Matt. 12. 40.

καρδιογνώστης, ου, ὁ (καρδία, γινώσκω), *the heart-knower*, *searcher of hearts*, Acts 1. 24, 15. 8.

καρπός, οὐ, ὁ, *fruit*, *produce*, of trees and plants, as well as of the earth. a) pr. Matt. 3. 10, 13. 8; allegor. John 15. 2; ἀποδιδόναι καρπούς *to pay over the fruits*, i. e. a share of them, as rent, Matt. 21. 41. By Heb. said of children, offspring, as ὁ καρπὸς τῆς κοιλίας *the fruit of the womb*, Luke 1. 42; τῆς ὀσφύος *of the loins*, Acts 2. 30. b) metaph. *fruit*, i. e. (α) for *deeds*, *works*, *conduct*, Matt. 3. 8 καρπὸν ἄξιον τῆς μετανοίας. (β) for *effect*, *result*, Gal. 5. 22 ὁ καρπὸς τοῦ πνεύματος. (γ) by impl. for *profit*, *advantage*, *good*, John 4. 36 συνάγει καρπὸν εἰς ζωὴν αἰώνιον. (δ) καρπὸς τῶν χειλέων *fruit of the lips*, i. e. praise, Heb. 13. 15.

Κάρπος, ου, ὁ, *Carpus*, pr. name of a man, 2 Tim. 4. 13.

καρποφορέω, ὦ, f. ἦσω (καρποφόρος), *to bear fruit*, intrans. a) pr. Mark 4. 28 αὐτομάτῃ ἡ γῆ καρποφορεῖ. b) metaph. of life and conduct, genr. Col. 1. 10 καρποφοροῦντες ἐν παντὶ ἔργῳ ἀγαθῷ: foll. by dat., τῷ Θεῷ Rom. 7. 4, τῷ θανάτῳ v. 5, i. e. to live worthy of God or of death. c) mid. *to bear fruit to one's self*, i. e. to propagate one's self, increase, Col. 1. 6 εὐαγγέλιόν ἐστι καρποφορούμενον.

καρποφόρος, ου, ὁ, ἡ, adj. (καρπός, φέρω), *fruit-bearing*, *fruitful*, Acts 14. 17.

καρτερέω, ὦ, fut. ἦσω (καρτερός, fr. κάρτος = κράτος), *to be strong*, *firm*, *to endure*, *persevere*, Heb. 11. 27.

κάρφος, εος, ους, τό (κάρφω), pr. *something dry*, i. e. any small dry particle, as of chaff, wood, &c., a twig, mote, bit, put as the emblem of lesser faults, Matt. 7. 3.

κατά, prep., governing the genitive and accusative, with the primary signif. DOWN, i. e. down FROM, down upon, down in, &c.

I. with the GENITIVE; e. g. 1. of PLACE. a) of motion *down from* a higher to a lower place; κατὰ τοῦ

κρημνοῦ εἰς τὴν θ. *down from*, i. e. *down a precipice into the sea*, Matt. 8. 32: so κατὰ κεφαλῆς ἔχειν 1 Cor. 11. 4, see ἔχω c. γ. b) of motion *down upon* a lower place, *upon*, Mark 14. 3 κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς: fig. ἡ κατὰ βάθους πτωχεία, lit. 'poverty down to the very depths,' i. e. *deepest poverty*, 2 Cor. 8. 2. c) genr. of motion or direction *upon, towards, through* any place or object. (α) pr., in the sense of *upon, against*, Acts 27. 14 ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός. (β) *through, throughout*, where κατὰ with acc. is more usual; Luke 4. 14 φήμη ἐξῆλθε καθ' ὅλης τῆς περικύρου, 23. 5, Acts 9. 31, 42, 10. 37. (γ) after verbs of swearing, i. e. to swear *upon* or *by* any thing, at the same time stretching out the hand *over, upon, towards* it, Matt. 26. 63 ἐξορκίζω σε κατὰ τοῦ Θεοῦ, Heb. 6. 13 ὥμοσε καθ' ἑαυτοῦ.

2. metaph. of the OBJECT *towards* or *upon* which any thing tends, aims, &c., *upon, in respect to*, 1 Cor. 15. 15 ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, Jude 15. More usually in a hostile sense, *against*, after words of speaking, accusing, warring, and the like, Matt. 5. 11 πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν, v. 23 ἔχει τὶ κατὰ σοῦ, 12. 14 συμβούλιον ἔλαβον κατ' αὐτοῦ, v. 30 ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστί, Luke 23. 14 ὦν κατηγορεῖτε κατ' αὐτοῦ, sæp.

II. with the ACCUSATIVE, where the primary and general idea is *down upon, out over, &c.* 1. of PLACE. a) of motion, expr. or impl., or of extension *out over, through, throughout* a place, Luke 8. 39 καθ' ὅλην τὴν πόλιν κηρύσσων, 15. 14 ἐγένετο λιμὸς κατὰ τὴν χώραν, Acts 5. 15, 8. 1, 11. 1 ὄντες κατὰ τὴν Ἰουδαίαν *who were throughout Judæa*: so πορεύεσθαι κατὰ τὴν ὁδὸν *to travel through* i. e. *along the way*, 8. 36; and genr. κατὰ τὴν ὁδὸν *along* or *BY the way*, while travelling upon it, 25. 3, 26. 13. Hence, from the idea of motion *throughout every part* of a whole, arises the *distributive* sense of κατὰ, Matt. 24. 7 κατὰ τόπους *throughout all places*, in various parts; Luke 8. 1 διώδευε κατὰ πόλιν καὶ κώμην *throughout city and village*, i. e. *every one, generally*; Acts 2. 46 κλῶντες κατ' οἶκον ἄρτον i. e. *from house to*

house, 8. 3. b) of motion or situation *upon, at, near to, adjacent to, &c.* Luke 10. 32 γενόμενος κατὰ τὸν τόπον, v. 33 ἦλθε κατ' αὐτόν, Acts 2. 10 τῆς Λιβύης τῆς κατὰ Κυρήνην, 16. 7, 27. 2 τοὺς κατὰ τὴν Ἀσίαν τόπους i. e. 'the places on and near the coast of Asia Minor,' v. 7. c) of motion or direction *upon* i. e. *towards* any place, Acts 8. 26 πορεύου κατὰ μεσημβρίαν, 27. 12 λιμένα βλέποντα κατὰ λίβα, Phil. 3. 14 κατὰ σκοπὸν διώκω. Fig. κατὰ πρόσωπον ἀντιστῆναι *to withstand one to his face*, Gal. 2. 11.

d) of place *where*, i. e. of being *at, in, within* a place, where sometimes ἐν might be employed, though not strictly synonymous. (α) foll. by acc. of place; Rom. 16. 5 τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν 'the church *at or in* their house,' i. e. *accustomed to meet there*; Acts 13. 1 ἦσαν κατὰ τὴν ἐκκλησίαν προφηταί. (β) of pers. implying place, *in, with, among*, Acts 21. 21 τοὺς κατὰ τὰ ἔθνη Ἰουδαίους *the Jews dispersed among* (pr. *throughout*) *the gentiles*, 26. 3 τῶν κατὰ Ἰουδαίους ἐθῶν, 17. 28 τινὲς τῶν καθ' ὑμᾶς ποιητῶν i. e. 'your own poets,' 18. 15, Eph. 1. 15 τὴν καθ' ὑμᾶς πίστιν. So καθ' ἑαυτόν *in or with one's self*, pr. *in one's own house, chez soi*, and hence genr. *by or for one's self, alone*, Acts 28. 16 μένειν καθ' ἑαυτόν, Rom. 14. 22, James 2. 17. (γ) of thing implying place; κατὰ πρόσωπόν τινος *in the presence of, before* any one, Acts 3. 13; with gen. impl., αὐτοῦ 25. 16, ὑμῶν 2 Cor. 10. 1: so κατ' ὀφθαλμούς i. e. ὑμῶν Gal. 3. 1. Metaph. of a state or condition *in* which any thing is or is done, thus implying also *manner*; κατ' ὄναρ *in or by a dream*, Matt. 1. 20; 1 Cor. 2. 1 ἐγὼ ἦλθον οὐ καθ' ὑπεροχὴν λόγου *I came not in excellency of speech*. Adverbially, κατ' ἐξουσίαν Mark 1. 27 (see ἐξουσία a); κατὰ κράτος *strongly, vehemently*, Acts 19. 20; κατ' ἰδίαν *in private* (see ἴδιος a. β); κατὰ μόνας (see καταμόνας): so καθ' ὑπερβολὴν *exceedingly*, Rom. 7. 13; or *excellently, par excellence*, 1 Cor. 12. 31: also οἱ κατ' ἐξοχὴν *those in distinction, = the distinguished*, Acts 25. 23.

2. of TIME; of a period or point

of time *down upon* which, i. e. *in, at, during* which any thing takes place; *κατὰ τὸ αὐτό at the same time, together*, Acts 14. 1; Rom. 5. 6 *κατὰ καιρόν in due time*; Acts 12. 1 *κατ' ἐκείνον τὸν καιρόν during that time*; 16. 25 *κατὰ τὸ μεσονύκτιον about midnight*, 27. 27; Heb. 1. 10 *κατ' ἀρχάς in the beginning*, of old; 3. 8 *κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ during the time of temptation*, 9. 9. So *distributively*, *καθ' ἡμέραν daily*, every day, Matt. 26. 55, also *τὸ καθ' ἡμέραν* Luke 11. 3, 19. 47; *κατ' ἔτος, κατ' ἐνιαυτόν yearly*, every year, 2. 41, Heb. 9. 25; *κατὰ ἑορτήν at each passover*, Matt. 27. 15; *κατὰ καιρόν at certain times, from time to time*, John 5. 4; *κατὰ μίαν σαββάτων every first day of the week*, 1 Cor. 16. 2; also Acts 17. 17 *κατὰ πᾶσαν ἡμέραν*, 18. 4, Heb. 3. 13 *καθ' ἐκάστην ἡμέραν*, Rev. 22. 2 *κατὰ μῆνα ἓνα ἑκάστον*.

3. in a *distributive* sense, derived from the idea of pervading *all the parts* of a whole (see II. 1. a. and 2.); also *genr. of any parts, number, &c.*, *κατὰ μέρος part for part, particularly*, Heb. 9. 5; *καθ' ἓνα one by one*, 1 Cor. 14. 31; *κατὰ δύο two and two*, v. 27.

4. *tropically*, as expressing the *relation* in which one thing stands *towards* another, thus also every where implying *manner*; spoken a) of *accordance or conformity*. (α) of a rule or standard of comparison, &c. *according to, conformably to, after, secundum*, Matt. 9. 29 *κατὰ τὴν πίστιν ὑμῶν γεννηθήτω ὑμῖν*, 23. 3 *κατὰ τὰ ἔργα αὐτῶν μὴ ποιεῖτε*, Luke 2. 22 *κατὰ τὸν νόμον*, 23. 56 *κατὰ τὴν ἐντολήν*, John 8. 15 *κατὰ τὴν σάρκα κρίνετε* i. e. from external circumstances, Acts 23. 31, 26. 5, Rom. 2. 2 *ἐστὶ κατὰ ἀλήθειαν = ἐστὶν ἀληθές*, v. 7; 8. 4 *κατὰ σάρκα* or *κατὰ πνεῦμα* i. e. conformably to the will of the flesh or of the Spirit; Eph. 4. 22, Col. 2. 8. So with *acc. of person*, i. e. *according to the will of any one*, Rom. 8. 27 *κατὰ Θεόν*, 15. 5, 1 Cor. 12. 8; *by command of any one*, 2 Cor. 11. 17; *according to the narrative or writing of any one*, only in the inscriptions of the gospels; Gal. 1. 11 *οὐκ ἔστι κατὰ ἄνθρωπον is not human*, i. e. of human origin.

With the idea of *proportion*, Matt. 2. 16, 25. 15 *ἐκάστω κατὰ τὴν ἰδίαν δύναμιν*, Rom. 12. 6. Adverbially, Luke 10. 31 *κατὰ συγκυρίαν by chance*, *accidentally*, John 10. 3 *κατ' ὄνομα*, Acts 18. 14 *κατὰ λόγον reasonably*, Phil. 3. 6 *κατὰ ζῆλον zealously*, 1 Pet. 3. 7 *κατὰ γνώσιν discreetly*; so *κατὰ τί how?* Luke 1. 18. (β) of an *occasion*, i. e. *by virtue of, because of, for, by, through*, where the idea of *accordance or adaptedness* still lies at the bottom, Matt. 19. 3 *ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν for any cause*; John 2. 6; Acts 3. 17 *κατὰ ἄγνοιαν because of ignorance*, ignorantly; Rom. 2. 5, 2 Cor. 8. 8, Gal. 1. 4, 2. 2, sæp. (γ) of any *general reference, allusion, &c. in respect to, as to*, Rom. 1. 3 *κατὰ σάρκα*, 11. 28, Phil. 3. 6, Tit. 1. 4, Heb. 9. 9. Hence, *folld. by acc. with a preceding article*, it forms a *periphrasis* for the cognate adjective, Rom. 11. 21 *οἱ κατὰ φύσιν κλάδοι the natural branches*, Col. 3. 22 *οἱ κατὰ σάρκα κύριοι*: so *τὰ κατὰ τὸν Παῦλον Paul's affairs*, his cause, Acts 25. 14; *τὰ κατ' ἐμέ my affairs*, Eph. 6. 21. Also in phrases; *κατὰ πάντα in all respects*, in all things, Acts 3. 22; *κατὰ πάντα τρόπον in every respect*, every way, Rom. 3. 2, with *neg.* 2 Thess. 2. 3; *καθ' ὅσον by how much*, i. e. *inasmuch*, Heb. 3. 3; *κατὰ τοσούτον insomuch*, 7. 22; *τὸ κατ' ἐμέ, lit. 'as to what concerns me,' so far as in me lies*, Rom. 1. 15.

b) of *likeness, similitude, &c. like, after the manner of*, 2 Cor. 1. 17 *κατὰ σάρκα 'like a frail and feeble man'*; Heb. 5. 6 *κατὰ τὴν τάξιν Μελχισεδέκ 'of an order like that of Melchisedec.'* So with *acc. of pers.*, Gal. 4. 28 *κατὰ Ἰσαάκ like Isaac*, as Isaac; 3. 15 *κατὰ ἄνθρωπον λέγω I speak as a man*; with the idea of a *common man*, 1 Cor. 3. 3. Adverbially, *καθ' ὃν τρόπον as, even as*, Acts 15. 11; *κατὰ ταῦτά thus, so*, Luke 17. 30; *καθ' ὁμοιότητα like, similarly*, Heb. 4. 15. c) of the *end, aim, or purpose towards* which any thing is directed, *for, by way of, &c.* 2 Cor. 11. 21 *κατὰ ἀτιμίαν λέγω I say it by way of disparagement, reproach*; 1 Tim. 6. 3, 2 Tim. 1. 1, Tit. 1. 1.

NOTE. In composition *κατά im-*

plies, 1. motion downwards, as καταβαίνω, καθαιρέω, καταπίπτω, &c.; 2. against, in a hostile sense, as καταγινώσκω, κατηγορέω, καταλαλέω; 3. distribution, as κατακληροδοτέω; 4. in a general sense, down, down upon, and also throughout, where often it cannot be expressed in English, and is then to us simply intensive; 5. sometimes it gives to an intransitive verb a transitive sense, as καταργέω.

καταβαίνω, f. βήσομαι, aor. 2 κατέβην, imperat. κατάβηθι and κατάβα-βάτω,—to go or come down, to descend, intrans. a) spoken of persons, &c., foll. by ἀπό with genit. of place whence, Matt. 8. 1 καταβάντι ἀπὸ τοῦ ὄρους, 14. 29 ἀπὸ τοῦ πλοίου, Mark 15. 30 κατάβα ἀπὸ τοῦ σταυροῦ: by εἰς with acc. of place whither, Mark 13. 15 μὴ καταβάτω εἰς τὴν οἰκίαν, Acts 8. 38; ἐπὶ τὴν θάλασσαν down upon the seashore, i. e. from the mountain, John 6. 16; πρὸς τινα Acts 10. 21; absol. Matt. 24. 17. Spoken of those who go from a higher to a lower region, ἀπὸ Ἱερουσαλὴμ Mark 3. 22; foll. by εἰς, John 2. 12 εἰς Καπερναούμ, Acts 7. 15; absol. 8. 15, 24. 1;—of those who descend, come down from heaven, e. g. God, as affording aid to the oppressed, 7. 34; of the Son of man, with ἐκ John 6. 38, ἀπὸ 1 Thess. 4. 16; of the Holy Spirit, with ἐκ John 1. 32, ἐπὶ τινα v. 33; of angels, with ἐξ οὐρανοῦ Matt. 28. 2, ἐν with dat. of place whither John 5. 4, ἐπὶ τινα 1. 52; of Satan, as cast down from heaven, Rev. 12. 12.

b) spoken of things; a way leading down from a higher to a lower tract of country, ὁδὸν τὴν καταβ. ἀπὸ Ἱερουσ. εἰς Γάζαν Acts 8. 26: of things descending from heaven, i. e. let or sent down from God, e. g. a vessel, 10. 11; spiritual gifts, foll. by ἀπό Jam. 1. 17; the new Jerusalem, ἡ καταβ. ἐκ τοῦ οὐρ. ἀπὸ τοῦ Θεοῦ Rev. 3. 12 in an anacoluthon. So genr. from the heavens or the clouds, to fall, ἡ βροχή Matt. 7. 25, λαῖλαψ Luke 8. 23; πῦρ ἀπὸ τοῦ οὐρ. 9. 54, ἐκ Rev. 13. 13: also in the general sense of to fall, drop, Luke 22. 44.

καταβάλλω, fut. αλῶ, to cast down,

trans., Rev. 12. 10 text. rec.: in the sense to prostrate, 2 Cor. 4. 9. Mid. to lay down a foundation, Heb. 6. 1.

καταβαρέω, ᾧ, f. ἤσω, to bear down, weigh down as a burden; in N. T. fig. to burden in a pecuniary sense, with acc. 2 Cor. 12. 16.

καταβαρύνω, f. υνῶ (=καταβαρέω), to weigh down, oppress; pass. Mark 14. 40 οἱ ὀφθ. καταβαρυνόμενοι in later eds. for βεβαρημένοι text. rec.

κατάβασις, εως, ἡ (καταβαίνω), a going down, e. g. towards the coast; in N. T. descent, declivity, Luke 19. 37.

καταβιβάζω, f. ἄσω, to cause to descend, to bring down, Matt. 11. 23.

καταβολή, ἡς, ἡ (καταβάλλω), a casting down, i. e. a) a laying down, founding; in the phrases ἀπὸ and πρὸ καταβολῆς κόσμου from and before the foundation of the world, i. e. the creation, Matt. 13. 35, John 17. 24. b) a casting in, fig. Heb. 11. 11 δύναμιν ἔλαβεν εἰς καταβολὴν σπέρματος, lit. strength for the casting in of seed, i. e. strength for conception.

καταβραβεύω, fut. εὔσω, to give the prize against any one, to deprive of the palm; in N. T. fig. to deprive of a due reward, defraud, trans. Col. 2. 18.

καταγγελεύς, εως, ὁ (καταγγέλλω), an announcer, Acts 17. 18.

καταγγέλλω, f. ελῶ (κατά, ἀγγέλλω), aor. 2 pass. κατηγγέλην, pr. to bring word down upon any one, = to bring it home to him, trans.; hence a) to announce, proclaim, publish, Acts 13. 38 ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται: in the sense of to laud, celebrate, Rom. 1. 8. b) by impl. to preach, set forth, inculcate, Acts 4. 2 καταγγέλλειν τὴν ἀνάστασιν τὴν ἐκ νεκρῶν, 13. 5, sæp.

καταγελάω, ᾧ, f. ἄσω, to laugh at in scorn, deride; foll. by gen., Matt. 9. 24 κατεγέλων αὐτοῦ.

καταγινώσκω, f. γνῶσομαι, to know or note against any one to his disadvantage; hence in N. T. to think ill of, to condemn, blame, foll. by gen., 1 John 3. 20 ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά: pass. Gal. 2. 11 ὅτι κατεγνωσμένος ἦν because he had incurred blame,—others, 'he deserved blame.'

κατάγνυμι, f. κατάξω (κατά, ἄγνυμι), aor. 1 κατέαξα, aor. 2 pass. κατεάγην

(for the augm. see Stuart's N. T. Gram. p. 68), anom. fut. Att. κατεάξω (prob. to distinguish it from the fut. of κατάγω),—to break down or in two, Matt. 12. 20 κάλαμον συντ. οὐ κατεάξει, John 19. 31 ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, v. 32, 33. (Passow notes that ἄγνυμι in compounds not unfrequently retains its augment in the derived moods, as κατεάξας, κατεαγῆναι.)

κατάγω, f. άξω (κατά, άγω), to lead down, trans. a) of PERSONS, to bring or conduct down from a higher to a lower place, foll. by εἰς Acts 9. 30 κατήγαγον αὐτὸν εἰς Καισάρειαν, 23. 20; by πρὸς τινα v. 15; absol. 22. 30. b) as a nautical term, to bring down to land, i. e. a ship, Luke 5. 11 καταγάγοντες τὰ πλοῖα ἐπὶ τὴν γῆν: hence aor. 1 pass. κατήχθην, to come to shore, to land, Acts 21. 3.

καταγωνίζομαι, fut. ίσομαι, depon. mid. (κατά, άγωνίζομαι), to contend against, and by implic. to conquer, subdue, βασιλείας Heb. 11. 33.

καταδέω, f. ήσω, to bind down; in N. T. to bind together or up, τραύματα Luke 10. 34.

κατάδηλος, ου, ό, ή, adj., most evident, Heb. 7. 15.

καταδικάζω, f. άσω, to give sentence against any one, to condemn; foll. by acc. of pers. Matt. 12. 7; absol. Luke 6. 37, James 5. 6.

καταδίκη, ης, ή, sentence against, condemnation, Acts 25. 15 some mss.

καταδιώκω, f. ξω, to pursue closely, i. e. an enemy; in N. T. to follow closely in order to find, Mark 1. 36.

καταδουλόω, ώ, f. ώσω, pr. to slave down, i. e. to bring under bondage, enslave, trans., 2 Cor. 11. 20; mid. to make a slave for one's self, Gal. 2. 4 ἵνα ἡμᾶς καταδουλώσωνται.

καταδυναστεύω, f. εύσω, to exercise power against any one, i. e. to overpower, oppress, with gen. Jam. 2. 6; pass. as if with accus. Acts 10. 38.

καταισχύνω, f. υνῶ (κατά, αἰσχύνω), to bring down shame upon, i. e. a) to dishonour, disgrace, trans., τὴν κεφαλὴν 1 Cor. 11. 4, 'to offend against decorum.' b) = αἰσχύνω, but stronger, to shame, put to shame, trans. (α) pr. Luke 13. 17. (β) from the Heb.

by meton. of cause for effect, to frustrate one's hope, disappoint, Rom. 5. 5 ἐλπὶς οὐ καταισχύνει.

κατακαίω, f. αύσω, aor. 2 pass. κατεκάην, fut. 1 pass. κατακαυθήσομαι, and in later usage fut. 2 pass. κατακάησομαι,—to burn down, Engl. to burn up, consume utterly, trans., Matt. 3. 12 τὸ ἄχυρον κατακαύσει, 13. 30, 1 Cor. 3. 15, Rev. 18. 8.

κατακαλύπτω, fut. ψω, to cover as with a veil, hence to veil; in N. T. only pass. or mid. to be veiled, wear a veil, absol. 1 Cor. 11. 6; foll. by τὴν κεφαλὴν v. 7.

κατακαυχάομαι, ῶμαι, fut. ήσομαι, depon. mid. to boast one's self against any person or thing, to glory over, foll. by gen. Rom. 11. 18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι κτλ (for which 2 pers. sing. see Stuart's N. T. Gram. p. 95); by κατά Jam. 3. 14: hence 2. 13 κατακαυχᾶται ἔλεος [=ό έλεῶν] κρίσεως, 'the merciful man glories over judgment,' fears not condemnation.

κατάκειμαι, f. είσομαι, to lie down, be recumbent, intrans. a) spoken of the sick, foll. by part. Mark 1. 30 κατέκειτο πυρέσσουσα she lay sick of a fever, Acts 28. 8; by ἐπὶ with dat. 9. 33; by ἐν John 5. 3; absol. v. 6. b) to recline at table in the oriental manner, Mark 14. 3; with ἐν 2. 15.

κατακλάω, ῶ, f. άσω, to break down or in pieces, Mark 6. 41.

κατακλείω, fut. είσω, to shut to as a door, to close; in N. T. of a person, pr. to shut down as in a subterranean prison, and genr. like Engl. to shut up, confine, ἐν φυλακῇ Luke 3. 20.

κατακληροδοτέω, ῶ, f. ήσω, to give by lot to each, distribute by lot, trans., Acts 13. 19 text. rec., others κατακληρονομέω.

κατακλίνω, fut. ινῶ, pr. to make incline, i. e. to make lie down, genr.; in N. T. used only of the oriental posture at meals, to make recline, trans., mid. to recline at a meal, Luke 9. 14 κατακλίνατε αὐτοὺς κλισίας: mid. 14. 8 μὴ κατακλιθῆς, 24. 30.

κατακλύζω, f. ύσω, to dash down upon, i. e. to overflow, pass. 2 Pet. 3. 6.

κατακλυσμός, οὔ, ό (κατακλύζω), a flood, deluge, Matt. 24. 38.

κατακολουθέω, ὦ, fut. ἴσω (κατά, ἀκολουθέω), *to follow closely*, with dat. Acts 16. 17; absol. Luke 23. 55.

κατακόπτω, fut. ψω, *to hew or cut down, to cut in pieces*; in N. T. genr. *to cut, wound*, trans. Mark 5. 5.

κατακρημνίζω, f. ἴσω, *to cast down from a precipice, cast down headlong*, trans., Luke 4. 29.

κατάκριμα, ατος, τό (κατακρίνω), *judgment against, condemnation*, Rom. 5. 16, 18, 8. 1.

κατακρίνω, f. ἰνῶ, *to give judgment against, to condemn*. a) pr., foll. by acc. of pers. and dat. of punishment, Matt. 20. 18 κατακρινούσιν αὐτὸν θανάτῳ *they shall condemn him to death*, 2 Pet. 2. 6, and infin. κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου Mark 14. 64: by acc. of pers., the crime or punishment being implied, John 8. 10 οὐδεὶς σε κατέκρινεν; v. 11, Rom. 2. 1; absol. 8. 34; pass. Matt. 27. 3, of the last judgment Mark 16. 16. Fig. Rom. 8. 3 κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, i. e. 'hath condemned, passed sentence upon, all carnal lusts and passions,' in antith. to v. 1. b) by impl. *to condemn by contrast*, i. e. to shew by one's good conduct that others are guilty of misconduct and deserve condemnation, foll. by acc. Matt. 12. 41, Heb. 11. 7; pass. Rom. 14. 23.

κατάκρισις, εως, ἡ (κατακρίνω), *condemnation*, 2 Cor. 3. 9: in the sense of *censure, blame*, 7. 3.

κατακυριεύω, fut. εὔσω, *to lord it against* i. e. *over* any one, with gen. a) genr. *to exercise authority over*, Matt. 20. 25 οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, 1 Pet. 5. 3. b) by impl. *to get the mastery of, to overpower, subdue*, Acts 19. 16.

καταλαλέω, ὦ, fut. ἴσω, *to speak against*, i. e. *to speak evil of, to slander*, with gen. Jam. 4. 11 μὴ καταλαλεῖτε ἀλλήλων, 1 Pet. 2. 12.

καταλαλία, ας, ἡ (καταλαλέω), *a speaking against, evil-speaking, slander*, 2 Cor. 12. 20, 1 Pet. 2. 1.

κατάλαλος, ου, ὁ, ἡ, adj. (καταλαλέω), *speaking against*, as subst. *a slanderer, backbiter*, Rom. 1. 30.

καταλαμβάνω, fut. λήψομαι, aor. 2 κατέλαβον, *to take hold of*, with the

idea of eagerness, &c. trans. a) pr. *to lay hold of, seize*; a criminal, John 8. 3 ἄγουσι γυναῖκα ἐν μοιχείᾳ κατειλημμένην, v. 4; so of an evil spirit, Mark 9. 18 ὅπου ἂν αὐτὸν καταλάβῃ: fig. of darkness, evil, *to come suddenly upon*, John 12. 35, 1 Thess. 5. 4 ἡμέρα. b) in allusion to the public games, *to obtain the prize*, with the idea of eager and strenuous exertion, *to grasp, seize upon*, Rom. 9. 30, 1 Cor. 9. 24 οὕτω τρέχετε ἵνα καταλάβητε i. e. τὸ βραβεῖον, Phil. 3. 12 διώκω εἰ καὶ καταλάβω [τὸ βραβεῖον], ἐφ' ᾧ καὶ κατελήφθην ὑπὸ Χριστοῦ i. e. 'for which very end I also have been won as a prize by Christ.' c) fig. *to seize with the mind, to comprehend*, John 1. 5 ἡ σκοτία αὐτὸ οὐ κατέλαβεν: hence mid. *to comprehend for one's self, to perceive, find*, foll. by ὅτι Acts 4. 13 καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι, 10. 34; with acc. and inf. 25. 25; τί indic. Eph. 3. 18.

καταλέγω, f. ξω, lit. *to lay down*; in N. T. *to inscribe on a register, enrol*, pass. 1 Tim. 5. 9.

κατάλειμμα, ατος, τό (καταλείπω), *a remnant*; in N. T., by impl., *a small part, few*, Rom. 9. 27.

καταλείπω, f. ψω, aor. 1 κατέλειψα, *to leave down to one's heirs*, i. e. *to leave behind so as to descend to them*; hence genr. and in N. T. *to leave behind* at one's departure, trans. a) pr., at death, Mark 12. 19 κατέλιπε γυναῖκα, Luke 20. 31; genr. in any place, Mark 14. 52 καταλιπὼν τὴν σινδόνα, John 8. 9: foll. by ἐν of place, Luke 15. 4 οὐ καταλείπει τὰ ἐνν. ἐν τῇ ἐρήμῳ, 1 Thess. 3. 1 ἐν Ἀθήναις, Tit. 1. 5; by αὐτοῦ *there*, Acts 18. 19; by εἰς ἄδου, 2. 31: so with acc. and predicate of condition, 24. 27 κατέλιπε τὸν Παῦλον δεδεμένον, 25. 14. b) in the sense of *to leave, quit wholly, forsake*. (α) of place, Matt. 4. 13 καταλιπὼν τὴν Ναζαρέθ, Heb. 11. 27; so by impl. Acts 21. 3: hence of persons and things, *to leave, forsake*, i. e. so as to have nothing more to do with them, Matt. 19. 5 καταλείψει τὸν πατέρα, 16. 4; with predic. μόνην Luke 10. 40. (β) of things, Luke 5. 28 καταλιπὼν ἅπαντα Acts 6. 2, 2 Pet. 2. 15.

ς) *to leave remaining*, = *to HAVE LEFT*, *to reserve*, Rom. 11. 4 κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἀνδρας.

καταλιθάζω, fut. ἄσω, lit. *to stone down*; *to stone to death*, trans. Luke 20. 6.

καταλλαγή, ἡς, ἡ (καταλλάσσω), *exchange of money*; in N. T. *reconciliation*, i. e. *restoration to the divine favour*, Rom. 5. 11; 11. 15 καταλλαγή κόσμου, i. e. *the means, occasion of reconciling the world to God*; 2 Cor. 5. 18, 19.

καταλλάσσω, fut. ξω (κατά, ἀλλάσσω), *to change against any thing, to exchange for*; in N. T. *to change towards*, i. e. *one person towards another, to reconcile to any one, with acc. and dat.* 2 Cor. 5. 18, 19 κόσμον καταλλάσσω ἐαυτῷ. Pass. aor. 2 κατηλλάγην, *to be or become reconciled to any one, with dat.* Rom. 5. 10 κατηλλάγημεν τῷ Θεῷ, 1 Cor. 7. 11, 2 Cor. 5. 20.

κατάλοιπος, ου, ὁ, ἡ, adj., *left over, remaining*, pl. οἱ κατάλοιποι, *the rest, residue*, Acts 15. 17.

κατάλυμα, ατος, τό (καταλύω), pr. *a place where one puts up, a lodging-place, inn*, in the East a *khan, caravan-serai*, Luke 2. 7; by synecd. 22. 11 ποῦ ἔστι τὸ κατάλυμα, i. e. *a room where we may sup and lodge?*

καταλύω, f. λύω, lit. *to loosen down*, i. e. a) pr. *to dissolve, disunite the parts of any thing*; hence spoken of buildings, &c. *to throw down, destroy*, with acc. Matt. 26. 61 καταλύσαι τὸν ναόν, 27. 40, Acts 6. 14; so Matt. 24. 2, 2 Cor. 5. 1; fig. Gal. 2. 18. Metaph. *to destroy, put an end to, render vain*, τὸν νόμον Matt. 5. 17, ἔργον Acts 5. 38. b) *to unbind, halt for rest, put up for the night*; in N. T. genr. *to lodge*, intrans. Luke 9. 12, 19. 7 εἰσῆλθε καταλύσαι.

καταμανθάνω, f. μαθήσομαι, *to learn thoroughly*; in N. T. *to note accurately, observe, consider*, with accus. Matt. 6. 28 καταμάθετε τὰ κρίνα.

καταμαρτυρέω, ὦ, f. ἥσω, *to witness, testify against any one, with genit.* Matt. 26. 62 τί οὗτοί σου καταμαρτυροῦσιν;

καταμένω, f. ἐνῶ, *to remain fixedly, to abide, dwell*, intrans. Acts 1. 13.

καταμόνας, adv. (κατά, μόνος), *alone, by one's self*, Mark 4. 10, Luke 9. 18.

κατανάθεμα, ατος, τό (κατά, ἀνάθεμα), *a curse against any one; meton. 'accursed thing,' for concr. one accursed*, Rev. 22. 3 text. rec.; later eds. κατάθεμα, probably corrupted from the above.

καταναθεματίζω, f. ἴσω (κατά, ἀναθεματίζω), *to utter curses against*, i. e. *to curse*, Matt. 26. 74 text. rec.; later eds. καταθεματίζω, probably a corruption of the above.

καταναλίσκω, fut. λώσω (κατά, ἀναλίσκω), *to consume wholly*, absol. Heb. 12. 29 πῦρ καταναλίσκον.

καταναρκάω, ὦ, fut. ἥσω, *to become torpid against*, i. e. *to the detriment of any one, intrans.*; hence in Paul's writings = *to be burdensome to any one in a pecuniary sense*, foll. by gen. 2 Cor. 11. 8, 12. 13, 14 οὐ καταναρκήσω ὑμῶν.

κατανεύω, fut. εὔσω, *to nod or wink towards any one, i. e. to make signs to any one with the head, eyes, &c., to beckon*, with dat. Luke 5. 7.

κατανοέω, ὦ, f. ἥσω, *to see or discern distinctly, perceive clearly*, trans. a) pr., Luke 6. 14 δοκὸν οὐ κατανοεῖς; fig. 20. 23. b) fig. *to mind accurately, observe, consider*, Luke 12. 24 κατανοήσατε τοὺς κόρακας, Acts 7. 31, 32, 11. 6: in the sense of *to have respect to, to regard*, Rom. 4. 19, Heb. 10. 24.

καταντάω, ὦ, f. ἥσω (κατά, ἀντάω), *to come down to or upon, to arrive at a place*, Acts 20. 15 κατηντήσαμεν ἀντικρὺ Χίου *we arrived over against Chios*: elsewhere in N. T. with εἰς, 16. 1 κατήντησεν εἰς Δέρβην at Derbe, 18. 19, 21. 7. Of things, foll. by εἰς, *to come or be brought to any one*, 1 Cor. 14. 36; *to come upon, happen to*, i. e. *in the time of any one*, 10. 11: fig. *to attain to any thing, = to obtain*, Acts 26. 7 εἰς ἣν [ἐπαγγελίαν] τὸ δωδεκάφυλον ἐλπίζει καταντῆσαι, Eph. 4. 13, Phil. 3. 11.

κατάνυξις, εως, ἡ (κατανύσσω), pr. *a piercing through, fig. violent pain, grief*, in profane writers; but Sept. has the verb κατανύσσω for Heb. 'to be silent, dumb,' and 'to lie in deep sleep, stupor'; hence also κατάνυξις for Heb. 'deep sleep, stupor,'

Is. 29. 10, quoted by Paul in Rom. 11. 8.

κατανύσσω, f. ξω, to prick through, to pierce, pass. metaph. to be greatly pained, deeply moved, Acts 2. 37 κατενύγησαν τῇ καρδίᾳ.

καταξιόω, ὦ, f. ὡσω (κατά, ἀξιόω), to count worthy of any thing; pass. to be counted worthy, foll. by gen. τῆς βασιλείας τοῦ Θεοῦ 2 Thess. 1. 5; with infin. Luke 20. 35, 21. 36, Acts 5. 41.

καταπατέω, ὦ, fut. ἤσω, to tread or trample down, trans. Matt. 7. 6 μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν: metaph. as a mark of scorn and contempt, Heb. 10. 29.

κατάπαυσις, εως, ἡ (καταπαύω), a resting, rest; in N. T., from the Heb., a place of rest, fixed abode, dwelling, Acts 7. 49 τίς τόπος τῆς καταπαύσεώς μου what is the place of my rest, abode? i. e. of God in allusion to a temple: also of the rest or fixed and quiet abode of the Israelites in the promised land after their wanderings, Heb. 4. 3 (see καίτοι): hence fig. the rest, quiet abode of those who shall dwell with God in heaven, in allusion to the rest of the sabbath, v. 1, 3, 10, 11.

καταπαύω, f. σω, lit. to quiet down, i. e. a) TRANS. (α) to cause to cease, make desist, and so to restrain, Acts 14. 18 μόλις κατέπαυσαν τοὺς ὄχλους. (β) to cause to rest, give rest to, i. e. to bring into the state of rest and happiness of those who dwell with God, Heb. 4. 8. b) INTRANS., from the Heb., to cease from, rest from, Heb. 4. 4 κατέπαυσεν ὁ Θεὸς ἀπὸ πάντων τῶν ἔργων αὐτοῦ, v. 10.

καταπέτασμα, ατος, τό (καταπετάννυμι), a covering, veil, which hangs down; in N. T. veil, curtain of the tabernacle and temple, of which there were two; hence τὸ καταπέτασμα τοῦ ναοῦ may be either the outer or the inner veil, Matt. 27. 51; but τὸ δεύτερον κατ. the second or inner veil, Heb. 9. 3: fig. 6. 19 τὸ ἐσώτερον τοῦ καταπετάσματος that within the veil, i. e. the inner sanctuary, holy of holies in the heavenly temple; so 10. 20, where it is emblematic of the body and death of Jesus.

καταπίνω, f. πίομαι, to drink or swallow down, trans. a) pr. of persons, &c. Matt. 23. 24 τὴν κάμηλον καταπίνοντες, 1 Pet. 5. 8. Of things, e. g. the earth, to absorb, Rev. 12. 16; the sea, to overwhelm, drown, Heb. 11. 29: metaph. 2 Cor. 5. 4. b) fig. to overwhelm, destroy, 1 Cor. 15. 54, 2 Cor. 2. 7 λύπη καταποθῇ ὁ τοιοῦτος.

καταπίπτω, f. πεσοῦμαι, to fall down, e. g. prostrate, εἰς τὴν γῆν Acts 26. 14, νεκρόν 28. 6.

καταπλέω, f. εὔσω, lit. to sail down; to sail to any place, come by ship to, foll. by εἰς, Luke 8. 26.

καταπονέω, ὦ, f. ἤσω, to work down, wear down by labour; in N. T. pass. fig. to be weary, oppressed, afflicted, Acts 7. 24, 2 Pet. 2. 7.

καταποντίζω, f. ἴσω, to sink in the sea, trans.; mid. to sink, intrans. Matt. 14. 30; pass. genr. 18. 6, to be sunk, drowned, i. e. ἐν τῷ πελάγει τῆς θαλάσσης, where the allusion is to the punishment of drowning.

κατάρα, ας, ἡ (κατά, ἀρά), pr. imprecation against, i. e. a) pr. and genr. imprecation, cursing, Jam. 3. 10. b) from the Heb., curse, i. e. a devoting or dooming to utter destruction, hence condemnation, doom, punishment, Gal. 3. 10 ὑπὸ κατάραν εἰσὶ ἀρε subject to the curse, = ἐπικατάρατοι; v. 13 ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα, i. e. from the curse, doom, which the law threatens, being himself made a curse for us, i. e. meton. accursed, = ἐπικατάρατος; 2 Pet. 2. 14 κατάρας τέκνα, i. e. on whom the curse abides: also of the earth, Heb. 6. 8 γῆ κατάρας ἐγγύς near to the curse, almost accursed, i. e. doomed to sterility.

καταράομαι, ὦμαι, f. ἀσομαι, depon. mid. (κατά, ἀράομαι), pr. to wish or pray against any one, i. e. to wish evil to, to curse, with acc., Matt. 5. 44 τοὺς καταρωμένους ὑμᾶς, Rom. 12. 14. From the Heb., to curse, i. e. devote to destruction, as a fig-tree, Mark 11. 21; pass. part. perf. κατηραμένος accursed, Matt. 25. 41.

καταργέω, ὦ, f. ἤσω (κατά, ἀργέω), to render inactive, idle, useless, trans. a) pr., of land, to spoil, Luke 13. 7 ἵνατί τὴν γῆν καταργεῖ; fig. to make

without effect, make vain, void, fruitless, τὴν πίστιν τοῦ Θεοῦ Rom. 3. 3, νόμον v. 31, ἐπαγγελίαν 4. 14: hence, by impl., to debase, 1 Cor. 1. 28. b) by impl. to cause to cease, do away, put an end to, 1 Cor. 6. 13, 13. 11 κατήργηκα τὰ τοῦ νηπίου I put away childish things: hence to abolish, destroy, Rom. 6. 6, 1 Cor. 15. 24 ὅταν καταργήσῃ πᾶσαν ἀρχήν, ver. 26, 2 Thess. 2. 8, Heb. 2. 14. Passive καταργέομαι, οὔμαι, to cease, be done away, 1 Cor. 2. 6, 13. 8 προφητεῖαι καταργηθήσονται, v. 10, Gal. 5. 11: so καταργοῦμαι ἀπό τινος, to cease from being under or connected with any person or thing, ἀπὸ τοῦ νόμου to be freed from a law, Rom. 7. 2 = ἐλευθέρα ἐστὶν κτλ v. 3; Gal. 5. 4 κατηργήθητε ἀπὸ τοῦ Χριστοῦ ye have withdrawn, apostatised from Christ.

καταριθμέω, ὦ, f. ἦσω (κατά, ἀριθμέω), to number among, pass. Acts 1. 17.

καταρτίζω, f. ἴσω (κατά, ἀρτίζω), to make fully ready, put in full order, make complete, trans. a) pr. (α) espec. of what is broken, injured, &c., to refit, repair, mend, τὰ δίκτυα Matt. 4. 21: fig. of a person in error, to restore, set right, Gal. 6. 1. (β) by implic., and in the proper force of κατά, to make perfect, i. e. such as one should be, deficient in no part; of persons, Luke 6. 40, 2 Cor. 13. 11 καταρτίζεσθε be ye perfect, 1 Pet. 5. 10; with ἐν τινι, in any thing, Heb. 13. 21: of things, τὰ ὑστερήματα, to fill out, supply, 1 Thess. 3. 10. b) genr. to prepare, set in order, constitute, pass. and middle, Rom. 9. 22 σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν, Matt. 21. 16 κατηρτίσω αἶνον, Heb. 10. 5 σῶμα κατηρτίσω μοι a body hast thou prepared for me, i. e. as a sacrifice to thee; 11. 3 κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ i. e. were created and set in order.

κατάρτισις, εως, ἡ (καταρτίζω), perfection, i. e. the being made or becoming perfect, 2 Cor. 13. 9.

καταρτισμός, οὗ, ὁ (καταρτίζω), a perfecting, i. e. the act of making perfect, Eph. 4. 12.

κατασείω, f. εἴσω, to shake violently to and fro; in N. T. to move to and fro, to wave the hand, beckon, sc. as

a signal for silence and attention, with acc. Acts 19. 33, dat. 13. 16, dat. of pers. 21. 40 τῷ λαῷ.

κατασκάπτω, f. ψω, pr. to dig down under a building, &c. to undermine, and hence to overthrow, destroy, rase, Rom. 11. 3 τὰ θυσιαστήριά σου κατέσκαψαν: part. pass. perf. Acts 15. 16 τὰ κατεσκαμμένα ruins.

κατασκευάζω, fut. ἄσω, to prepare fully, put in readiness, trans., e. g. a way before an oriental monarch, Luke 7. 27; 1. 17 λαὸν κατεσκευασμένον a people fully prepared to receive the Messiah. Spoken of buildings, &c. for to build, construct, οἶκον Heb. 3. 3; σκηνήν 9. 2; κιβωτόν Noah's ark, 11. 7;—of God, to create, 3. 4.

κατασκηνόω, ὦ, f. ὠσω, to pitch a tent; in N. T. genr. to sojourn, dwell, of birds to lodge or harbour, ἐν τοῖς κλάδοις Matt. 13. 32, ὑπὸ τὴν σκιάν Mark 4. 32. Fig. to rest, remain, Acts 2. 26 ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι.

κατασκήνωσις, εως, ἡ (κατασκηνόω), pitching a tent, a tent pitched; in N. T. a dwelling-place, abode, of birds a haunt, Matt. 8. 20.

κατασκιάζω, f. ἄσω, to shadow down upon, i. e. to overshadow, Heb. 9. 5.

κατασκοπέω, ὦ, f. ἦσω, to view accurately, inspect; in N. T. with sinister intent, to spy out, explore, trans. Gal. 2. 4 κατασκοπήσαι τὴν ἐλευθερίαν ὑμῶν.

κατασκοπός, οὗ, ὁ (κατασκοπέω), a scout, spy, Heb. 11. 31.

κατασοφίζομαι, fut. ἴσομαι, depon. mid., pr. to be wise against any one, i. e. to deal subtilly with, insidiously, deceitfully, with acc. Acts 7. 19 κατασοφισάμενος τὸ γένος ἡμῶν.

καταστέλλω, fut. ἐλῶ, to put or let down, to lower; in N. T. fig. to put down, i. e. to quell, assuage, pacify, τὸν ὄχλον Acts 19. 35, 36.

κατάστημα, ατος, τό (καθίστημι), position, i. e. state, condition, spoken of deportment, Tit. 2. 3.

καταστολή, ἥς, ἡ (καταστέλλω), the letting down of a garment; in N. T. collect. for raiment, apparel, 1 Tim. 2. 9.

καταστρέφω, f. ψω, to turn down or

under; in N. T. to overturn, overthrow, trans. Matt. 21. 12 τραπέζας κατέστρεψε.

καταστρορνιάω, ὦ, f. ἄσω, to revel against, run riot against any one, 1 Tim. 5. 11 ὅταν καταστρορνιάσωσι τοῦ Χριστοῦ against Christ, i. e. 'they lead a life of luxury and gaiety, in neglect of Christ, to the detriment of his cause.'

καταστροφή, ἡς, ἡ (καταστρέφω), catastrophe, i. e. overthrow, destruction, of cities, 2 Pet. 2. 6: metaph. subversion, 2 Tim. 2. 14.

καταστρώννυμι, f. στρώσω, to spread or strew down, trans., 1 Cor. 10. 5 κατεστρώθησαν ἐν τῇ ἐρήμῳ 'they were strewed as corpses in the desert,' i. e. were destroyed.

κατασύρω, f. ὑρῶ, to drag down, force along; in N. T. of a person, to drag or haul along, Luke 12. 58.

κατασφάζω, fut. ἀξω, to slaughter down, i. e. genr. to slay, kill, trans. Luke 19. 27.

κατασφραγίζω, f. ἴσω, to seal down, i. e. in Engl. to seal up, Rev. 5. 1.

κατάσχεσις, εως, ἡ (κατέχω), a possession, i. e. thing possessed; in N. T. a dwelling, land, Acts 7. 5; v. 45 ἐν τῇ κατασχεσει, see ἐν 4.

κατατίθημι, fut. θήσω, to put or lay down, to deposit, trans. a) pr., Mark 15. 46 κατέθηκεν αὐτὸν ἐν μνημείῳ. b) mid. to deposit for one's self, i. e. to lay up for future use, genr.; in N. T. fig. Acts 24. 27 θέλων χάριτας καταθέσθαι τοῖς Ἰουδ. ὁ Φῆλιξ wishing to lay up favour with, i. e. win the favour of, the Jews, 25. 9.

κατατομή, ἡς, ἡ (κατατέμνω), concision, i. e. a cutting off, mutilation; Phil. 3. 2, contemptuously for the Jewish circumcision, in contrast with the true spiritual circumcision, v. 3.

κατατοξεύω, f. εὔσω, to shoot down, pass. with dat. βολίδι Heb. 12. 20.

κατατρέχω, aor. 2 κατέδραμον, to run down, Acts 21. 32 κατέδραμεν ἐπ' αὐτούς he ran down to them, sc. from the tower Antonia.

καταφάγω, see κατεσθίω.

καταφέρω, fut. κατοίσω, aor. 1 pass. κατηνέχθην. 1. to bear or carry down, to bring down with violence, as a

blow, to throw down; in N. T. pass. καταφέρεσθαι, to be borne or thrown down, to fall, Acts 20. 9 κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσε, i. e. he sunk down from sleep, lost his balance and fell: fig. to be borne down, oppressed with sleep, ὕπνῳ ib.

2. καταφέρω ψῆφον, with κατά intens., to give a vote, to vote, = φέρω ψῆφον, but stronger, implying alacrity, zeal, Acts 26. 10 κατήνεγκα ψῆφον I gave my vote, assented,—others, to give one's vote against any one, = φέρειν ψῆφον κατά τινος.

καταφεύγω, f. ξομαι, to flee down to any place, &c., i. e. to flee for refuge, εἰς τὰς πόλεις Acts 14. 6; fig. with inf. Heb. 6. 18.

καταφθείρω, f. ἐρῶ, to spoil utterly, corrupt, lay waste; hence in N. T. a) fig. to corrupt, deprave, τὸν νοῦν, pass. 2 Tim. 3. 8. b) by impl. to destroy, pass. to perish, 2 Pet. 2. 12.

καταφιλέω, ὦ, fut. ἥσω, to kiss tenderly, deoscular, stronger than φιλέω, trans. Matt. 26. 49, comp. v. 48; Luke 7. 38, 45, Acts 20. 37.

καταφρονέω, ὦ, fut. ἥσω, to think against any one, i. e. to think lightly of, despise, with gen. Matt. 18. 10 μὴ καταφρονήσητε ἐνδὸς τῶν μικρῶν τούτων, Rom. 2. 4, 1 Tim. 4. 12. In the sense of to neglect, not to care for, Matt. 6. 24 opp. to ἀντέχεσθαι, 1 Tim. 6. 2.

καταφρονητής, οὔ, ὁ (καταφρονέω), a despiser, contemner, Acts 13. 41.

καταχέω, f. εὔσω, to pour down upon, and genr. to pour upon, ἐπὶ τὴν κεφ. Matt. 26. 7, κατὰ τῆς κεφ. Mark 14. 3.

καταχθόνιος, ου, ὁ, ἡ, adj. (κατά, χθών), under-ground, Phil. 2. 10 put for ἄδης and its inhabitants.

καταχράομαι, ὦμαι, f. ἥσομαι, depon. mid., to use overmuch, and so to misuse, 1 Cor. 7. 31 οἱ χρώμενοι τῷ κόσμῳ ὥς μὴ καταχρώμενοι, 9. 18.

καταψύχω, fut. ξω, to cool down, to cool, i. e. to refresh by cooling, τὴν γλῶσσαν Luke 16. 24.

κατείδωλος, ου, ὁ, ἡ, adj. (κατά, εἰδωλον), full of idols, given to idolatry, Acts 17. 16.

κατέναντι, adv. (κατά, ἐναντι), pr. down over against, i. e. at the point over against, and hence genr. = over

against, opposite to, foll. by gen. Mark 11. 2 εἰς κώμην τὴν κατέναντι ὑμῶν, 12. 41, 13. 3; also with art., as adj. opposite, Luke 19. 30 εἰς τὴν κατέναντι κώμην. In the sense of before, in the sight of, Rom. 4. 17 κατέναντι οὗ ἐπίστευσε Θεοῦ, by attraction for κατέναντι Θεοῦ ᾧ ἐπίστευσε.

κατενώπιον, adv. (κατά, ἐνώπιον), pr. down in the presence of, in the very presence of, and hence genr. before, in the sight of, foll. by gen. 2 Cor. 2. 17 κατενώπιον τοῦ Θεοῦ, Jude 24 κατ. τῆς δόξης αὐτοῦ before, in the presence of.

κατεξουσιάζω, f. ἄσω (κατά, ἐξουσιάζω), to exercise authority against, i. e. over, αὐτῶν Matt. 20. 25.

κατεργάζομαι, fut. ἄσομαι, depon. mid. (κατά, ἐργάζομαι), aor. 1 pass. κατειργάσθην with pass. signif., to work out, trans., i. e. to bring about, accomplish; in N. T. a) to work out, i. e. to effect, produce, be the cause or author of, Rom. 4. 15 ὁ νόμος ὀργὴν κατεργάζεται, 5. 3, 7. 8, 13, 15. 18. b) to work up, i. e. to make an end of, vanquish, ἅπαντα Eph. 6. 13. c) genr. to work, do, practise; of actions, Rom. 1. 27 τὴν ἀσχημοσύνην κατεργαζόμενοι, 2. 9 τὸ κακόν, 7. 18, 1 Cor. 5. 3; of miracles, pass. 2 Cor. 12. 12: in the sense of to make, form, with acc. and dat. 5. 5.

κατέρχομαι, aor. 2 κατήλθον (κατά, ἔρχομαι), to go or come down, to descend, e. g. of persons going from a higher to a lower region, the sea-coast, &c.; foll. by εἰς with acc. of place, Acts 8. 5; by ἀπό with gen. of place, 15. 1; by εἰς and ἀπό, 11. 27; by πρὸς with acc. of pers., 9. 32; —of persons coming from the high sea down to land, with εἰς, 18. 22. Fig. of divine gifts, Jam. 3. 15 σοφία ἤνωθεν κατερχομένη, see ἤνωθεν 1.

κατεσθίω, aor. 2 κατέφαγον (κατά, ἐσθίω), to eat or swallow down, trans. a) pr. of animals, Matt. 13. 4 τὰ πετεινὰ κατέφαγεν αὐτά, Rev. 12. 4; of persons, βιβλαρίδιον καταφαγεῖν to devour a book, as emblematic of a perfect knowledge of its contents, 10. 9, 10. Fig. καταφαγεῖν τὸν βίον to squander one's substance, Luke 15. 30. b) fig. (α) of things; of fire, to consume, Rev. 11. 5 κατεσθ. τοὺς ἔχ-

θρούς, 20. 9 κατέφ. : so of zeal, John 2. 17. (β) of persons, Gal. 5. 15 ἀλλήλους κατεσθίειν = to consume or destroy one another: in the sense of to pillage, plunder, by extortion, &c. κατεσθ. τινά 2 Cor. 11. 20, τὰς οἰκίας τῶν χηρῶν Matt. 23. 13.

κατευθύνω, f. ὑνῶ (κατά, εὐθύνω), to guide straight towards or upon any thing, i. e. genr. to guide, direct, with acc., one's way or journey to a place, 1 Thess. 3. 11 ὁ κύριος κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. Fig. πόδας εἰς ὁδὸν εἰρήνης Luke 1. 79, τὰς καρδίας εἰς τι 2 Thess. 3. 5.

κατεφίστημι, f. στήσω (κατά, ἐφίστημι), aor. 2 κατεπέστην, intrans., to stand forth against, and by impl. in a hostile sense = to rush upon, assault, τῷ Παύλῳ Acts 18. 12.

κατέχω, f. καθέξω, aor. 2 κατέσχον (κατά, ἔχω), to have and hold fast, to hold firmly, trans. a) genr., in various senses. (α) to retain, detain a person, Luke 4. 42 κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι, Philem. 13; to hinder, repress, 2 Thess. 2. 6, 7. (β) to possess, i. e. to hold in firm and secure possession, 1 Cor. 7. 30 οἱ ἀγοράζοντες ὡς μὴ κατέχοντες, 2 Cor. 6. 10; Rom. 1. 18 τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, i. e. possessing a knowledge of the truth, but living in unrighteousness. (γ) fig. to hold fast in one's mind and heart, to keep in mind, τὸν λόγον Luke 8. 15, τὰς παραδόσεις 1 Cor. 11. 2, τὸ καλόν 1 Thess. 5. 21, also Heb. 3. 6; in memory, 1 Cor. 15. 2. (δ) pass. to be held fast, i. e. fig. to be bound by a law, ἐν ᾧ κατειχόμεθα Rom. 7. 6; of disease, John 5. 4 ᾧ δήποτε κατεῖχετο νοσήματι by whatever disease he was held bound. (ε) as a nautical term, κατέχειν [τὴν ναῦν] εἰς τὸν αἰγιαλόν to hold a ship firm towards the shore, i. e. to steer towards it, Acts 27. 40.

b) by impl. to lay fast hold of, to seize, Matt. 21. 28 κατάσχωμεν τὴν κληρονομίαν. So simply to take, τὸν ἔσχατον τόπον Luke 14. 9.

κατηγορέω, ᾧ, f. ἥσω (κατά, ἀγορεύω), to speak against in public, before a court, &c. i. e. to accuse. a) pr., in a judicial sense, foll. by gen. of person expr. or impl. Matt. 12.

10 ἵνα κατηγορήσωσιν αὐτοῦ, Luke 23. 2, 10, Acts 24. 2, 19,—and acc. of thing, Mark 15. 3 κατηγοροῦν αὐτοῦ πολλά, or gen. of thing by attract. Acts 24. 8, 25. 11; foll. by περί with gen. of thing, 24. 13; by κατά with gen. of person, also with gen. of thing by attract., Luke 23. 14. Pass., where the subject is a person, Acts 25. 16 ὁ κατηγορούμενος, by ὑπό τινος Matt. 27. 12;—a thing, Acts 22. 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδ. b) genr., = *to complain of*, foll. by gen. of pers. John 5. 45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν, Rom. 2. 15.

κατηγορία, ας, ἡ (κατηγορέω), *accusation*, e. g. judicial, Luke 6. 7: genr., = *complaint*, Tit. 1. 6 ἐν κατηγορίᾳ ἁσωτίας.

κατήγορος, ου, ὁ (κατηγορέω), *an accuser*, John 8. 10, Acts 23. 30.

κατήγωρ, ορος, ὁ (κατηγορέω), *an accuser*, i. e. Satan, Rev. 12. 10 in later eds. for κατήγορος.

κατήφεια, ας, ἡ (κατηφής), *dejection, sorrow*, James 4. 9.

κατηχέω, ὦ, f. ἤσω (κατά, ἡχέω), *to sound forth towards, against, around any one*; hence fig. and in N. T. *to teach, instruct*, sc. orally. a) pr., and spoken of the oral instruction, preaching of the apostles and early Christian teachers, foll. by acc. of pers. 1 Cor. 14. 19 ἵνα καὶ ἄλλους κατηχήσω, impl. Gal. 6. 6. Pass., with accus. of thing, Acts 18. 25 κατηχημένος τὴν ὁδὸν τοῦ κυρίου, Gal. 6. 6; foll. by περί with gen. Luke 1. 4, by ἐκ Rom. 2. 18. b) genr. *to inform, apprise of*, pass. *to be informed of, to hear by report*, foll. by περί with gen. Acts 21. 21 τὴν περί τινος, v. 24.

κατιόω, ὦ, f. ὠσω (κατά, ἰόω fr. ἰός), *to cause to rust, corrode with rust*, pass. *to rust out, be corroded*, hyperbol. James 5. 3.

κατισχύω, f. ὕσω (ἰσχύω), *to be strong against any one*, i. e. *to prevail against or over*, e. g. in a hostile sense *to overcome, vanquish*, with gen. Matt. 16. 18; genr. *to prevail, get the upper hand*, absol. Luke 23. 23.

κατοικέω, ὦ, f. ἤσω (κατά, οἰκέω), *to settle down in a fixed dwelling, to dwell permanently*, viz. a) TRANS.

to dwell fixedly in a place, to inhabit. (α) pr. with accus. of place, Acts 1. 19 τοῖς κατοικοῦσιν Ἱερουσαλήμ, 2. 9. (β) fig. of God as manifesting his constant presence in the temple, Matt. 23. 21. b) INTRANS. *to dwell fixedly, reside.* (α) pr., of men; foll. by εἰς, Matt. 2. 23 ἐλθὼν κατῴκησεν εἰς πόλιν, Acts 7. 4; by ἐν, 9. 22 κατοικοῦντας ἐν Δαμασκῷ, 11. 29; by ἐπὶ with gen. Rev. 3. 10 ἐπὶ τῆς γῆς, with accus. ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς Acts 17. 26; by ποῦ, ὅπου, Rev. 2. 13; ἐκεῖ Matt. 12. 45, impl. Acts 22. 12. (β) fig. of God, with ἐν Acts 7. 48; of Christ, as being ever present by his Spirit in the hearts of Christians, ἐν ταῖς καρδίαις ὑμῶν Eph. 3. 17; of the πληρωμα τῆς θεϊότητος which was in Jesus, with ἐν, Col. 2. 9, 1. 19; of a spirit or disposition of mind, Jam. 4. 5; so in prosopop. ἡ δικαιοσύνη 2 Pet. 3. 13.

κατοίκησις, εως, ἡ (κατοικέω), *dwelling, habitation*, Mark 5. 3.

κατοικητήριον, ου, τό (κατοικέω), *a dwelling-place, dwelling*; τοῦ Θεοῦ, as being ever present by his Spirit in the hearts of Christians, Eph. 2. 22; δαιμόνων Rev. 18. 2.

κατοικία, ας, ἡ (κατοικέω), *a dwelling, habitation*, Acts 17. 26.

κατοπτρίζω, f. ἴσω (κάτοπτρον), *to let look in a mirror, mid. to look in a mirror, behold in a mirror*; in N. T. mid. *to behold as in a glass*, with acc. 2 Cor. 3. 18 τὴν δόξαν κυρίου κατοπτριζόμενοι, i. e. 'beholding the glory of the Lord as reflected and radiant in the gospel,' in antith. to v. 15.

κατόρθωμα, ατος, τό (κατορθόω), *any thing happily achieved, a noble deed*, Acts 24. 3 κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ many things having been happily achieved for this nation, i. e. in reference to its government and institutions.

κάτω, adv. (κατά), *downwards, down*, comparat. κατωτέρω. 1. of PLACE. a) of place WHITHER, implying motion down, Matt. 4. 6 βάλε σεαυτὸν κάτω, John 8. 6, Acts 20. 9. b) of place WHERE, below, underneath, Mark 14. 66 ἐν τῇ αὐλῇ κάτω, 15. 38, Acts 2. 19: with article, as adj.,

that *which is below, the low*, i. e. the earthly, ἐκ τῶν κάτω John 8. 23.

2. of TIME, comparat. Matt. 2. 16 ἀπὸ διέτους καὶ κατωτέρω *of two years old and under that age*.

κατώτερος, α, ον (comparat. fr. κάτω), *lower down*, i. e. *lower*, Eph. 4. 9 κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς *he descended into the lower parts of the earth* = ἄδης, implying that Christ became subject to death, comp. 1. 20.

καῦμα, ατος, τό (καίω), *burning, heat*, Rev. 7. 16, 16. 9.

καυματίζω, f. ἴσω (καῦμα), *to burn, scorch*, trans. Matt. 13. 6, Rev. 16. 8.

καῦσις, εως, ἡ (καίω), *a burning, burning up*, Heb. 6. 8.

καυσόμαι, οῦμαι (καῦσις), *to be set on fire, to burn*, 2 Pet. 3. 10, 12.

καύσων, ωνος, ὁ (καίω), *burning, heat of the sun*, Matt. 20. 12: so Jam. 1. 11, where others *a scorching wind*.

καυτηριάζω, f. ἄσω (καυτήριον), *to cauterise, brand with a hot iron*; pass. 1 Tim. 4. 2 κεκαυτηριασμένοι τὴν ἰδίαν συνείδησιν *branded in their own consciences*, having the marks of their guilt burnt in upon them,—others, by impl., being seared, hardened, in their consciences.

καυχάομαι, ὦμαι, f. ἥσομαι (2 pers. pres. καυχᾶσαι, for which see Stuart's N. T. Gram. p. 95), *to boast one's self, to glory, exult*, both in a good and bad sense; absol. 1 Cor. 1. 29, 31 ὁ καυχώμενος, 4. 7: foll. by acc. of thing *as to which* or *of which* one boasts, 2 Cor. 9. 2 ἣν καυχῶμαι Μακεδόσιν, 11. 30,—of degree, ver. 16: by ἐν with dat. of that *in which* one glories, e. g. of things, Rom. 2. 23 ὃς ἐν νόμῳ καυχᾶσαι, 5. 3, Gal. 6. 13; of persons, Rom. 2. 17 ἐν Θεῷ, 1 Cor. 1. 31, 3. 21: by ἐπὶ with dat. Rom. 5. 2; κατὰ with acc. *as to* any thing, 2 Cor. 11. 18; περὶ with gen. 10. 8; ὑπὲρ with gen. 7. 14.

καύχημα, ατος, τό (καυχάομαι), *a boasting, glorying, exulting*, i. e. a) pr. the *act* of glorying or exulting in any thing, with gen. Heb. 3. 6 τὸ καύχημα τῆς ἐλπίδος, i. e. 'the hope in which we glory:' so ὑπὲρ τινος 2 Cor. 5. 12; absol. 1 Cor. 5. 6. b) meton. the OBJECT of boasting, ground

of glorying, exultation, Rom. 4. 2 ἔχει καύχημα, 1 Cor. 9. 15, 16.

καύχησις, εως, ἡ (καυχάομαι), *a boasting, glorying, exulting*, = καύχημα. a) pr. the *act* of glorying or exulting in any thing, 2 Cor. 7. 14 ἐπὶ Τίτου, 11. 17; 1 Thess. 2. 19 στέφανος καυχήσεως, i. e. the crown in which we glory, exult: so ὑπὲρ τινος 2 Cor. 8. 24. b) meton. the OBJECT of boasting, ground of glorying, exultation, Rom. 3. 27, 2 Cor. 1. 12, ἐν Χριστῷ Rom. 15. 17, ὑπὲρ ὑμῶν 2 Cor. 7. 4: so 1 Cor. 15. 31 νῆ τὴν ὑμετέραν καύχησιν ἣν ἔχω, = τὴν καύχησιν ὑπὲρ ὑμῶν or ἐν ὑμῖν.

Κεγχρεαί, ὠν, αἱ, Cenchrea, the eastern port of Corinth, about 70 stadia from the city, Acts 18. 18.

Κεδρών, ὁ, indec. Cedron, Heb. Kidron, 'turbid,' a torrent rising a little to the northward of Jerusalem, and flowing through the valley between the city and the mount of Olives, John 18. 1.

κεῖμαι, f. κείσομαι, *to lie, and to be laid*. a) pr. TO LIE, *recline*; of persons, an infant, κείμενον ἐν φάτνῃ, Luke 2. 12; a dead body, 23. 53: of things, 24. 12 τὰ ὀθόνια κείμενα μόνα, John 21. 9; foll. by ἐπὶ with acc. 2 Cor. 3. 15. b) = perf. pass. of τίθημι, i. e. TO BE LAID, *set, placed*; as a foundation, 1 Cor. 3. 11; throne, Rev. 4. 2; vessels, John 2. 6; πρὸς τι, *to be laid at*, as a blow, Luke 3. 9: so *to be laid up*, reposit, 12. 19. Of a place, *to lie, be situated*, Rev. 21. 16 πόλις τετραγώνος κεῖται, Matt. 5. 14. Fig. of persons, *to be set, appointed*, with εἰς final, for any thing, Luke 2. 34, Phil. 1. 16, 1 Thess. 3. 3. Of laws, *to be given, made*, with dat. 1 Tim. 1. 9. c) = *to be*, i. e. in any state or condition durably, with ἐν, 1 John 5. 19 ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται 'is wholly given to wickedness.'

κειρία, ας, ἡ, *a band, bandage*, for swathing infants or dead bodies; in N. T. only in the latter sense, John 11. 44.

κείρω, f. ἐρῶ, pr. *to wear or eat away*, by rubbing, gnawing, cutting, &c.; hence genr. and in N. T. *to shear*, trans., a sheep, Acts 8. 32: espec. the head, *to cut off the hair*, 18. 18

κειράμενος τὴν κεφαλὴν *having shorn his head*, i. e. had it shorn; 1 Cor. 11. 6.

κέλευσμα, ατος, τό (κελεύω), *a cry of incitement or urging on, outcry, clamour, shout*, 1 Thess. 4. 16.

κελεύω, f. εὔσω, pr. *to set in motion, urge on*; in N. T. and genr. *to command, order* something to be done; foll. by acc. and infin. aor. Matt. 14. 19 κελεύσας τοὺς ὄχλους ἀνακλιθῆναι, v. 28, sæp.; with acc. impl. 8. 18, 14. 9: by acc. and inf. pres. Acts 27. 43 ἐκέλευσε τοὺς δυναμένους κολυμβᾶν, 21. 34 ἄγεσθαι αὐτόν, 24. 8; with acc. impl. 16. 22: by dat. and infin. aor. Matt. 15. 35 ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν: absol. Acts 25. 23.

κενοδοξία, ας, ἡ (κενόδοξος), *vain-glory, empty pride*, Phil. 2. 3.

κενόδοξος, ου, ὁ, ἡ, adj. (κενός, δόξα), *vain-glorious, full of empty pride and ambition*, Gal. 5. 26.

κενός, ἡ, ὄν, *empty*; in N. T. a) pr., αὐτόν ἀπέστειλαν κενόν, i. e. with empty hands, having nothing, Mark 12. 3, Luke 1. 53. b) metaph. *empty, vain*, i. e. (α) *fruitless, without utility or success*, Acts 4. 25 λαοὶ ἐμελέτησαν κενά, 1 Cor. 15. 10 ἡ χάρις οὐ κενὴ ἐγενήθη, v. 14, 58; εἰς κενόν *in vain*, Gal. 2. 2. (β) *of that in which there is nothing of truth or reality, false, fallacious*; κενοὶ λόγοι Eph. 5. 6, ἀπάτη Col. 2. 8: of persons, *empty, foolish*, James 2. 20.

κενοφωνία, ας, ἡ (κενός, φωνή), lit. *empty voice*, i. e. *vain words, fruitless disputation*, 1 Tim. 6. 20.

κενόω, ῶ, f. ὠσω (κενός), *to empty, make empty*, trans.; in N. T. only fig. a) *κενοῦν ἑαυτόν to empty one's self*, i. e. *to divest one's self of rightful dignity by descending to an inferior condition, to abase one's self*, Phil. 2. 7 ἐκένωσεν ἑαυτόν, = ἐταπείνωσεν ἑαυτόν v. 8. b) *to make empty, vain, fruitless*, Rom. 4. 14 κεκένωται ἡ πίστις, 1 Cor. 1. 17: hence *to falsify*, i. e. *to shew to be without ground, fallacious*, καύχημα 9. 15, 2 Cor. 9. 3.

κέντρον, ου, τό (κεντέω), *a prick, point*, genr.; hence in N. T. a) *a sting* of locusts, scorpions, Rev. 9. 10: figur. as a venomous weapon ascribed to death, 1 Cor. 15. 56 τὸ

κέντρον τοῦ θανάτου ἡ ἁμαρτία, i. e. *the sting, namely that with which death destroys, that through which death is so destructive, viz. sin.* b) *a goad*; in the proverbial expression πρὸς κέντρα λακτίζειν *to kick against the goads*, i. e. *to offer vain and rash resistance*, Acts 9. 5, 26. 14.

κεντυρίων, ωνος, ὁ, *a centurion*, originally the commander of 100 foot-soldiers, = ἑκατόνταρχος, Mark 15. 39, 44, 45.

κενῶς, adv. (κενός), *vainly, in vain*, to no purpose, James 4. 5.

κεραία, ας, ἡ (κέρας), prop. *a little horn*, i. e. *a point, extremity of a thing*; in N. T. *apex, point* of a letter, put for *the least particle*, Matt. 5. 18.

κεραμεύς, έως, ὁ (κέραμος), *a potter*, Matt. 27. 7, 10, Rom. 9. 21.

κεραμικός, ἡ, ὄν (κεραμεύς), *of or made by a potter*, Rev. 2. 27 σκεύη τὰ κεραμικά *a potter's vessels*.

κεράμιον, ου, τό (κεράμιος), pr. *an earthen vessel*, i. e. *a pot, pitcher, amphora*, Mark 14. 13.

κέραμος, ου, ὁ, pr. *potter's clay*, any earthen vessel, = κεράμιον; in N. T. *a tile* of burnt clay for covering roofs, Luke 5. 19.

κεράννυμι, f. κεράσω, perf. pass. κεκέρασμαι, *to mix, mingle*, e. g. wine with water or spices; in N. T., by impl., *to prepare a draught, pour out for drinking, fill one's cup*, Rev. 14. 10 κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ, 18. 6.

κέρας, ατος, τό, pl. τὰ κέρατα, *a horn*, i. e. a) pr. of a beast, Rev. 5. 6. From the Heb., as the symbol of strength, power, meton. Luke 1. 69 κέρας σωτηρίας *horn of deliverance*, = *strong deliverer*. b) fig. of any extremity, projecting point, resembling a horn, e. g. upon the four corners of the Jewish altars, Rev. 9. 13.

κεράτιον, ου, τό (κέρας), pr. *a little horn*; in N. T. *pod, carob-pod*, i. e. the fruit of the carob-tree, Luke 15. 16.

κερδαίνω, f. ανῶ (κέρδος), later fut. κερδήσομαι, aor. 1 ἐκέρδησα, fut. 1 pass. κερδηθήσομαι, *to gain, acquire as gain, win*, trans. a) pr. of things, εἰς τὸν κόσμον ὅλον κερδήσῃ the wealth of the whole world, Matt. 16.

26; in trade, with acc. 25. 17; absol. Jam. 4. 13. Spoken of any loss or evil, *to gain*, i. e. *to save, be spared from, avoid*, Acts 27. 21 ἔδει κερδῆσαι τὴν ὕβριν ταύτην *and so to have saved, avoided this loss.* b) fig. of persons, *to gain, win* any one, i. e. (α) as a friend or patron, Χριστόν Phil. 3. 8, τὸν ἀδελφόν Matt. 18. 15. (β) *to gain over* to one's side, in N. T. *to win over* to Christ, and thus bring to salvation, 1 Cor. 9. 19-22, where it is = σώζω v. 22; 1 Pet. 3. 1, comp. 1 Cor. 7. 16 where σώζω.

κέρδος, εος, ους, τό, *gain, profit*, Phil. 1. 21, 3. 7, Tit. 1. 11.

κέρμα, ατος, τό (κείρω), pr. 'a small piece, bit,' hence collect. *small coin, change*, John 2. 15.

κερματιστής, οὔ, ὁ (κερματίζω), *a money-changer, broker*, John 2. 14, same as κολλυβιστής Matt. 21. 12.

κεφάλαιον, ου, τό (κεφαλαῖος), *a head*; in N. T. and genr. fig. a) *the chief thing, main point*, Heb. 8. 1 κεφάλαιον ἐπὶ τοῖς λεγομένοις, i. e. 'the great and essential point in what has been said.' b) *sum, amount*, in computing, summing up; hence *a sum of money*, Acts 22. 28 πολλοῦ κεφαλαίου.

κεφαλαιόω, ὦ, f. ὥσω (κεφάλαιον), *to sum up*; in N. T. same as κεφαλίζω, *to wound on the head*, trans. Mark 12. 4 κακείνον λιθοβολήσαντες ἐκεφαλαίωσαν, comp. Luke 20. 12 where τραυματίσαντες.

κεφαλή, ἡς, ἡ, *the head*, i. e. a) pr. of men, Matt. 6. 17; as cutoff, 14. 11; of animals, Rev. 9. 17. By synecd., as the principal part, put emphatically for the whole person, Acts 18. 6 τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν *your blood be on your own heads*, the guilt of your destruction rest on yourselves: so Rom. 12. 20. Fig. of things, *the head, top, summit*; κεφαλὴ γωνίας *the head of the corner*, i. e. the top-stone of the corner, the cope-stone, Matt. 21. 42. b) metaph. of persons, i. e. *the head, the chief*, one to whom others are subordinate; a husband in relation to a wife, κεφαλὴ γυναικὸς ὁ ἀνὴρ 1 Cor. 11. 3;—of Christ to his church, which is his body, and its members

his members, ib., Eph. 1. 22, 4. 15;—of God to Christ, 1 Cor. 11. 3.

κεφαλῖς, ἰδος, ἡ (κεφαλῇ), *a little head*, e. g. *a bulb of garlic, the head, knob of a column*; in N. T. prob. *the head, knob* of the wooden rod on which Hebrew mss. are rolled, and hence meton. for *a roll, volume*, Heb. 10. 7.

κῆνσος, ου, ὁ, Lat. *census*, i. e. pr. an enumeration of the people and valuation of property; in N. T. *the tribute, poll-tax*, paid by each person whose name was taken in the census, Matt. 22. 17 δοῦναι κῆνσον Καίσαρι, v. 19 νόμισμα τοῦ κῆνσου *the tribute-coin* = δηνάριον Mark 12. 15.

κῆπος, ου, ὁ, *a garden*, Luke 13. 19.

κηπουρός, οὔ, ὁ (κῆπος, οὔρος), *garden-keeper, gardener*, John 20. 15.

κηρίον, ου, τό (κερός), *a honeycomb*, i. e. full of honey, Luke 24. 42.

κήρυγμα, ατος, τό (κηρύσσω), *proclamation* by a herald, *the edict* thus proclaimed; in N. T. *annunciation, preaching*, spoken a) of prophets; the *denunciation* of Jonah against Nineveh, τὸ κήρυγμα Ἰωνᾶ Matt. 12. 41. b) of Christ and his apostles, *preaching*, i. e. of the gospel, 1 Cor. 1. 21: meton. for the gospel preached, Rom. 16. 25.

κήρυξ, υκος, ὁ, *a herald, public crier*; in N. T. *a preacher, public instructor*; of the divine will and precepts, as Noah, 2 Pet. 2. 5; of the gospel, as Paul, 1 Tim. 2. 7.

κηρύσσω, fut. ξω (κήρυξ), *to be a herald, to make proclamation* through a herald; in N. T. *to proclaim, announce publicly, publish*, trans. a) genr. Matt. 10. 27 κηρύξατε ἐπὶ τῶν δωμάτων, Acts 10. 42: in the sense of *to noise or blazon abroad, to laud publicly*, Mark 1. 45 ἤρξατο κηρύσσειν πολλά, 7. 36. b) especially, *to preach, publish, announce* religious truth, the gospel with its attendant privileges and obligations, the gospel-dispensation. (α) genr.; of John the Baptist, Matt. 3. 1 κηρύσσω ἐν τῇ ἐρήμῳ καὶ λέγων, Acts 10. 37; of Jesus, Matt. 4. 17, 23; of apostles and teachers, 10. 7, 24. 14; sæpiss. So τὸν Χριστὸν or Ἰησοῦν κηρύσσειν *to preach Christ*, i. e. to

announce him as the Messiah, and exhort men to the reception of his gospel, Acts 8. 5, 9. 20, 19. 13, al. (β) in allusion to the Mosaic and prophetic institutions, *to preach, to teach*, Acts 15. 21 Μωσῆς τοὺς κηρύσσοντας αὐτὸν ἔχει, Rom. 2. 21, Gal. 5. 11, Luke 4. 18.

κῆτος, εὖς, οὖς, τό, *any large fish, sea-monster*, Matt. 12. 40.

Κηφᾶς, ᾱ, ὁ, *Cephas*, a surname of Simon Peter, = Πέτρος, John 1. 43.

κιβωτός, οὗ, ἡ, *an ark*, i. e. a wooden chest, coffer; in N. T. spoken of the ark of the covenant, Heb. 9. 4; of Noah's ark, 11. 7.

κιθάρα, ας, ἡ (κίθαρις), *a lyre, harp*, 1 Cor. 14. 7, Rev. 5. 8.

κιθαρίζω, f. ἰσω (κίθαρις), *to play on the lyre*, 1 Cor. 14. 7.

κιθαρωδός, οὗ, ὁ (κιθάρα, ᾠδός), *a harper, lyrist*, one who plays on the harp or lyre, and accompanies it with song, Rev. 14. 2.

Κιλικία, ας, ἡ, *Cilicia*, a province of Asia Minor; its chief town, Tarsus, was the birth-place of Paul, Acts 21. 39.

κινάμωμον and κιννάμωμον, ου, τό, *cinnamon*, an aromatic bark, which grows in Arabia, India, and especially in Ceylon, Rev. 18. 13.

κινδυνεύω, f. εὖσω (κίνδυνος), *to be in danger, peril*, intrans. Luke 8. 23; foll. by inf. Acts 19. 27, 40.

κίνδυνος, ου, ὁ, *danger, peril*, Rom. 8. 35, 2 Cor. 11. 26.

κινέω, ᾠ, f. ἦσω (κίω), *to move, put in motion*, trans. Matt. 23. 4 οὐ θέλουσι κινήσαι αὐτά sc. τὰ φορτία: so κινεῖν τὴν κεφαλὴν *to move* i. e. *shake the head* in derision, 27. 39. Mid. *to move one's self*, i. e. *to move* intrans. Acts 17. 28 ζῶμεν καὶ κινούμεθα. Metaph. *to move, stir up, excite*, στάσιν Acts 24. 5, ἐκινήθη ἡ πόλις ὅλη 21. 30. Foll. by ἐκ τοῦ τόπου = *to move away, remove*, trans. Rev. 2. 5.

κίνησις, εὖς, ἡ (κινέω), *motion*, John 5. 3 τὴν τοῦ ὕδατος κίνησιν.

Κίς, ὁ, indec., *Kis*, pr. name of the father of king Saul, Acts 13. 21.

κίχρημι, f. χρήσω (= χράω), *to lend*, trans. Luke 11. 5.

κλάδος, ου, ὁ (κλάω), *a shoot, sprout*,

branch, pr. young and easily broken off, Matt. 24. 32: fig. and allegor. οἱ κλάδοι *branches*, for *offspring, posterity*, Rom. 11. 16.

κλαίω, fut. κλαύσομαι, in N. T. fut. κλαύσω, *to weep, wail, lament*, implying not only the shedding of tears, but also every external expression of grief. a) intrans. and absol. Matt. 26. 75 ἔκλαυσε πικρῶς, Luke 7. 13: foll. by ἐπί with dat. *to weep for or over* any one, 19. 41, with acc. 23. 28 μὴ κλαίετε ἐπ' ἐμέ: joined with ἀλαλάζειν Mark 5. 38, θορυβεῖν v. 39, θρηνεῖν John 16. 20, κόπτεσθαι ἐπ' αὐτῇ Rev. 18. 9, ὀλολύζειν Jam. 5. 1, πενθεῖν ἐπ' αὐτῇ Rev. 18. 11. b) foll. by acc. *to beweeper, bewail, lament for* the dead, Matt. 2. 18.

κλάσις, εὖς, ἡ (κλάω), *breaking*, i. e. the act of breaking, Luke 24. 35.

κλάσμα, ατος, τό (κλάω), *a fragment, bit*, of food, Matt. 14. 20.

Κλαύδη, ης, ἡ, *Clauda* or *Claude*, a small island off the south-west coast of Crete, Acts 27. 16.

Κλαυδία, ας, ἡ, *Claudia*, pr. name of a woman, 2 Tim. 4. 21.

Κλαύδιος, ου, ὁ, *Claudius*, pr. name of two men in N. T. 1. *Tiberius Claudius Nero Germanicus*, the fifth Roman emperor, successor of Caligula, Acts 11. 28.—2. *Claudius Lysias*, a Roman tribune commanding in Jerusalem, Acts 23. 26.

κλαυθμός, οὗ, ὁ (κλαίω), *weeping, wailing*, Matt. 2. 18, 8. 12.

κλάω, f. ᾠσω, *to break*, i. e. *to break off or in two*; in N. T. only in the phrase κλάσαι τὸν ἄρτον *to break bread*, for distribution, preparatory to a meal, the Jewish bread being made in thin cakes; genr. Matt. 14. 19, 15. 36: so in the Lord's supper, 26. 26, Acts 2. 46: metaph. of the body of Christ, as typically broken in the eucharist, 1 Cor. 11. 24 τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλάμενον, where the allusion is to Christ's death on the cross.

κλείς, δός, ἡ, acc. κλείν and κλείδα, acc. pl. κλείς and κλείδας, *a key*; in N. T. as the symbol of power and authority, Matt. 16. 19 δώσω σοι τὰς κλείς τῆς βασιλείας τοῦ Θεοῦ, i. e. the power of opening or shutting,

of admitting to or excluding from the kingdom of God; Rev. 3. 7 in the same sense: metaph. Luke 11. 52 τὴν κλεῖδα τῆς γνώσεως *the key of knowledge*, i. e. the means of attaining to true knowledge in respect to the kingdom of God, comp. Matt. 23. 13.

κλείω, f. σω, perf. pass. κέκλεισμαι, aor. 1 pass. ἐκλείσθην, *to shut, close*, trans. a) pr. Matt. 6. 6 κλείσας τὴν θύραν σου, 25. 10, Luke 11. 7: so of the heavens, i. e. the windows of heaven, so that no rain can fall, 4. 25. b) metaph. (α) Matt. 23. 13, comp. κλείς: so of authority to exclude or admit, Rev. 3. 7. (β) 1 John 3. 17 κλείσαι τὰ σπλάγχνα ἀπὸ τινος *to shut up one's bowels from any one*, i. e. 'not to let compassion flow out,' to be hard-hearted; comp. σπλάγχνον.

κλέμμα, ατος, τό (κλέπτω), *theft*, Rev. 9. 21.

Κλεόπας, α, ό, *Cleopas*, one of the two disciples to whom Jesus appeared on their way to Emmaus, Luke 24. 18; different from Κλωπᾶς.

κλέος, έους, τό (κλέω, fr. καλέω), pr. *report, rumour*; in N. T. and genr. *fame, renown, glory*, 1 Pet. 2. 20.

κλέπτης, ου, ό (κλέπτω), *a thief*, Matt. 6. 19, s̄ep.: fig. of false teachers, deceivers, who *steal* men away from the truth, John 10. 8, 10.

κλέπτω, f. κλέψω and κλέψομαι, *to steal*, absol. Matt. 6. 19 διορύσσουσι καὶ κλέπτουσι: fut. οὐ κλέψεις as imperat. 19. 18, Rom. 13. 9, see Stuart's N. T. Gram. p. 194, 5. In the sense of *to steal away, take by stealth*, foll. by accus., a dead body, Matt. 27. 64.

κλήμα, ατος, τό (κλάω), *a shoot, sprout, branch*, = κλάδος, q. v.; in N. T. only of the vine, a *shoot, tendril*, John 15. 2.

Κλήμης, εντος, ό, *Clement*, pr. name of a man, Phil. 4. 3, not improbably Clemens Romanus.

κληρονομέω, ᾠ, f. ήσω (κληρονόμος), *to receive by lot*, i. e. a portion thus distributed; hence, as an inheritance might also be distributed by lot, *to inherit, be heir to any person or thing*; in N. T. genr. a) *to in-*

herit, be heir, absol. Gal. 4. 30. b) in later usage simply *to obtain, acquire, possess*, foll. by acc.; in N. T. spoken only of the friends of God, as receiving admission to the kingdom of heaven and its attendant privileges, Matt. 5. 5 κληρονομήσουσι τὴν γῆν *they shall quietly possess the land*, i. e. primarily the land of Canaan, but understood in a spiritual sense of the Messiah's kingdom; so κλ. τὴν βασιλείαν τοῦ Θεοῦ 25. 34, ζῶν αἰώνιον 19. 29, ἀφθαρσίαν 1 Cor. 15. 50; also Heb. 1. 4, 14, 6. 12, 12. 17, Rev. 21. 7.

κληρονομία, ας, ή (κληρονομέω), *inheritance*, i. e. a) pr. from one's ancestors, *patrimony*, Matt. 21. 38, Luke 12. 13. b) genr. *portion, possession*, espec. the land of Canaan, as the possession of the Israelites, Acts 7. 5, Heb. 11. 8; hence fig. of admission to the kingdom of God, Acts 20. 32, Gal. 3. 18.

κληρονόμος, ου, ό (κλήρος, νέμομαι), pr. 'receiving by lot,' namely a portion thus distributed; hence in N. T. and genr. *an heir*. a) pr. Matt. 21. 38, Gal. 4. 1: figur. κληρονόμος Θεοῦ *heir of God*, i. e. a partaker of the blessings which God bestows upon his children, implying admission to the kingdom of heaven and its privileges, Rom. 8. 17, Gal. 4. 7; so 3. 29 κληρονόμοι i. e. τοῦ Ἀβραάμ, heirs of the blessings promised to Abraham. b) genr. = *possessor*, i. e. of any thing received as a portion, possession, e. g. the kingdom of heaven, &c. Rom. 4. 13, 14.

κληρός, ου, ό (κλάω), *lot*, i. e. a) pr. *a lot or die*, any thing used in determining chances, κλήρον βάλλειν *to cast lots*, Matt. 27. 35; Acts 1. 26. b) meton. *lot*, i. e. *part, portion*, sc. as assigned by lot, Acts 8. 21: so of *an office* to which one is appointed by lot or otherwise, 1. 17 ἔλαχε τὸν κλήρον τῆς διακονίας: hence genr. *portion, possession, heritage*, fig. κλήρον ἐν τοῖς ἡγιασμένοις 26. 18; 1 Pet. 5. 3 μηδ' ὡς κατακυριεύοντες τῶν κλήρων *not as lording it over the possessions, heritage of God or Christ, the church*.

κληρόω, ᾠ, f. ᾠσω (κλήρος), *to cast lots*, mid. *to acquire by lot*; in N. T.

only mid. κληρόμαι, οὔμαι, genr. *to obtain, receive*, absol. Eph. 1. 11 ἐν ᾧ καὶ ἐκληρώθημεν . . . εἰς τὸ εἶναι ἡμᾶς κτλ, i. e. through whom we have attained to be, &c., through whom it has been granted to us.

κλησεις, εως, ἡ (καλέω), *a call, invitation*; in N. T. fig. *a call to the kingdom of God and its privileges*, i. e. that divine call by which Christians are introduced into the privileges of the gospel, Rom. 11. 29 ἡ κλήσις τοῦ Θεοῦ, Eph. 4. 1; ver. 4 ἡ ἐλπίς τῆς κλήσεως, i. e. the hope which the Christian's call permits him to cherish. So 1 Cor. 1. 26 βλέπετε τὴν κλήσιν ὑμῶν, i. e. the manner of your call, *how ye were called*; 7. 20 ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω, i. e. as he was when called, so let him remain.

κλητός, ἡ, ὄν (καλέω), *called, invited*; in N. T. fig. *called to the kingdom of heaven and its privileges*, genr. Matt. 20. 16 πολλοί εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί: also emphat. of those who have *obeyed* this call, = saints, Christians, Rom. 1. 6, 7. In the sense of *appointed, chosen* to any office, Rom. 1. 1, 1 Cor. 1. 1 κλητὸς ἀπόστολος, comp. Gal. 1. 15.

κλίβανος, ου, ὁ, *an oven* for baking bread, Matt. 6. 30.

κλίμα, ατος, τό (κλίνω), *inclination, declivity*; so of the supposed *inclination* of the heavens towards the poles in ancient geography, whence the northern hemisphere was divided into seven κλίματα, *climates*, by lines parallel to the equator; hence in N. T. and genr. *climate*, i. e. *clime, region*, Gal. 1. 21, Rom. 15. 23.

κλίνη, ης, ἡ (κλίνω), *a bed, couch*, any thing on which one lies, reclines, &c.; in N. T. a) genr. and only of the sick, Mark 7. 30; of a bed in which the sick are borne, Matt. 9. 2. b) spec. *a couch, sofa, divan*, for sitting or reclining on, Luke 17. 34 ἔσονται δύο ἐπὶ κλίνης μιᾶς i. e. two persons shall be sitting or reclining together, Mark 4. 21, 7. 4, Luke 8. 16,—or in these passages κλίνη may be taken in the sense of *triclinium*, i. e. the *couch* or *sofa* on which the ancients reclined at meals.

κλινίδιον, ου, τό (κλίνη), *a little bed*, Luke 5. 19, 24.

κλίνω, f. ἰνῶ, perf. κέκλικα, *to incline, trans.*, i. e. *to bend* any thing from a straight position, whether downwards or horizontally. a) genr. *to bow*; τὸ πρόσωπον εἰς τὴν γῆν in reverence, Luke 24. 5; τὴν κεφαλὴν, as one dying, John 19. 30, or genr. *to recline* or *lay the head* for rest, Luke 9. 58: intrans. *to incline one's self*, spoken of the day as *declining*, 24. 29 κέκλικεν ἡ ἡμέρα. b) same as Lat. *inclinare aciem*, in military language *to make give way, to rout*, Heb. 11. 34 παρεμβολὰς ἐκκλιναν ἀλλοτρίων.

κλισία, ας, ἡ (κλίνω), prop. 'place where one may recline or rest,' and hence *hut, tent, triclinium* i. e. *couches* for reclining on at a meal, *a table-party* i. e. company reclining round a table; hence in N. T. acc. κλισίας adverbially, *by table-parties, in companies*, Luke 9. 14.

κλοπή, ης, ἡ (κλέπτω), *theft*, Matt. 15. 19, Mark 7. 22.

κλύδων, ωνος, ὁ (κλύζω), pr. *a dashing* of the sea, *surge, billows*, Luke 8. 24, James 1. 6.

κλυδωνίζομαι, fut. ἴσομαι (κλύδων), depon. *to surge, be tossed in billows*, fig. *to fluctuate*, Eph. 4. 14.

Κλωπᾶς, ᾱ, ὁ, *Clopas*, John 19. 25, elsewhere called *Alpheus*.

κνήθω, fut. κνήσω, *to rub or scratch*, and hence *to tickle*; in N. T. only pass. *to be tickled, to feel an itching*, fig. 2 Tim. 4. 3 κνηθόμενοι τὴν ἀκοήν, lit. *being tickled, itching*, as to the ears, i. e. having an itching to hear something pleasing.

Κνίδος, ου, ἡ, *Cnidus* or *Gnidus*, a town and peninsula of Doris in Caria, jutting out from the south-west part of Asia Minor between the islands of Rhodes and Cos, Acts 27. 7.

κοδράντης, ου, ὁ, = Lat. *quadrans*, the fourth part of an *as*, ἀσσάριον: it was a small brass coin equal to two λέπτα, Matt. 5. 26; see ἀσσάριον.

κοιλία, ας, ἡ (κοῖλος), *the belly*; in N. T. a) genr. *the belly*, as the receptacle of food, put, as often in Engl., for *the stomach* either in men

or animals, Matt. 12. 40 ἐν τῇ κοιλίᾳ τοῦ κήτους, Luke 15. 16, 1 Cor. 6. 13. b) from the Heb., by synecd., for *the womb*, Matt. 19. 12 ἐκ κοιλίας μητρός, Luke 1. 42: as personified, put for the woman herself, 11. 27, 23. 29. c) fig., from the Heb., for *the inward part*, the inner man, as in Engl. the breast, the heart, John 7. 38.

κοιμάω, ὦ, f. ἤσω, *to make sleep, put to sleep*; hence in N. T. and genr. pass. κοιμάομαι, ὦμαι, with fut. mid. ἥσομαι, *to fall asleep, sleep*, intrans. a) pr. Matt. 28. 13, Luke 22. 45 κοιμώμενους ἀπὸ τῆς λύπης. b) spoken of the sleep of death, for *to die, be dead*, Matt. 27. 52, John 11. 11 Ἀδάξαρτος κεκοιμήται, Acts 7. 60 τοῦτο εἰπὼν ἐκοιμήθη.

κοίμησις, εως, ἡ (κοιμάω), *a sleeping*, meton. *rest, repose*, John 11. 13.

κοινός, ἡ, ὄν, *common*, i. e. a) pr. pertaining equally to all, Acts 2. 44. b) in the Levitical sense, 'not permitted by the Mosaic precepts,' and therefore *common*, not sacred, hence = ceremonially *unlawful, unholy, profane*, Mark 7. 2, Acts 10. 14, 28. Fig., under the gospel-dispensation, *unholy, unconsecrated*, Heb. 10. 29 τὸ αἷμα τῆς διαθήκης κοινὸν ἡγῆσάμενος i. e. 'unconsecrated,' and therefore having no atoning efficacy,—others, *polluted*.

κοινώω, ὦ, fut. ὥσω (κοινός), *to make common, to communicate with others*; in N. T. in the Levitical sense, *to make common*, i. e. *to render unlawful, unholy, unclean, to defile*, ceremonially, with acc. Matt. 15. 11 τοῦτο κοινοῖ τὸν ἄνθρωπον. So *to regard as common, to call unclean*, Acts 10. 15: hence genr. *to profane, desecrate, pollute*, 21. 28 τὸν ἅγιον τόπον.

κοινωνέω, ὦ, f. ἤσω (κοινωνός), *to be partaker of or in any thing with any person*, i. e. *to share in common*. a) of THINGS, foll. by gen. *to partake of any thing*, Heb. 2. 14 κεκοινωνήκε σαρκὸς καὶ αἵματος: by dat. *to partake in any thing*, 1 Tim. 5. 22 μηδὲ κοινωνεῖ ἁμαρτίας ἁλλοτρίαις, 1 Pet. 4. 13; Rom. 12. 13 ταῖς χρεῖαις τῶν ἁγίων κοινωνοῦντες *sharing in the necessities of the saints*, i. e. *aiding them*. b) of PERSONS, *to partake with any one*, foll. by ἐν, Gal. 6. 6 κοινωνεῖτω

ὁ καθηχούμενος τὸν λόγον τῷ καθηχούντι ἐν πᾶσιν ἀγαθοῖς *let him that is taught share with his teacher in all good things*, i. e. *let him communicate to his teacher of his good things*; with εἰς Phil. 4. 15.

κοινωνία, ας, ἡ (κοινωνέω), *the act of partaking, sharing*, i. e. a) *participation, communion, fellowship*, Acts 2. 42; 2 Cor. 8. 4 ἡ κοινωνία τῆς διακονίας 'a part, share in transmitting this alms'; Gal. 2. 9 δεξιὰ κοινωνίας *the right hand of fellowship*, the pledge of communion; Phil. 1. 5 κοινωνία ὑμῶν εἰς τὸ εὐαγγέλιον 'your participation in the gospel,' accession to it. b) *communication, distribution*, genr.; in N. T. meton. for *contribution*, collection of money in behalf of poorer churches, Rom. 15. 26.

κοινωνικός, ἡ, ὄν (κοινωνός), *communicative*, i. e. *social*; in N. T. *communicating*, i. e. *ready to give, liberal*, 1 Tim. 6. 18.

κοινωνός, οὔ, ὁ, ἡ (κοινός), *a partaker, partner, companion*, absol. 2 Cor. 8. 23: foll. by gen. of pers. *of whom one is the companion, with whom he partakes in any thing*, Matt. 23. 30; by dat. of pers. *to or with whom one is partner*, Luke 5. 10; by gen. of thing, 1 Cor. 10. 18 κοινωνοὶ τοῦ θυσιαστηρίου i. e. 'of the victims sacrificed,' 1 Pet. 5. 1.

κοίτη, ης, ἡ (κεῖμαι), *a lying down for rest or sleep*; hence genr. and in N. T. a) *place of repose, bed*, Luke 11. 7: spoken of the marriage-bed, meton. for marriage itself, Heb. 13. 4. b) *a lying with a woman, or cohabitation*, whether lawful or unlawful, Rom. 13. 13 περιπατήσωμεν... μὴ κοίταις i. e. 'not in lewdness:' hence, from the Heb., meton. for *seed, semen*, as necessary for conception, 9. 10 ἐξ ἐνὸς κοίτην ἔχουσα i. e. 'having conceived by one.'

κοιτών, ὠνος, ὁ (κοίτη), *a bed-chamber*, Acts 12. 20 ὁ ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, the king's chamber-attendant, chamberlain.

κόκκινος, η, ον, adj. (κόκκος, a small insect used by the ancients for dying a crimson or deep scarlet colour), *coccus-dyed, crimson*, Matt. 27. 28 χλαμύδα κοκκίνην, for which πορφύραν Mark 15. 17.

κόκκος, ου, ὁ, *a kernel, grain, seed*, Matt. 13. 31, 17. 20, John 12. 24.

κολάζω, f. ἀσομαι (κόλος), pr. *to mutilate, prune*, as trees, fig. *to correct, moderate*; hence in N. T. and genr. *to discipline, punish*, with acc. Acts 4. 21 πῶς κολάσονται αὐτούς, 2 Pet. 2. 9 κολαζομένους τηρεῖν i. e. 'to reserve as subject to punishment.'

κολακεία, ας, ἡ (κόλαξ), *flattery, adulation*, 1 Thess. 2. 5.

κόλασις, εως, ἡ (κολάζω), pr. *mutilation, pruning*; in N. T. *punishment*, Matt. 25. 46 κόλασιν αἰώνιον.

κολαφίζω, f. ἴσω (κόλαφος, κολάπτω), *to strike with the fist, buffet*, with acc. Mark 14. 65 ἐκολάφισαν αὐτόν: hence genr. *to buffet, maltreat*, 1 Cor. 4. 11.

κολλάω, ῶ, fut. ἥσω (κόλλα), pr. *to glue together, make cohere*; in N. T. mid. κολλάομαι, ῶμαι, aor. 1 pass. ἐκολλήθην with mid. signif., *to adhere, cleave to*, pr. of things, foll. by dat. Luke 10. 11 τὸν κονιορτὸν τὸν κολληθέντα ὑμῖν. Fig. of persons, *to join one's self unto*, with dat. of thing, τῷ ἄρματι, *to follow, accompany*, Acts 8. 29; τῷ ἀγαθῷ, *to cleave to*, Rom. 12. 9;—of pers., *to become a servant to any one*, Luke 15. 15; *to follow, cleave to*, τῇ πόρῃ 1 Cor. 6. 16, τῷ κυρίῳ v. 17; *to follow the side or party of any one, to associate with*, Acts 5. 13.

κολλούριον, ου, τό (κολλύρα), pr. *a small cake, a cracknel*; in N. T. *collyrium, eye-salve*, as resembling the dough of the κολλύρα, Rev. 3. 18.

κολλυβιστής, ου, ὁ (κόλλυβος), *a money-changer, broker* (=κερματιστής), Matt. 21. 12.

κολοβόω, ῶ, fut. ὠσω (κολοβός, fr. κόλος), *to mutilate*; in N. T. fig. of time, *to cut off, shorten*, pass. Matt. 24. 22.

Κολοσσαί or Κολασσαί, ὠν, αἱ, *Colossæ*, a city of Phrygia Major, situated near the junction of the Lycus with the Meander, destroyed by an earthquake about A.D. 65; Col. 1. 2.

Κολοσσαεύς, έως, ὁ, pl. Κολοσσαεῖς, *Colossians*, only in the spurious subscription to the epistle.

κόλπος, ου, ὁ, *the bosom*, i. e. a) pr. the front of the body between the

arms; hence John 13. 23 ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ *reclining on Jesus' bosom*, i. e. next to him on the triclinium at supper, so that his head was opposite to Jesus' bosom. Fig. *to be in or on the bosom of any one*, = *to be in his embrace*, be cherished by him as the object of intimate care and warm affection (comp. in Engl. *bosom-friend*), John 1. 18 ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, = ὁ μονογενὴς υἱός: so Luke 16. 22 εἰς τὸν κόλπον τοῦ Ἀβραάμ, and v. 23 Λάζαρον ἐν τοῖς κόλποισι [comp. Engl. *embraces*] αὐτοῦ, i. e. in near and intimate communion with Abraham, as being one of his beloved children. b) *the bosom of an oriental garment*, which falls down over the girdle, and is often used as a sort of pocket, Luke 6. 38 δώσουσι εἰς τὸν κόλπον ὑμῶν. c) *put for a bay, gulf, inlet of the sea*, Acts 27. 39.

κολυμβάω, ῶ, f. ἥσω, *to swim*, Acts 27. 43.

κολυμβήθρα, ας, ἡ (κολυμβάω), pr. *swimming-place*, hence *a pool, pond*, any reservoir of water for bathing in, for fish, &c., genr. John 9. 7; a healing bath or pool, 5. 2.

Κολωνία, ας, ἡ, Lat. *colonia*, i. e. a Roman colony, Acts 16. 12, where Philippi is so called, because Augustus had colonised thither many of the partisans of Antony.

κομάω, ῶ, f. ἥσω (κόμη), *to have, wear the hair long*, 1 Cor. 11. 14.

κόμη, ης, ἡ, *hair, head of hair*, 1 Cor. 11. 15.

κομίζω, f. ἴσω and ἰῶ (κομέω), *to take care of, provide for, take up and bear away*; in N. T. genr. a) *to bear, bring*, trans. Luke 7. 37 κομίσασα ἀλάβαστρον μύρου. b) mid. κομίζομαι, Att. fut. κομιοῦμαι, *to take for one's self, to bear or bring to one's self*, i. e. *to acquire, obtain, receive*, trans. Matt. 25. 27 ἐκομισάμην ἂν τὸ ἐμόν, 2 Cor. 5. 10, Col. 3. 25 κομίζεται ὁ ἡδίκησε, Heb. 10. 36; foll. by παρά with gen. Eph. 6. 8. In the sense of *to receive again, recover*, trans., Heb. 11. 19.

κομψότερον, adv. (compar. of κόμψως), *better*; in the phrase κομψότερον ἔχειν *to be better, to mend*, John 4. 52.

κοιῶω, ᾠ, fut. ἄσω (κοῖα), *to white-wash with lime*, trans. Matt. 23. 27 τάφοις κεκοιῳμένοις *white-washed sepulchres*, in accordance with an annual custom of the Jews on the 25th day of the month Adar; Acts 23. 3 τοῖχε κεκοιῳμένε *thou whited wall*, i.e. *thou hypocrite! fair without, and foul within*.

κοινορτός, οὐ, ὁ (κοῖα, ὄρνυμι), *dust*, pr. as raised, flying, Matt. 10. 14.

κοπάζω, fut. ἄσω (κόπος), pr. 'to be beat out, weary,' = κοπιάω, hence genr. *to relax, remit, cease*; in N. T. of the wind, *to lull*, intrans. Matt. 14. 32, Mark 4. 39, 6. 51.

κοπετός, οὐ, ὁ (κόπτομαι), *lamentation, wailing*, as accompanied with beating the breast, &c., Acts 8. 2.

κοπή, ἥς, ἡ (κόπτω), *slaughter, carnage*, Heb. 7. 1.

κοπιάω, ᾠ, f. ἄσω (κοπία = κόπος), pr. *to be weary, faint*, intrans. a) pr. Matt. 11. 28 δεῦτε πρὸς με πάντες οἱ κοπιῶντες: with ἐκ John 4. 6. b) in N. T. *to weary one's self with labour*, i.e. *to labour, toil*, absol. Luke 5. 5, 12. 27. Fig. of a teacher who labours in the gospel, John 4. 38, 1 Cor. 15. 10: foll. by ἐν, *to labour in*, ἐν λόγῳ 1 Tim. 5. 17; ἐν κυρίῳ 'in the work of the Lord,' Rom. 16. 12; ἐν ὑμῖν *among you*, 1 Thess. 5. 12: by εἰς with acc. of pers. *upon* or *for whom*, εἰς ἡμᾶς Rom. 16. 6; εἰς final, εἰς τοῦτο ὅτι 1 Tim. 4. 10, εἰς ὃ Col. 1. 29, εἰς κενόν *in vain* Phil. 2. 16.

κόπος, ου, ὁ (κόπτω), pr. a beating, hence *wailing, grief*, sc. with beating the breast, &c. = κοπετός, also *the being beat out, weariness*; hence in N. T. *toil, labour*, i.e. *wearisome effort*, genr. John 4. 38, 1 Cor. 3. 8, 15. 58; 1 Thess. 1. 3 ὁ κόπος τῆς ἀγάπης *labour of love*, i.e. *work of beneficence*. In the sense of *trouble, vexation*, in the phrase κόπους παρέχειν τινί, = *to trouble, vex any one*, Matt. 26. 10, Gal. 6. 17, Luke 11. 7, κόπον 18. 5.

κοπρία, ας, ἡ (κόπος), pr. *dunghill*; in N. T. *dung, manure*, Luke 14. 35.

κόπριον, ου, τό (κόπριος), *dung, manure*, pl. κόπρια Luke 13. 8 later eds.

κόπτω, fut. ψω, *to beat, cut*, i.e. *by a blow*, trans. a) pr. branches of trees,

to cut off or down, Matt. 21. 8. b) mid. κόπτομαι, *to beat or cut one's self*, i.e. *the breast, &c.* in the loud expression of grief; hence put for *to lament, wail, bewail*, absol. Luke 23. 27; with acc. 8. 52; foll. by ἐπὶ τινα Rev. 1. 7, ἐπὶ τινι 18. 9.

κόραξ, ακος, ὁ, *a raven*, Luke 12. 24.

κοράσιον, ου, τό (κόρη), *a girl, maiden, damsel*, Matt. 9. 24.

κορβᾶν, ὁ, indec., also κορβανᾶς, ᾶ, ὁ, Heb., *a gift, offering, oblation* to God; in N. T. a) pr. κορβᾶν, something devoted to God, Mark 7. 11 κορβᾶν, ὃ ἐστὶ δῶρον. b) κορβανᾶς, spoken of money offered in the temple, *the sacred treasure*, and by meton. *the treasury* (= γαζοφυλάκιον), Matt. 27. 6.

Κορέ, ὁ, indec. Core, Heb. Korah, 'ice,' pr. name of a Levite who rebelled against Moses, Jude 11.

κορέννυμι, f. κορέσω, perf. pass. κεκόρεσμαι, aor. 1 pass. ἐκορέσθην, *to sate, satisfy* with food and drink, pass. or mid. *to be sated, full*, i.e. *to have eaten and drunk enough*, foll. by gen. of thing, pass. Acts 27. 38 κορεσθέντες τροφῆς: fig. absol. 1 Cor. 4. 8.

Κορίνθιος, α, ου, *Corinthian, a Corinthian*, Acts 18. 8, 2 Cor. 6. 11.

Κόρινθος, ου, ἡ, *Corinth*, a celebrated Grecian city, the capital of Achaia proper, situated on the isthmus between the Peloponnesus and the mainland, 1 Cor. 1. 2.

Κορνήλιος, ου, ὁ, *Cornelius*, pr. name of a Roman centurion, Acts 10. 1.

κόρος, ου, ὁ, *corus*, Heb. *cor*, the largest Hebrew dry measure, = the *homer*, i.e. *to ten baths or ephahs*, and also to ten Attic μέδιμνοι: the Attic *medimnus* was = six Roman *modii*, and contained 2602 Paris cubic inches; the English bushel is usually estimated at 1801 Paris cubic inches: hence the Attic *medimnus* and Hebrew *bath* were nearly = 1.445 bush. English, or about 11½ gallons; and so the Hebrew *cor* to 14.45 bushels English; Luke 16. 7.

κοσμέω, ᾠ, f. ἤσω (κόσμος), *to order*, i.e. *put in order*; in N. T. a) *to adjust*; lamps, *to trim*, Matt. 25. 7 ἐκόσμησαν τὰς λαμπάδας. b) *to de-*

corate, adorn; τὸν οἶκον, as if for a new dweller, Matt. 12. 44; a bride, Rev. 21. 2; genr. v. 19: so Matt. 23. 29 κοσμεῖτε τὰ μνημεῖα ye decorate the sepulchres, i. e. with garlands and flowers, or by adding columns or other ornaments. Fig. to honour, i. e. to make honourable, to dignify, Tit. 2. 10 τὴν διδασκαλίαν, 1 Pet. 3. 5 αἱ ἁγίαι γυναῖκες ἐκόσμου ἐαυτάς.

κοσμικός, ἡ, ὄν (κόσμος), worldly, terrestrial, Heb. 9. 1 ἅγιον κοσμικόν: figur. worldly, as conformed to this world, belonging to the men of this world, Tit. 2. 12 ἐπιθυμῖαι κοσμικαί. κόσμιος, ου, ὁ, ἡ, adj. (κόσμος), well-ordered, decorous, modest, in a moral respect, 1 Tim. 2. 9, 3. 2.

κοσμοκράτωρ, ορος, ὁ (κόσμος, κρατέω), pr. lord of the world; in N. T. of Satan, as the prince of this world, i. e. of worldly men, pl. Eph. 6. 12 πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, i. e. Satan and his angels.

κόσμος, ου, ὁ, pr. order, i. e. regular disposition and arrangement; hence in N. T. 1. decoration, ornament, 1 Pet. 3. 3 οὐχ ὁ ἔξωθεν κόσμος. 2. the order of the universe, THE WORLD. a) genr. the world, the universe, heaven and earth, &c. Matt. 13. 35 ἀπὸ καταβολῆς κόσμου, 24. 21 ἀπ' ἀρχῆς κόσμου: meton. for the inhabitants of the universe, 1 Cor. 4. 9 θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις: fig. and symbol., as in English, a world of any thing, for an aggregate, congeries, James 3. 6 ἡ γλῶσσα ὁ κόσμος τῆς ἀδικίας. b) by synecd. the earth, this lower world as the abode of man. (α) pr. Mark 16. 15 πορευθέντες εἰς τὸν κόσμον ἅπαντα, John 16. 21, 28, 2 Pet. 3. 6 ὁ τότε κόσμος: so ἔρχεσθαι εἰς τὸν κόσμον to come or be sent into the world, i. e. to be born, John 1. 9; or to go forth into the world, to appear before men, 3. 19: hyperbolically, Matt. 4. 8 πάσας τὰς βασιλείας τοῦ κόσμου, Rom. 1. 8. (β) meton., the world, for the inhabitants of the earth, mankind, Matt. 5. 14 ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου, 13. 38, John 3. 16: so hyperb. the world, for the multitude, every body, Fr. tout le monde, John 7. 4 φανέρω-

σον σεαυτὸν τῷ κόσμῳ (opp. to ἐν κρυπτῷ), 12. 19; 14. 22; 2 Pet. 2. 5 κόσμος ἀσεβῶν: put also for the heathen world (= τὰ ἔθνη), Rom. 11. 12, 15.

c) in the Jewish mode of speaking, the present world, the present order of things, as opposed to the kingdom of Christ; hence always with the idea of transientness, worthlessness, and of evil both physical and moral; as the seat of cares, temptations, irregular desires, &c.; it is thus nearly = ὁ αἰὼν οὗτος, see αἰών 2. (α) genr., with οὗτος, John 12. 25 ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ (opp. to εἰς ζωὴν αἰώνιον), 18. 36, 1 Cor. 5. 10; without οὗτος, 1 John 2. 15-17: spec. the wealth and enjoyments of this world, this life's goods, Matt. 16. 26 τί ὠφελεῖται ἄνθρωπος ἔαν τὸν κόσμον ὅλον κερδήσῃ; Gal. 6. 14. (β) meton. for the MEN of this world, worldlings, as opp. to those who seek the kingdom of God; with οὗτος, John 12. 31 ἡ κρίσις τοῦ κ. τούτου, 1 Cor. 1. 20, 3. 19; as subject to Satan, John 12. 31 ὁ ἀρχὼν τοῦ κ. τούτου, 14. 30: without οὗτος, 7. 7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, 14. 17, sæp. al.

Κούαρτος, ου, ὁ, Lat. Quartus, pr. name of a man, Rom. 16. 23.

κοῦμι, cumi, i. e. Heb. imperat. fem., arise, Mark 5. 41.

κουστωδία, ας, ἡ, Lat. custodia, i. e. custody; in N. T. meton. abstr. for concr. watch, guard, i. e. of Roman soldiers, Matt. 27. 65.

κουφίζω, f. ἴσω (κοῦφος), to be light, intrans.; in N. T. trans. to lighten, as a ship by throwing things overboard, Acts 27. 38.

κόφινος, ου, ὁ, a basket, Lat. cophinus, a wicker-basket, Matt. 14. 20.

κράβατος, also κράββατος and κράβατος, ου, ὁ, Lat. grabatus, a small couch, which might easily be carried about, Mark 2. 4.

κράζω, fut. κεκράξομαι, aor. 1 ἔκραξα, perf. 1 κέκραγα with pres. signif., to cry, cry out, intrans. a) of inarticulate cries, clamour, exclamation; from fear, Matt. 14. 26; pain, 27. 50; abhorrence, Acts 7. 57: of demoniacs, Mark 1. 26, Luke 9. 39: so

- in joy, by hyperb., 19. 40 οἱ λίθοι κεκράζονται. b) of any thing uttered with a loud voice, *to cry, exclaim, call aloud*; followed by the words uttered, Mark 10. 48 ἔκραζεν, υἱὲ Δαβίδ, John 12. 13 καὶ ἔκραζον, ὡσαννά. So with φωνῇ μεγάλῃ Acts 7. 10, ἐν φωνῇ μεγάλῃ Rev. 14. 15. Foll. by a tense or part. of λέγω, &c., ἔκραξε λέγων Matt. 14. 30, ἔκραξαν λέγοντες 8. 29, κράζων καὶ λέγων Mark 5. 7, κράσας καὶ εἶπε 9. 24: so with φωνῇ μεγάλῃ Rev. 6. 10. c) of urgent prayer, imprecation, &c. Rom. 8. 15 ἐν ᾧ κράζομεν, ἀββὰ ὁ πατήρ, Gal. 4. 6: metaph. Jam. 5. 4 ὁ μισθοὺς τῶν ἐργατῶν κράζει sc. πρὸς κύριον for vengeance.
- κραιπάλη, ης, ἡ (as if for ἀρπάλη or ῥαπάλη, from ἀρπάζω), pr. seizure of the head, and hence intoxication and its consequences, giddiness, headache, &c., Luke 21. 34 ἐν κραιπάλῃ καὶ μέθῃ i. e. 'in constant revelling, carousing.'
- κρανίον, ου, τό (κρᾶνον), a skull, Matt. 27. 33, Mark 15. 22.
- κράσπεδον, ου, τό, pr. the edge, margin, skirt, of a mountain or garment; in N. T. fringe, tassel, Matt. 9. 20.
- κραταιός, ἄ, ὄν (κράτος), strong, mighty, 1 Pet. 5. 6.
- κραταιόω, ὦ, fut. ὥσω (κραταιός), to make strong, to strengthen, trans.; in N. T. only pass. to be strong, to grow strong, Luke 1. 80 ἐκραταιοῦτο πνεύματι, Eph. 3. 16, 1 Cor. 16. 13.
- κρατέω, ὦ, fut. ἥσω (κράτος), to be strong, mighty, powerful, with gen. of pers. to have power over, to rule over; in N. T. either with gen. of thing, or accus. of pers. or thing. a) foll. by gen. of thing, to have power over, to be or become master of, i. e. to gain, attain to, τῆς προθέσεως Acts 27. 13; Heb. 4. 14 having therefore such an high priest, κρατῶμεν τῆς ὁμολογίας let us attain to the full benefit of our profession in him, =κρατῆσαι τῆς προκειμένης ἐλπίδος 6. 18: hence genr. κρατεῖν τῆς χειρός τινος to take the hand of any one, Matt. 9. 25, Mark 1. 31. b) foll. by accus. (α) to have power over, to be or become master of, implying a certain degree of the force with which any one gets a person or thing wholly into his power, even when resisting; hence

- genr. to get into one's power, to lay hold of, seize, take; a person, Matt. 14. 3 Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν αὐτόν, 18. 28, 21. 46, 22. 6, 26. 4; an animal, 12. 11: hence genr. κρατεῖν τινὰ τῆς χειρός to take one by the hand, i. e. against his will, Mark 9. 27; also Matt. 28. 9 ἐκράτησαν αὐτοῦ τοὺς πόδας, i. e. 'they embraced his feet.' (β) to have in one's power, be master of, i. e. to hold, hold fast, not to let go; things, Rev. 2. 1 ὁ κρατῶν τοὺς ἐπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ comp. 1. 16 where ἔχων, 7. 1; pass. Luke 24. 16 οἱ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο: of persons, to hold in subjection, pass. Acts 2. 24; so to hold one fast, i. e. to hold fast to him, cleave to him, in person, κρατοῦντες αὐτοῦ τὸν Πέτρον 3. 11; or in faith, Col. 2. 19 τὴν κεφαλὴν i. e. Christ. Metaph. spoken of sins, to retain, not to remit, John 20. 23: also to keep to one's self, τὸν λόγον Mark 9. 10: genr. to hold fast in mind, to observe, 7. 3 κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων, v. 4, 8, 2 Thess. 2. 15, Rev. 2. 13.
- κράτιστος, η, ον (pr. superl. of κρατύς, used also as superl. of ἀγαθός), most excellent, most noble; employed in addressing persons of rank or authority, Luke 1. 3, Acts 23. 26.
- κράτος, εος, ους, τό, strength; in N. T. might, vigour, power, viz. a) genr. Acts 19. 20 κατὰ κράτος mightily, vehemently, Eph. 1. 19, 6. 10 (comp. ἰσχύς), Col. 1. 11: meton. might, collect. for mighty deeds, Luke 1. 51 ἐποίησε κράτος ἐν βραχίονι. b) power, i. e. dominion, 1 Tim. 6. 16 ᾧ τιμὴ καὶ κράτος αἰώνιον, Heb. 2. 14, 1 Pet. 4. 11, 5. 11, Rev. 1. 6.
- κραυγάζω, f. ἄσω (κραυγή), to cry out, clamour, intrans. (=κράζω), Matt. 12. 19 οὐκ ἐρίσει, οὐδὲ κραυγάσει, 15. 22, John 11. 43, 18. 40.
- κραυγή, ης, ἡ (κράζω), cry, outcry; for public information, Matt. 25. 6; of tumult or controversy, clamour, Acts 23. 9; of sorrow, wailing, Rev. 21. 4; of supplication, Heb. 5. 7.
- κρέας, ατος, αος, τό, plur. τὰ κρέατα contr. κρέα, meat, flesh, not living, Rom. 14. 21, 1 Cor. 8. 13.
- κρείσσω or ττων, ονος, ὁ, ἡ, com-

parat. of κρατύς, used also as comparat. of ἀγαθός. a) *better*, i. e. *more useful, more profitable*, only neut. τὸ κρεῖσσον, 1 Cor. 7. 9, 38. b) *better in value or dignity, nobler, more excellent*, Heb. 1. 4 τοσοῦτῳ κρείττων γενόμενος, 6. 9.

κρεμάννυμι, f. κρεμάσω, aor. 1 pass. ἐκρεμάσθην, *to hang, suspend*, trans.; mid. κρέμαμαι (after the form ἵσταμαι), *to hang, be suspended*; intrans. a) act., with acc. impl., and foll. by ἐπί with gen. Acts 5. 30 κρεμάσαντες [αὐτὸν] ἐπὶ ξύλου: pass., foll. by εἰς Matt. 18. 6; absol. Luke 23. 39. b) mid., Acts 28. 4 κρεμáμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ *hanging from his hand*; foll. by ἐπὶ ξύλου Gal. 3. 13: fig. with ἐν Matt. 22. 40, see ἐν 3. c. α.

κρημνός, οὔ, ὅ (κρεμάννυμι), *a steep place, precipice*, Matt. 8. 32.

Κρής, ητός, ὅ, *a Cretan*, Acts 2. 11; Tit. 1. 12 Κρήτες αἰεὶ ψεύσται, quoted from Callim. Hymn. in Jov. 8.

Κρήσκης, ηντος, ὅ, *Crescens*, proper name of a man, 2 Tim. 4. 10.

Κρήτη, ης, ἡ, *Crete*, a celebrated island of the Mediterranean, opposite the Egean Sea: here Titus was left by Paul in charge of a Christian church, Tit. 1. 5.

κριθή, ῆς, ἡ, *barley*, Rev. 6. 6.

κρίθινος, η, ον (κριθή), *of barley*; ἄρτοι κρίθινοι *barley-loaves*, John 6. 9.

κρίμα, ατος, τό (κρίνω), *judgment*, i. e. a) the ACT OF JUDGING, giving judgment, = κρίσις, spoken only in reference to future reward and punishment, John 9. 39 εἰς κρίμα ἐγὼ εἰς τὸν κόσμον ἤλθον, i. e. 'in order that the righteous may be approved, and the wicked condemned,' as is figuratively said in the next clause; 1 Pet. 4. 17: so of the judgment of the last day, Acts 24. 25: meton. for the power of judgment, Rev. 20. 4. b) the JUDGMENT given, *decision, award, SENTENCE*. (α) genr. Matt. 7. 2 ἐν ᾧ κρίματι κρίνετε κριθήσεσθε, Rom. 5. 16: plur. 11. 33 τὰ κρίματα αὐτοῦ *the judgments of God, his decrees*. (β) oftener, *sentence* i. e. of punishment, *condemnation*, implying also the punishment itself as a certain consequence, Matt. 23. 13 διὰ

τοῦτο λήψεσθε περισσότερον κρίμα, Mark 12. 40, Rom. 2. 3 τὸ κρίμα τοῦ Θεοῦ, 3. 8, sæp. c) from the Heb., *a lawsuit, CAUSE*, something to be judged; κρίματα ἔχειν *to have lawsuits, go to law*, 1 Cor. 6. 7.

κρίνον, ου, τό, *a lily*, Matt. 6. 28.

κρίνω, fut. ἰνῶ, aor. 1 ἔκρινα, perf. κέκρικα, aor. 1 pass. ἐκρίθην, pr. *to separate, distinguish, discriminate* between good and evil, *select, choose out the good*; hence genr. and in N. T. *to judge*, i. e. *to form or give an opinion, after separating and considering the particulars of a case*. a) *to judge in one's own mind as to what is right, proper, expedient*, i. e. *to deem, decide, determine*, foll. by inf. Acts 15. 19 διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς *my decision is, &c.*, 3. 13 κρίναντος ἐκείνου ἀπολύειν, 20. 16, 25. 25: by τοῦ with infin., ὡς ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς 27. 1; by accus. and infin., κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς 21. 25; with infin. εἶναι impl., 13. 46 οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰ. ζωῆς *ye deem yourselves unworthy of eternal life*, 16. 15; Rom. 14. 5 ὃς μὲν κρίνει ἡμέραν [εἶναι] παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν *one man deems one day to be above another, another deems every day i. e. to be alike*, as we must supply from the force of the antithesis. Foll. by accus. of thing, *to determine on, decree*, Rev. 16. 5 ὅτι ταῦτα ἔκρινας, Acts 16. 4; by accus. τοῦτο as introducing the infin. with art., Rom. 14. 13 τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι κτλ, 1 Cor. 7. 37 τοῦτο κέκρικεν, τοῦ τηρεῖν κτλ: so τοῦτο ὅτι, 2 Cor. 5. 14.

b) *to judge*, i. e. *to form and express a judgment or opinion as to any person or thing, more commonly unfavourable*; foll. by accus. of person, John 8. 15 ἐγὼ οὐ κρίνω οὐδένα, Rom. 2. 1,—of thing, 1 Cor. 10. 15; absol. Matt. 7. 1, 2: foll. by interrog. with εἰ, Acts 4. 19: genr. 1 Cor. 11. 13; so with an adjunct of manner, κρίνειν κρίσιν John 7. 24, τὸ δίκαιον Luke 12. 57, ὁρθῶς 7. 43, κατ' ὅψιν John 7. 24, κατὰ σάρκα 8. 15. By impl. *to condemn*, foll. by acc. Rom. 2. 27, 14. 22.

c) *to judge in a judicial sense, viz.*

(α) *to sit in judgment on any person, to try*, with accus. John 18. 31 κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν, Acts 23. 3, 24. 6; pass. κρίνομαι, *to be judged, tried, be on trial*, 25. 10 οὐ με δεῖ κρίνεσθαι, Rom. 3. 4: foll. by περί τινος *for any thing*, Acts 23. 6; ἐπὶ τινι *for*, 26. 6, ἐπὶ τινος *before any one*, 25. 9. Spoken in reference to the gospel-dispensation, the judgment of the great day; of God as judging the world through Christ, John 5. 22, Acts 17. 31 κρίνειν τὴν οἰκουμένην, Rom. 3. 6, 2. 16; of Jesus as the Messiah and Judge, John 5. 30, 16. 11, 2 Tim. 4. 1; fig. of the apostles, Matt. 19. 28, 1 Cor. 6. 2 ἐν ὑμῖν κρίνεται ὁ κόσμος. (β) *in the sense of to pass judgment upon, condemn*, with accus. John 7. 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρ., Luke 19. 22, Acts 13. 27: as implying also *punishment*, 1 Pet. 4. 6. So of the *condemnation* of the wicked, and including the idea of *punishment* as a certain consequence, = *to punish, take vengeance on*; of God as Judge, Acts 7. 7 τὸ ἔθνος κρινῶ, Rom. 2. 12, Heb. 13. 4; of Jesus, John 3. 17 ἵνα κρίνῃ τὸν κόσμον, v. 18. (γ) *once, from the Heb., = to vindicate, avenge*, Heb. 10. 30 κύριος κρινεῖ τὸν λαὸν αὐτοῦ *the Lord will avenge his people*, i. e. by punishing their enemies.

d) mid. κρίνομαι, pr. *to let one's self be judged*, i. e. *to have a lawsuit, go to law*, foll. by dat. *with any one*, Matt. 5. 40; by μετὰ τινος, 1 Cor. 6. 6; by ἐπὶ τινος *before any one*, ib. κρίσις, εως, ἡ (κρίνω), pr. *separation*, fig. *division, dissension, decision* i. e. *decisive moment, crisis, turn of affairs*; in N. T. *judgment*, i. e. a) genr. *opinion formed and expressed*, John 7. 24 τὴν δικαίαν κρίσιν κρίνατε, 8. 16. b) *judgment in a judicial sense*, i. e. (α) *the act of judging*, in reference to the final judgment; ἡμέρα κρίσεως Matt. 10. 15, ὥρα κρίσεως Rev. 14. 7, κρίσις μεγάλης ἡμέρας Jude 6; and simply κρίσις for κρίσις μεγ. ἡμ. Matt. 12. 41, 42: so John 12. 31 νῦν κρίσις ἐστὶ τοῦ κόσμου *now is this world judged*; 5. 27 κρίσιν ποιεῖν, = κρίνειν: meton. for the power of judgment, v. 22. (β) *the judgment given or sentence pronounced*, genr. John 5. 30, 2 Pet. 2. 11 βλάσφημον

κρίσιν, Jude 9 κρίσις βλασφημίας: spec. *sentence of punishment, condemnation*, Acts 8. 33: usually implying also *punishment* as a certain consequence, e. g. from God, δίκαιαι αἱ κρίσεις αὐτοῦ Rev. 16. 7, 19. 2; of Christ, as Judge of the world, condemning the wicked, *judgment, condemnation*, Matt. 23. 33 ἡ κρίσις τῆς γενένης, Mark 3. 29, John 5. 29 ἀνάστασις κρίσεως. (γ) meton. *court of justice, tribunal, judges*, i. e. the smaller tribunals established in the cities of Palestine, subordinate to the sanhedrim, Matt. 5. 21, 22 ἔνοχος ἔσται τῇ κρίσει.

c) from the Heb., *right, justice, equity*, Matt. 23. 23, Luke 11. 42 παρέρχεσθε τὴν κρίσιν: also for *law, statutes*, i. e. the divine law as developed in the gospel, Matt. 12. 18.

Κρίσπος, ου, ὁ, Crispus, pr. name of the ruler of a synagogue at Corinth, Acts 18. 8, 1 Cor. 1. 14.

κριτήριον, ου, τό (κριτής), *criterion, rule of judging, judgment-seat, tribunal*; in N. T. fig. *court of justice, tribunal*, Jam. 2. 6.

κριτής, ου, ὁ (κρίνω), *a judge*, i. e. one who decides or gives an opinion in respect to any person or thing. a) genr. Jam. 2. 4 see διαλογισμός, Matt. 12. 27: in an unfavourable sense, James 4. 11. b) in a *judicial sense*, one who sits to dispense justice, Acts 18. 15, 24. 10; of Christ the final Judge, 10. 42; of God, Heb. 12. 23. c) from the Heb., = *a leader, ruler, chief*, spoken of the Hebrew judges from Joshua to Samuel, Acts 13. 20.

κριτικός, ἡ, ὄν (κριτής), *skilled in judging, quick to discern and judge of any thing*, with gen. Heb. 4. 12.

κρούω, f. σω, *to knock, rap at a door for entrance*; with τὴν θύραν Luke 13. 25; absol. 11. 9.

κρύπτη, ης, ἡ (κρυπτός), *a crypt, secret cell or vault*, Luke 11. 33 εἰς κρύπτην τίθησι in some eds.; text. rec. εἰς κρυπτήν, as if by Hebr. for εἰς κρυπτόν,—comp. εἰς μακράν.

κρυπτός, ἡ, ὄν (κρύπτω), *hidden, concealed, and therefore secret*, Matt. 10. 26; ἐν τῷ κρυπτῷ in secret, where we cannot be seen of others, 6. 4;

ἐν κρυπτῷ *in secret, privately*, John 7. 4; 1 Cor. 4. 5 τὰ κρυπτὰ τοῦ σκο-
τους *secret works of darkness*. Fig.
τὰ κρυπτὰ τινος *the secrets of one's*
heart, secret thoughts, Rom. 2. 16;
1 Pet. 3. 4 ὁ κρυπτὸς τῆς καρδίας ἄν-
θρωπος, *the internal man*; Rom. 2.
29 ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, *a Jew at*
heart.

κρύπτω, f. ψω, *to hide, conceal*, pass.
or mid. *to hide one's self, be hid*, aor.
2 pass. ἐκρύβην with pass. and mid.
signif.; Matt. 5. 14 οὐ δύναται πόλις
κρυβῆναι, 13. 35, 44 ὃν εὐρῶν ἔκρυψε,
Rev. 2. 17 τοῦ μάννα τοῦ κεκρυμμένου
of the hidden manna, as symbolical
of the enjoyments of the kingdom
of heaven: foll. by ἐν τινι Matt. 13.
44, fig. Col. 3. 3; by εἰς τι Rev. 6.
15; by ἀπό τινος *to hide from*, John
12. 36 Ἰησοῦς ἐκρύβη ἀπ' αὐτῶν *Jesus*
hid himself from them; 8. 59 Ἰησοῦς
ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ *Jesus*
hid himself, and [afterwards] went
out of the temple,—or we may render
ἐκρύβη adverbially, *he secretly went*
out. Perf. part. κεκρυμμένος *hidden*,
as adv. *secretly*, John 19. 38.

κρυσταλλίζω, f. ἴσω (κρύσταλλος),
to be as crystal, clear and sparkling,
Rev. 21. 11.

κρύσταλλος, ου, ὁ (κρυσταίνω), *crys-
tal*, pr. any thing congealed and
pellucid, e. g. *ice*; in N. T. prob.
rock-crystal, Rev. 4. 6.

κρυφαῖος, α, ον (κρύπτω), *hidden, se-
cret*, in some eds. Matt. 6. 18.

κρυφῇ, adv. (κρύπτω), *secretly, not*
openly, Eph. 5. 12.

κτάομαι, ὦμαι, f. ἥσομαι, depon. mid.
*to get for one's self, to acquire, pro-
cure*, by purchase or otherwise, perf.
κέκτημαι as pres. *to possess*. With
accus. Matt. 10. 9, πάντα ὅσα κτῶ-
μαι Luke 18. 12; 1 Thess. 4. 4 τὸ
ἑαυτοῦ σκεῦος κτᾶσθαι *to procure for*
himself a wife, in the oriental man-
ner, by purchase. With an adjunct
of price; gen. Acts 22. 28, διὰ with
gen. 8. 20, ἐκ 1. 18 οὗτος ἐκτήσατο
χωρίον ἐκ τοῦ μισθοῦ i. e. *was the*
occasion of purchasing. Foll. by
ἐν, fig. Luke 21. 19 ἐν τῇ ὑπομονῇ ὑ-
μῶν κτήσασθε τὰς ψυχὰς ὑμῶν *through*
your patience purchase your lives, pro-
cure your safety, comp. Matt. 10. 22
and 24. 13.

κτῆμα, ατος, τό (κέκτημαι), *a posses-
sion, property, any thing acquired*
and possessed, *an estate*, Matt. 19.
22, Acts 2. 45, 5. 1.

κτῆνος, εος, ους, τό (κτάομαι), pr.
= κτῆμα, *possession, property, spec.*
flocks and herds of every kind; in
N. T. *a beast, domestic animal*, e. g.
as bought or sold, Rev. 18. 13; as
yielding meat, 1 Cor. 15. 39; as used
for riding, burden, &c., Luke 10. 34.

κτήτωρ, ορος, ὁ (κτάομαι), *possessor,
owner*, Acts 4. 34.

κτίζω, f. ἴσω (kindred with κτάομαι),
pr. *to bring under tillage and settle-
ment, to found a city*; in N. T. *to found*
i. e. *to create, form*, trans.; of God,
as creating the universe or any of
its parts, Mark 13. 19 ἧς ἔκτισε ὁ
Θεός, Rom. 1. 25, 1 Cor. 11. 9; of
Christ, Col. 1. 16. Fig. of a moral
creation, *renovation*, Eph. 2. 10, 15,
4. 24.

κτίσις, εως, ἡ (κτίζω), *a founding of*
cities; in N. T. *creation*, i. e. a) the
act of creating, Rom. 1. 20. b) genr.
created thing, and collectively *created*
things, Rom. 1. 25, 8. 39. Collect.
(a) *creation in general, the universe*;
ἀπ' ἀρχῆς κτίσεως Mark 10. 6, 13.
19, Col. 1. 15 πρωτότοκος πάσης κτί-
σεως: spec. the visible creation, Heb.
9. 11. (β) meton. for *man, mankind*,
Mark 16. 15 κηρύξατε τὸ εὐαγγέλιον
πάσῃ τῇ κτίσει, Col. 1. 23: so Rom.
8. 19-22 *creation for human creatures,*
all mankind,—others, *creation in ge-
neral*; Gal. 6. 15 καινὴ κτίσις *a new*
creature in a moral sense, = καινὸς
ἄνθρωπος Eph. 4. 24. c) by impl.
ordinance, institution, 1 Pet. 2. 13.

κτίσμα, ατος, τό (κτίζω), *created*
thing, creature, 1 Tim. 4. 4: metaph.
James 1. 18 ἀπαρχὴ τῶν αὐτοῦ κτισ-
μάτων = καινὴ κτίσις, see κτίσις
b. β.

κτιστής, ου, ὁ (κτίζω), *founder of a*
city; in N. T. *Creator*, spoken of
God, 1 Pet. 4. 19.

κυβεία, ας, ἡ (κύβος), *game at dice*;
in N. T. fig. *game, gambling*, ἐν κυ-
βείᾳ ἀνθρώπων i. e. *as a thing of mere*
hap-hazard, Eph. 4. 14,—others,
trick, fraud.

κυβέρνησις, εως, ἡ (κυβερνάω), pr.
a governing, direction, for concr. go-

vernor, director, i. e. in the primitive churches, 1 Cor. 12. 28.

κυβερνήτης, ου, ὁ (κυβερνάω), *governor of a ship*, i. e. *the steersman, pilot*, who had the sole direction of the ship, Acts 27. 11.

κυκλόθεν, adv. (κύκλος), *from around, round about*, Rev. 4. 3: with gen. 5. 11.

κυκλόω, ὦ, f. ὠσω (κύκλος), *to encircle, surround*, trans. John 10. 24 ἐκύκλωσαν αὐτὸν οἱ Ἰουδαῖοι, Acts 14. 20; of besiegers, Luke 21. 20, Heb. 11. 30.

κύκλος, ου, ὁ, *a circle*; in N. T. only dat. κύκλῳ as adv. *around, round about*, Mark 3. 34, 6. 6, 36; foll. by gen. Rev. 4. 6 κύκλῳ τοῦ θρόνου.

κυλίω, f. ἴσω, *to roll*, trans.; in N. T. mid. *to roll one's self*, intrans. *to wallow*, Mark 9. 20 ἐκυλίετο ἀφρίζων.

κύλισμα, ατος, τό (κυλίω), pr. *something rolled, a wheel*; in N. T. *wallowing-place*, 2 Pet. 2. 22.

κυλλός, ἡ, ὅν (kindred with κοῖλος), pr. *bent, crooked*; hence genr. and in N. T. *crippled, lame*, espec. in the hands, Matt. 15. 30, 31.

κύμα, ατος, τό (κύω), *a wave, billow*, Matt. 8. 24, 14. 24, Acts 27. 41.

κύμβαλον, ου, τό (κύμβος), *a cymbal*, 1 Cor. 13. 1.

κύμινον, ου, τό, *cumin, cuminum sativum* of modern botany, an umbelliferous plant with aromatic seeds of a warm and bitterish taste, used by the ancients as a condiment, Matt. 23. 23.

κυνάριον, ου, τό (κύων), *a little dog, puppy*, Matt. 15. 26, Mark 7. 27.

Κύπριος, ου, ὁ, *a Cyprian, Cypriot*, from Cyprus, Acts 4. 36.

Κύπρος, ου, ἡ, *Cyprus*, a large and celebrated island of the Mediterranean, not far from the coasts of Syria and Asia Minor, Acts 11. 19.

κύπτω, f. ψω, *to stoop, bow one's self*, intrans. Mark 1. 7, John 8. 6.

Κυρηναῖος, ου, ὁ, *a Cyrenian*, from Cyrene; in N. T. spoken of Jews born or residing there, Matt. 27. 32, al.

Κυρήνη, ης, ἡ, *Cyrene*, a large and powerful city of Libya Cyrenaica in northern Africa, situated in a plain

a few miles from the Mediterranean coast, Acts 2. 10.

Κυρήνιος, ου, ὁ, *Cyrenius*, Lat. *Quirinus*, i. e. Publius Sulpitius Quirinus, a Roman senator sent as governor, or proconsul, to Syria, in order to take a census of the whole province with a view to taxation, Luke 2. 2.

κυρία, ας, ἡ (κύριος), *mistress, lady*, used as an honorary title of address to a woman, 2 John 1. 5,—others regard it as a proper name fem., *Cyria*, a not uncommon one among the Greeks.

κυριακός, ἡ, ὅν (κύριος), *pertaining to the Lord*, to the Lord Jesus Christ; κυριακὸν δεῖπνον *the Lord's supper*, 1 Cor. 11. 20; κυριακὴ ἡμέρα *the Lord's day*, Rev. 1. 10.

κυριεύω, f. εὔσω (κύριος), *to be lord over any person or thing, to have dominion over*, with gen. Luke 22. 25 οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, Rom. 14. 9. Part. ὁ κυριεύων, *a lord, potentate*, 1 Tim. 6. 15. Fig. of things, Rom. 6. 9, 14, 7. 1.

κύριος, ου, ὁ (κύρος), *lord, master, owner*. I. GENERALLY. a) as possessor, owner, master; of property, Matt. 20. 8 ὁ κύριος τοῦ ἀμπελῶνος, Gal. 4. 1; so the master or head of a house, Mark 13. 35; the master or possessor of persons, servants, slaves, Matt. 10. 24, 24. 45; spoken of a husband, 1 Pet. 3. 6: foll. by gen. of thing, and without the article, *lord, master of any thing*, as having absolute authority over it, κύριος τοῦ θερисμοῦ Matt. 9. 38, τοῦ σαββάτου 12. 8. b) of a supreme lord, sovereign; the Roman emperor, Acts 25. 26; of the heathen gods, 1 Cor. 8. 5 εἰς θεοὶ πολλοὶ καὶ κύριοι πολλοί, meaning prob. gods superior and inferior, i. e. demons. c) as an honorary title of address, especially to superiors, as in Engl. *master, sir*, Fr. *sieur, monsieur*, Germ. *Herr*; from a servant to his master, Matt. 13. 27; a son to his father, 21. 30; to a teacher, master, 8. 25, and so doubled, 7. 21; to a person of dignity and authority, Mark 7. 28; to the Roman procurator, Matt. 27. 63; also in the respectful intercourse of common life, John 12. 21.

2. spoken of GOD and CHRIST.

a) of God as the *supreme Lord* and Sovereign of the universe; *with the art.*, Matt. 1. 22, 5. 33, sæp.; *without*, 27. 10, Mark 13. 20, sæp. With adjuncts, without the article, κύριος ὁ Θεός τινος Matt. 4. 7, 22. 37; κ. σαβᾶθ Rom. 9. 29; κ. παντοκράτωρ 2 Cor. 6. 18, and κ. ὁ Θεὸς ὁ παντοκράτωρ Rev. 4. 8; κ. τῶν κυριούντων *Lord of lords*, 1 Tim. 6. 15; κ. οὐρανοῦ καὶ γῆς Acts 17. 24, and so, applied also to God as the *Father* of our Lord Jesus Christ, Matt. 11. 25 πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς.

b) of the *Lord Jesus Christ*. (α) in reference to his abode on earth as a *master* and *teacher*, where it is = ῥαββί and ἐπιστάτης, comp. Matt. 17. 4, Mark 9. 5, and Luke 9. 33; also John 13. 13: so chiefly in the evangelists before the resurrection of Christ, and with the art. ὁ κύριος THE *Lord* *emphat.*, Matt. 21. 3 ὁ κύριος αὐτῶν χρεῖαν ἔχει, 28. 6, sæp.: with adjuncts, ὁ κύριος καὶ ὁ διδάσκαλος John 13. 13, 14, ὁ κύριος Ἰησοῦς Luke 24. 3. (β) as the *supreme Lord* of the gospel-dispensation, *Head* over all things to the church, Eph. 1. 22; *Lord* of all, ὁ αὐτὸς κύριος πάντων Rom. 10. 12, comp. 9. 5. With the art. Mark 16. 19, 20, sæp.; so with gen. of pers. ὁ κύριός μου, &c. Matt. 22. 44, Eph. 6. 9: without the art. 2 Cor. 3. 17, 2 Pet. 3. 10. With adjuncts, with art. ὁ κύριος Ἰησοῦς or Ἰησοῦς ὁ κ. 1 Cor. 5. 5, Rom. 4. 24; ὁ κ. ἡμῶν Ἰησοῦς Heb. 13. 20; ὁ κ. ἡμῶν Χριστός, once, Rom. 16. 18; ὁ κ. Ἰησοῦς Χριστός or Ἰ. Χρ. ὁ κ. 13. 14, 1. 4; ὁ κ. ἡμῶν Ἰ. Χρ. 1 Cor. 1. 2, sæp.; Ἰ. Χρ. ὁ κ. ἡμῶν Eph. 3. 11: so without the art., κύριος Ἰησοῦς Rom. 10. 9; Χριστὸς κ. i. e. the Messiah, Luke 2. 11; κ. Ἰησοῦς Χρ. or Χρ. Ἰ. κ. 2 Cor. 1. 2, 4. 5; κ. ἡμῶν Ἰ. Χρ. Gal. 1. 3. Further in the phrase ἐν κυρίῳ: (1) *in the Lord*, after verbs of rejoicing, trusting, &c. Phil. 3. 1, 2. 19. (2) *in or by the Lord*, by his authority, Eph. 4. 17. (3) *in or through the Lord*, through his aid and influence, by his help, 1 Cor. 15. 58, Gal. 5. 10. (4) *in the work of the Lord*, in the gospel-work, Rom. 16. 8, 13. (5) as marking *condition*, one *in the*

Lord, i. e. united to him, a Christian, Rom. 16. 11. (6) as denoting manner, *in the Lord*, i. e. 'as becomes those who are in the Lord,' Christians, Rom. 16. 2, 22.

κυριότης, ἡτος, ἡ (κύριος), *lordship, dominion*, for concr. *lords, princes, rulers*, Eph. 1. 21.

κυρόω, ὦ, fut. ὥσω (κῦρος), *to give authority, establish as valid, confirm*, trans.; διαθήκην Gal. 3. 15, 2 Cor. 2. 8 κυρῶσαι εἰς αὐτὸν ἀγάπην.

κύων, κυνός, ὁ, ἡ, a *dog*, pl. οἱ κύνες. a) pr. Luke 16. 21, 2 Pet. 2. 22. b) fig. for an impudent, shameless person, Phil. 3. 2, where it is spoken of Judaizing teachers; Matt. 7. 6 μὴ δώτε τὸ ἅγιον τοῖς κυσί lit. *give not consecrated meat to dogs*, i. e. genr. 'proffer not good and holy things to those who will spurn and pervert them:' plur. for catamites, Rev. 22. 15.

κῶλον, ου, τό, a *limb, member* of the body; in N. T. pl. τὰ κῶλα for *carcass, corpse*, Heb. 3. 17.

κωλύω, f. ὥσω (κόλος), pr. to cut off, weaken, and hence genr. *to hinder, prevent, restrain*; with acc. of pers. and gen. of thing, Acts 27. 43 ἐκώλυσεν αὐτοὺς τοῦ βουλήματος. Foll. by accus. of pers. and infin. Acts 8. 36 τί κωλύει με βαπτισθῆναι, 16. 6; acc. impl. Luke 23. 2; inf. impl. 9. 49; absol. v. 50;—by acc. of thing, 1 Cor. 14. 39 τὸ λαλεῖν γλώσσais μὴ κωλύετε, 2 Pet. 2. 16; with τοῦ and inf. Acts 10. 47. By Hebr. with acc. of thing and ἀπό with gen. of pers. Luke 6. 29 ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης.

κώμη, ης, ἡ (Passow says from κεῖμαι, κοιμάω, κοίτη, a common sleeping-place, in which, at bedtime, the inhabitants assembled from the fields), a *village, hamlet*, in the country and without walls. a) pr., τὰς πόλεις καὶ τὰς κώμας Matt. 9. 35; ἀγροὶ καὶ κῶμαι Mark 6. 36; κῶμαι ἢ πόλεις ἢ ἀγροί 6. 56; ἡ κώμη, αἱ κῶμαι, simply, Matt. 21. 2, 14. 15. Meton. *villages* for the *inhabitants* of villages, Acts 8. 25; Mark 8. 27 αἱ κῶμαι Καισαρείας the *villages* of *Cæsarea*, i. e. lying around and dependent upon it. b) apparently of a large town or city, perhaps with-

out walls or partly in ruins; Bethsaida, prob. of Galilee, Mark 8. 23.

κωμόπολις, εως, ἡ (κώμη, πόλις), lit. *a village-city*, i. e. a large village or town like a city, but without walls, Mark 1. 38.

κῶμος, ου, ὁ, *a feasting, revel*, Lat. *comissatio*, a carousing after supper, Rom. 13. 13, Gal. 5. 21.

κῶνωψ, ωπος, ὁ, ἡ, *a gnat*, as found in acid wine and vinegar, Matt. 23. 24.

Κῶς, Κῶ, ἡ, *Cos* or *Co*, a small and fertile island of the Egean sea, near the coast of Caira in Asia Minor, Acts 21. 1.

Κωσάμ, ὁ, indec. *Cosam*, pr. name of a man, Luke 3. 28.

κωφός, ἡ, ὄν (κόπτω), pr. *blunted*, *dull*, e. g. a weapon; in N. T. fig. of the senses and faculties. a) *blunted*, *lame*; as to the tongue, i. e. *dumb*, Matt. 9. 32. b) *blunted*, *dull*; as to hearing, *deaf*, Matt. 11. 5.

Λ.

λαγχάνω, f. λήξομαι, aor. 2 ἔλαχον, *to obtain by lot, have fall to one's self*, viz. a) pr. and foll. by gen., Luke 1. 9 ἔλαχε τοῦ θυμιᾶσαι, the different portions of the daily service being assigned by lot: hence, by implic., *to decide by lot, to cast lots*, foll. by περί with gen., John 19. 24 λάχωμεν περὶ αὐτοῦ, τίνος ἔσται. b) genr. *to obtain, receive*, with acc. Acts 1. 17.

Λάζαρος, ου, ὁ, *Lazarus*, pr. name, a) of the brother of Mary and Martha of Bethany, John 11. 1. b) of the poor man in our Lord's parable, Luke 16. 20.

λάθρα, adv. (λαθεῖν), *secretly, privately*, Matt. 1. 19, 2. 7.

λαίλαψ, απος, ἡ, *a tempest* of wind and rain, *whirlwind, hurricane*, Mark 4. 37, Luke 8. 23, 2 Pet. 2. 17.

λάκω, see λάσκω.

λακτίζω, f. ἴσω (λάξ), *to kick, strike with the heel*, Acts 9. 5, 26. 14, see κέντρον.

λαλέω, ὦ, f. ἦσω, *to speak, talk*, pr. to use the voice, without any necessary reference to the words spoken, and thus differing from εἰπεῖν and λέγειν; espec. of children, *to talk much, to prattle*; in N. T. genr. *to speak, talk*.

a) pr. of persons, absol. Acts 18. 9 εἶπεν ὁ κύριος. λάλει καὶ μὴ σιωπήσης, Matt. 9. 33, 12. 22. Foll. by adv. εἰ κακῶς ἐλάλησα John 18. 23, ὡς νήπιος ἐλάλουν 1 Cor. 13. 11, ὁρθῶς Mark 7. 35, οὕτως Acts 7. 6; στόμα πρὸς στόμα *mouth to mouth*, i. e. face to face, 2 John 12: with other adjuncts of manner, dat. John 7. 26 παρρησίᾳ *boldly, openly*, Acts 2. 6 ἰδίᾳ διαλέκτῳ, 6. 10; genr. γλώσσαις λαλεῖν (see γλῶσσα b. γ.); with prep., εἰς ἄέρα (see ἄήρ), John 8. 44 ἐκ τῶν ἰδίων λαλεῖ, 1 Cor. 12. 3 ἐν πνεύματι Θ. λαλῶν: foll. by part. of manner, Luke 1. 64 ἐλάλει εὐλογῶν. In various constructions designating the person or thing *to* or *of* whom one speaks; e. g. (α) foll. by dat. of pers. *to speak to* or *with* any one, Matt. 12. 47 ζητοῦντές σοι λαλῆσαι, Luke 1. 22: with an adjunct of manner added, dat. John 7. 13 παρρησίᾳ, Eph. 5. 19 λαλοῦντας ἑαυτοῖς ψαλμοῖς i. e. singing together; foll. by ἐν 1 Cor. 14. 6, περί τινος Luke 2. 38; by part. λέγων, giving definiteness to the idea of λαλεῖν, Matt. 14. 27 ἐλάλησεν αὐτοῖς, λέγων, 23. 1. (β) foll. by μετά τινος, *to speak with*, John 4. 27, 9. 37 ὁ λαλῶν μετὰ σοῦ: with λέγω, Mark 6. 50 ἐλάλησε μετ' αὐτῶν καὶ λέγει. (γ) foll. by πρὸς τινα, *to speak to*, Acts 4. 1 λαλοῦντων αὐτῶν πρὸς τὸν λαόν, 21. 39; by εὐαγγελίζομαι 11. 20, λέγων 8. 26; with λέγων impl. Heb. 5. 5. (δ) foll. by περί τινος, *to speak about* or *of* any one, John 8. 26, 12. 41. (ε) foll. by accus. of a kindred noun or of a pronoun in a general or adverbial sense, and thus differing from λέγειν with acc. which implies a definite object, or is followed by the express words spoken (comp. in English *to talk nonsense* i. e. foolishly, *to talk strange things* i. e. strangely), Matt. 12. 34 ἀγαθὰ λαλεῖν, John 8. 20 ῥήματα, Rom. 15. 18 τὶ, 1 Cor. 9. 8 ταῦτα, 14. 9; so Mark 2. 7 λαλεῖ βλασφημίας, Acts 6. 13 ῥήματα βλασφ., John 8. 44 τὸ ψεῦδος: with other adjuncts, acc. and dat. of pers. Matt. 9. 18; dat. of manner, &c. τὸν λόγον παρρησίᾳ ἐλάλει Mark 8. 32; διά with gen. of manner, 1 Cor. 14. 9; ἐν of manner, 2 Cor. 11. 17, ἐν Χριστῷ i. e. 'by his authority,' 12. 19; τὶ

κατά τινα i. e. *according to*, 11. 17; τὶ μετὰ τίνος Eph. 4. 25; τὶ περί τίνος Luke 2. 33; τὶ πρὸς τινα Acts 11. 14, πρὸς τὸ οὗς Luke 12. 3.

b) as modified by the context, where the sense lies not so much in λαλεῖν as in the adjuncts. (α) of one teaching, for *to teach, preach*, absol. Luke 5. 4: foll. by adv. John 12. 50; by ἀπό or ἐκ of source or occasion, 7. 17, 12. 49; by ἐκ of manner, 3. 31; by dat. of manner, γλώσσαις λαλεῖν Mark 16. 17: with adjunct of pers. *to whom*, dat. John 15. 22, and παρρησίᾳ 18. 20; ἐν of manner, Matt. 13. 10, and χωρὶς παραβολῆς v. 34; with ἐπὶ τῷ ὀνόματί τίνος Acts 4. 17; περί τίνος Luke 9. 11; so πρὸς τινα Acts 11. 20. Foll. by acc. of the thing taught, absol. John 3. 11, 8. 30; and so in reference to the doctrines of Jesus, 8. 28, 38, λαλεῖν καὶ διδάσκειν Acts 18. 25: with pers. *to whom*, dat. Mark 2. 2 ἐλάλει αὐτοῖς τὸν λόγον, 4. 33; also foll. by ἐν παροιμίαις John 16. 25, λέγων Matt. 13. 3, τὶ πρὸς τινα Acts 3. 22. (β) of those who *tell, relate, declare, announce* any thing, John 1. 37, πρὸς τινα and adv. Luke 2. 20, περί τίνος John 9. 21: foll. by acc. of thing, Acts 4. 20; by acc. and dat. of pers. 23. 28, and with λέγων impl. Matt. 13. 33; also with περί τίνος Acts 22. 10, καθ' ὃν τρόπον 27. 25, παρά τίνος Luke 1. 45. (γ) of prophecy, predictions, etc. *to foretell, declare*, Acts 3. 24, 26. 22, πρὸς τινα 28. 25: foll. by acc. of thing, Luke 24. 25 αἷς by attrac. for ἄ, Acts 3. 21; by acc. and dat. of pers. John 16. 1, 4: so of a divine promise, Luke 1. 55, 70. (δ) of what is said with authority, for *to direct, charge, prescribe*, with dat. Mark 16. 19; acc. and dat. John 15. 11; acc., εἰς, and περί Heb. 7. 14: for *to publish, promulgate*, authoritatively, 3. 5. (ε) fig. *to speak* by writing, by letter, Heb. 2. 5: of one dead who *speaks, exhorts* by his example, 11. 4.

c) meton. of things. (α) of a law, = *to prescribe*, Rom. 3. 19. (β) of the expiatory blood of Jesus, Heb. 12. 24 κρεῖττον λαλοῦντι παρὰ τὸν Ἀβελ *speaking better than* [the blood of] Abel, since this latter cried only for vengeance. (γ) in the imagery of the Apocalypse spoken of a voice,

Rev. 1. 12; of thunders, which are said λαλεῖν τὰς ἑαυτῶν φωνάς 10. 3; of a beast, 13. 5.

λαλιά, ᾠή (λαλέω), *prattle, loquacity*; in N. T. *speech, utterance*, i. e. a) manner of speaking; *a dialect*, Matt. 26. 73. b) meton. what is uttered, *talk*, John 4. 42.

λαμά or λαμμά, lama, Heb. *why? wherefore?* Matt. 27. 46.

λαμβάνω, f. λήψομαι, aor. 2 ἔλαβον, perf. εἴληφα, *to take*, actively, and also in the partially passive sense *to receive*, trans.

1. *to TAKE*. a) pr. with the hand, foll. by acc. expr. or impl. (α) genr. Matt. 14. 19 λαβὼν τοὺς πέντε ἄρτους, 25. 1 λαβοῦσαι τὰς λαμπάδας, 26. 26, 52; with ἐκ τίνος John 16. 14, Rev. 5. 7: fig. ἑαυτῷ λαμβάνει τιμήν Heb. 5. 4, δύναμιν Rev. 11. 17. Particip. λαβὼν is often used before other verbs by a species of pleonasm, in order to express the idea more completely and graphically (comp. ἀνίστημι II. d.), Matt. 13. 31 ὃν λαβὼν ἄνθρωπος ἔσπειρεν, v. 33, Luke 24. 43, Acts 16. 3. (β) of taking food or drink, with acc. Acts 9. 19 λαβὼν τροφήν, 1 Tim. 4. 4; absol. Mark 15. 23. (γ) in the sense of *to take to or with* any one, Matt. 16. 5 ἐπελάθοντο ἄρτους λαβεῖν, John 18. 3; μεθ' ἑαυτῶν Matt. 25. 3: so λαμβάνειν γυναῖκα *to take a wife, take as a wife*, Mark 12. 19. (δ) *to take upon one's self, to bear*, figur. Matt. 10. 38 τὸν σταυρόν, 8. 17 τὰς ἀσθενείας ἡμῶν. (ε) *to take up, gather up*, Matt. 16. 9, 10 πόσους κοφίνους ἐλάβετε: fig. λαβεῖν τὴν ψυχὴν as opp. to τίθημι, John 10. 17.

b) *to take out* from a number, *to choose*, Acts 15. 14 λαβεῖν ἐξ ἐθνῶν λαόν, Heb. 5. 1. c) *to take*, i. e. *to seize, lay hold of*, with the idea of force, violence. (α) pr. Matt. 21. 35 λαβόντες τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, v. 39; absol. 2 Cor. 11. 20: so in hunting or fishing, *to take, catch*, Luke 5. 5; fig. 2 Cor. 12. 16 δόλω ὑμᾶς ἔλαβον. (β) metaph. of any strong affection or emotion, *to seize, come or fall upon* any one, ἔκστασις ἔλαβεν ἅπαντας Luke 5. 26, φόβος 7. 16, πειρασμός 1 Cor. 10. 13: so of an evil spirit, Luke 9. 39.

d) *to take AWAY* from any one by force, Matt. 5. 40 τὸν χιτῶνά σου λαβεῖν, Rev. 3. 11. e) *to take UP* a person, i. e. *to receive* him as a friend or guest into one's house, society, &c. = δέχομαι. (α) genr. John 19. 27 ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια, 6. 21, 2 John 10: fig. of a teacher, &c. *to receive, acknowledge*, i. e. *to embrace and follow his instructions*, John 1. 12, 5. 43; so of doctrine, *to embrace, admit*, τὸν λόγον Matt. 13. 20, τὴν μαρτυρίαν John 3. 11, τὰ ῥήματα 12. 48. (β) from the Heb., λαμβάνειν πρόσωπόν τινος *to receive the person* of any one, pr. spoken of a king or judge who *receives* or admits the visits of those who bring him salutations and presents, and favours their cause, see espec. Job 13. 10; hence *to favour any one*, both in a good and bad sense; in N. T. only in a bad sense, *to accept one's person*, = *to be partial towards him*, with gen. Gal. 2. 6 πρόσωπον Θεοῦ ἀνθρώπου οὐ λαμβάνει: absol. Luke 20. 21.

f) fig. in phrases, where λαμβάνειν with its accus. is often = the verb corresponding to the accus.; λαμβάνειν ἀρχήν = *to begin*, Heb. 2. 3; ἀφορμήν *to take occasion*, Rom. 7. 8; θάρσος *to take courage*, Acts 28. 15; ἰκανόν *to take security*, 17. 9; λήθην *to forget*, 2 Pet. 1. 9; μορφὴν τινος *to take the likeness or form* of any one, *to liken one's self to him*, Phil. 2. 7; πείραν *to make trial of*, i. e. *to attempt*, Heb. 11. 29, or also = *to have trial of, to experience*, v. 36; συμβούλιον *to take counsel*, = *to consult*, Matt. 12. 14; ὑπόδειγμά τινα *to take any one as an example*, Jam. 5. 10; ὑπόμνησιν *to recollect, remember*, 2 Tim. 1. 5; χάραγμά τινος *to take or adopt the mark of any one*, Rev. 14. 11, foll. by ἐπί with gen. v. 9.

2. *to RECEIVE* what is given, imparted, imposed, i. e. *to obtain, partake of*. a) genr.; absol. Matt. 7. 8 πᾶς ὁ αἰτῶν λαμβάνει, 10. 8; with ἐκ of source, John 1. 16: foll. by acc. Matt. 20. 9 ἔλαβον ἀνὰ δηνάριον, 25. 16 πέντε τάλαντα λαβών, Mark 10. 30; by ἐκ τινος partitively, Rev. 18. 4 ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε. With an adjunct of the source, &c., ἀπό from, 1 John 2. 27; παρά

with gen. *from any one*, Acts 2. 33; spoken *de conatu*, John 5. 41 δόξαν παρὰ ἀνθρώπου οὐ λαμβάνω, v. 44; ὑπό with gen. 2 Cor. 11. 24. b) of those who *receive* an office, station, or dignity, either as committed or transmitted; ἐπισκοπήν Acts 1. 20, κλήρον v. 25, ἱερατείαν Heb. 7. 5, βασιλείαν Luke 19. 12; with παρά τινος Acts 20. 24: also of a successor in office, λαβεῖν διάδοχον 24. 27. c) of persons appointed to *receive* tribute, rent, &c. *to collect, exact*, Matt. 17. 24 οἱ τὰ δίδραχμα λαμβάνοντες, i. e. the receivers, collectors; with ἀπό τινος v. 25. d) fig. *to receive instruction*, = *to be instructed, to learn*, Rev. 3. 3. e) fig. in phrases; λαμβάνειν ἐντολήν *to receive commandment*, παρά τινος John 10. 18, περί τινος Col. 4. 10, πρὸς τινα Acts 17. 15; καταλλαγὴν = *to be reconciled*, Rom. 5. 11; κρίμα *to receive condemnation*, = *to be condemned*, Matt. 23. 13, with dat. reflex. Rom. 13. 2; οἰκοδομήν = *to be edified*, 1 Cor. 14. 5; παραγγελίαν *to receive a charge*, Acts 16. 24; περιτομήν = *to be circumcised*, John 7. 23.

Λάμεχ, ὁ, indec. *Lamech*, pr. name of the father of Noah, Luke 3. 36.

λαμπάς, ἄδος, ἡ (λάμπω), *a light*, e. g. a torch, lamp, lantern, &c.; genr. Acts 20. 8: prob. *a torch*, John 18. 3: also *a lamp* fed with oil, Matt. 25. 1.

λαμπρός, ὁ, ὄν (λάμπω), *shining, bright, radiant*, viz. a) pr. of a star, Rev. 22. 16: of raiment, *radiant*, and hence *white*, spoken of angels, Acts 10. 30; of the robe put on Christ in mockery, Luke 23. 11: hence, by implic., *splendid, sumptuous*, of raiment, Jam. 2. 2; genr. Rev. 18. 14 τὰ λαμπρά *costly things*. b) *clear, limpid*, Rev. 22. 1.

λαμπρότης ητος, ἡ (λαμπρός), *brightness, splendour*, Acts 26. 13.

λαμπρῶς, adv. (λαμπρός), *splendidly*, i. e. *sumptuously*, Luke 16. 19.

λάμπω, f. ψω, *to shine, give light*, intrans. with dat. Matt. 5. 15 λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ: absol. 17. 2 ἔλαμψε τὸ πρόσωπον αὐτοῦ, 2 Cor. 4. 6 ἐκ σκότους φῶς λάμψαι: metaph. ib.

λανθάνω, aor. 2 ἔλαθον, *to lie hid, concealed, be unknown*, absol. Mark

7. 24 οὐκ ἠδυνήθη λαθεῖν: foll. by acc. of pers. *to be hid* AS TO any one, i. e. *from* him, to escape his knowledge or notice, Acts 26. 26 λανθάνειν αὐτόν τι τούτων οὐ πείθομαι οὐδέν. Joined with the participle of another verb, it has the force of an adverb, i. e. *secretly, unawares*, Heb. 13. 2 ἔλαθόν τινες ξενίσαντες ἀγγέλους.

λαξευτός, ἡ, ὄν (λαξεύω), *stone-hewn, rock-hewn*, i. e. hewn in a rock, Luke 23. 53.

Λαοδίκεια, ας, ἡ, *Laodicea*, the chief city of Phrygia Pacatiana, in Asia Minor, on the river Lycus; Col. 2. 1.

Λαοδικεύς, ές, ὁ, *a Laodicean*, Col. 4. 16, Rev. 3. 14.

λαός, οὗ, ὁ, *people*, viz. a) *a people, nation, tribe*, i. e. the mass of any people, Luke 2. 10 ἥτις ἔσται παντὶ τῷ λαῷ, Acts 4. 25. Spec. of the Jews, as the people of God's choice, absol. or with τοῦ Θεοῦ, &c. Matt. 1. 21, 2. 4, Heb. 7. 5, sæp. Figur. of Christians, as God's spiritual Israel, Tit. 2. 14. b) *genr. the people*, i. e. *the many, the multitude, the public*, either indefinitely, or of a multitude collected in one place, Luke 7. 29 πᾶς ὁ λαὸς ἀκούσας, 9. 13 εἰς πάντα τὸν λαὸν τούτου *for all this multitude*, 23. 27 πλῆθος τοῦ λαοῦ καὶ γυναικῶν: espec. *the common people, the populace, the inhabitants of any city or territory*, e. g. Jerusalem, Acts 2. 47; Galilee, Matt. 4. 23. As distinguished from magistrates, &c. Matt. 26. 5 ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ, Acts 6. 12, al.

λάρυγξ, υγγος, ὁ, *larynx, the throat*, as the organ of voice, Rom. 3. 13.

Λασαία, ας, ἡ, *Lasæa*, a maritime city of Crete, Acts 27. 8.

λάσκω, f. λακήσω, *to crack, snap*; in N. T. and later Greek *to crack OPEN, to burst asunder*, Acts 1. 18 ἐλάκησε μέσος.

λατομέω, ᾠ, f. ἥσω (λατόμος), *to cut stone, hew in stone*, μνημεῖον δ' ἐλατόμησεν ἐν τῇ πέτρᾳ, Matt. 27. 60.

λατρεία, ας, ἡ (λατρεύω), *service*, pr. for hire, or as a slave; in N. T. only in respect to God, *service, worship*, John 16. 2, Rom. 9. 4.

λατρεύω, fut. εὔσω (λατρίς), *to serve*,

pr. for hire, or as a slave; in N. T. spoken in respect to God, *to serve, worship*. a) *genr.*, foll. by dat. Matt. 4. 10 αὐτῷ [Θεῷ] μόνῳ λατρεύσεις, Luke 1. 74; absol. Acts 26. 7: once of idol-worship, Rom. 1. 25 ἐλάτρευσαν τῇ κτίσει. b) of an external ritual worship, *to officiate as priest*, Heb. 8. 5; and so in the celestial temple, Rev. 7. 15: also *genr. for to offer sacrifice, to worship*, Heb. 9. 9, 10. 2.

λάχανον, ου, τό (λαχαίνω), pr. 'a plant in tilled ground,' hence *a garden-plant, herb*, Matt. 13. 32, Rom. 14. 2.

Λεββαῖος, ου, ὁ, *Lebbeus*, a name of the apostle Jude, called also Thaddeus, Matt. 10. 3.

λεγεών, ᾠνος, ὁ, Lat. *legio, a legion*, pr. the largest division of troops in the Roman army, varying greatly in number at different periods, as 3000, 4200, 5000, 6600, &c.; in N. T. *legion*, for an indefinitely great number, e. g. of angels, Matt. 26. 53; demons, Mark 5. 9.

λέγω, f. ξω, primarily TO LAY, e. g. *to lay or let lie down* for sleep, and mid. *to LIE down* for sleep, *to lay together* i. e. *to collect*, also *to lay before* i. e. *to relate, recount*, and hence the prevailing Attic and later signif. *to say, speak*, i. e. *to utter definite words, connected and significant discourse, = to discourse*; thus differing from λαλεῖν, and also from εἰπεῖν in so far as this latter refers only to words spoken, and not to their connected sense. In N. T. 1. *to lay before*, i. e. *to RELATE*; παραβολήν, *to put forth, propound*, with dat. of pers. Luke 18 1 ἔλεγε παραβολήν αὐτοῖς, 13. 6; with πρὸς τινα, 12. 41: so of events, &c. *to narrate, tell*, τοῦτο, ταῦτα, with dat. 9. 21, πρὸς τινα 24. 10.

2. *to SAY, SPEAK, discourse*. a) *genr.*, and construed (α) with an adjunct of the object, i. e. the words spoken, the thing or person spoken of, &c. (1) followed by the words uttered, Matt. 1. 20 ἄγγελος ἐφάνη αὐτῷ λέγων, Ἰωσήφ, 8. 2, John 1. 29 λέγει, ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, sæpiss.: foll. by ὅτι before the words quoted, Mark 2. 12 λέγοντας, ὅτι οὐδέποτε οὕτως εἶδομεν, 3. 21, sæp. Hence part.

λέγων, λέγοντες, *saying*, is often put after other verbs or nouns implying speech, as introducing the exact words, = *in these words*, Matt. 5. 2 ἐδίδασκεν αὐτοὺς, λέγων, μακάριοι, 6. 31 μὴ οὖν μεριμνήσητε, λέγοντες, τί φάγωμεν, 9. 30, *sæpiss.* (2) foll. by accus. of thing or person; the *thing* spoken, Matt. 21. 16 ἀκούεις τί οὗτοι λέγουσιν; Luke 8. 8 ταῦτα λέγων, *sæp.*; hence τὰ λεγόμενα, 18. 34; — the *person* spoken of, but only in attraction with ὅτι, John 8. 54 ὁ πατήρ, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἐστί, 9. 19. (3) foll. by accus. and inf., John 12. 29 ἔλεγε βροντὴν γεγονέναι, Matt. 16. 13; with εἶναι impl. Rev. 2. 20. (4) foll. by ὅτι, instead of acc. and inf., Mark 9. 11, Luke 9. 7, John 4. 20: so with ὅτι and the apodosis implied, in the phrase σὺ λέγεις, 18. 37, comp. Luke 22. 70 ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι. (5) foll. by adv. or adverbial phrase, John 13. 13 καλῶς λέγετε, Rom. 3. 5 κατὰ ἄνθρωπον λέγω: metaph. Rev. 18. 7 ἐν τῇ καρδίᾳ αὐτῆς λέγει, and Matt. 3. 9 λέγειν ἐν ἑαυτοῖς, *to say in one's heart, in or among themselves, i. e. to think.*

(β) with a *further adjunct of the person* to whom one speaks, with dat., μετά, πρὸς; and also *of whom*, with εἰς, περί, ὑπέρ. (1) foll. by dat. of *person*, and the words uttered, Matt. 8. 26 λέγει αὐτοῖς, τί δειλοὶ ἐστε, 14. 4, *sæpiss.*; with dative of *thing* personified, 21. 19; with ὅτι before the words quoted, Luke 8. 49; so too καὶ ἔλεγε αὐτῷ is put after other verbs of speaking, like λέγων, Mark 14. 61 ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ, σὺ εἶ ὁ Χρ.; 9. 31: with acc. of *thing*, John 16. 7, — of *pers.* of whom, as object, 8. 27: with ὅτι instead of acc. and inf. Matt. 16. 18, John 16. 26: with an adverbial construction of manner, Mark 3. 23 ἐν παραβολαῖς ἔλεγεν αὐτοῖς, 4. 2: with περί τινος Matt. 11. 7. (2) foll. by μετ' ἀλλήλων *with one another*, and the words spoken, John 11. 56. (3) foll. by πρὸς with accus. of *pers.* to whom, with the words uttered, Luke 14. 7; with ὅτι of citation, 4. 21: with an acc. of *thing*, 11. 53: with περί τινος, 7. 24. Further, with an adjunct of *person of whom one*

speaks: (4) foll. by εἰς, *of, concerning* any one, genr. Eph. 5. 32; with the words uttered, Acts 2. 25; with acc. of *thing*, Luke 22. 65. (5) foll. by περί with gen. of *pers.* and words uttered, John 1. 48; with accus. of *thing*, 9. 17; with ὅτι for inf. Luke 21. 5. (6) foll. by ὑπέρ σεαυτοῦ *to speak for one's self*, Acts 26. 1.

b) as *modified by the context*, where the sense lies not so much in λέγω as in the adjuncts. (α) before questions, for *to ask, inquire*, foll. by the words spoken, John 7. 11 ἔλεγον, ποῦ ἐστὶν ἐκεῖνος; Rom. 10. 19; with dat. of *pers.* Mark 6. 37: foll. by εἰ *whether*, Acts 25. 20; with dat. of *pers.* 21. 37. (β) before replies, for *to answer, reply*, foll. by the words spoken; after a direct question, Matt. 17. 25; with dat. of *pers.* 18. 22, and ὅτι of citation, 19. 8; preceded by ἀποκριθεῖς, Mark 8. 29: without a preceding question, with dat. of *pers.* and the words spoken, Luke 16. 29; with ἀποκριθεῖς, 11. 45. (γ) in affirmations, for *to affirm, maintain*; with the words or proposition uttered, Mark 14. 31 ἐκ περισσοῦ ἔλεγε μᾶλλον, ἂν κτλ, Gal. 4. 1: foll. by acc. with inf. Luke 24. 23 οἱ λέγουσιν αὐτὸν ζῆν, 23. 2; with acc. impl. James 2. 14: foll. by ὅτι instead of acc. and inf. Matt. 17. 10. With a dat. of *pers.* in the formulas λέγω σοι or ὑμῖν, ἀμὴν λέγω ὑμῖν, &c. in solemn affirmations, genr. Matt. 11. 22; with ἀμὴν 5. 18, ἀμὴν ἀμήν John 1. 52: so in the middle of a clause, Matt. 11. 9 ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου, Luke 7. 14: foll. by ὅτι for acc. with inf., 4. 24. (δ) of teaching, for *to teach, inculcate*; with the proposition taught, Matt. 15. 5; with accus. Acts 1. 3; acc. and infin. 21. 21; acc. impl. 15. 24; acc. and dat. of *pers.* Matt. 10. 27. (ε) of predictions, *to foretell, predict*; with acc. and dat. Mark 10. 32; acc. Luke 9. 31; dat. John 13. 19. (ς) of what is spoken with authority, *to command, direct, charge*, absol. λέγουσι, καὶ οὐ ποιοῦσι Matt. 23. 3; with acc. Luke 6. 46; acc. and dat. Mark 13. 37; dat. of *pers.* and imperat. Matt. 5. 44 λέγω ὑμῖν, ἀγαπᾶτε κτλ, 8. 4; dat. and inf. Rev. 13. 14; inf. Rom. 2. 22; foll. by ἵνα,

Acts 19. 4: so in the sense of *to charge, exhort*, with dat. 5. 38; dat. and inf. 21. 4; τοῦτο and inf. Eph. 4. 17. (η) of calling out, = *to call, exclaim*, &c. Matt. 25. 11 λέγουσαι, κύριε, κύριε, ἀνοιξον ἡμῖν, Acts 14. 11. (θ) fig. *to say or speak* by writing, letter, &c.; with the words written, Luke 1. 63 ἔγραψε, λέγων, Ἰωάννης κτλ, 20. 42; with accus. 1 Cor. 7. 6, impl. Philem. 21; accus. and dat. 1 Cor. 15. 51; dat. 6. 5; with ὅτι for acc. and inf. Gal. 5. 2; τοῦτο ὅτι 1 Thess. 4. 15; with adv. &c. 2 Cor. 7. 3, 11. 16.

c) meton. of *things*. (α) a voice, φωνὴ λέγουσα Matt. 3. 17; with dat. Acts 9. 4; dat. of manner, 26. 14. (β) a writing, Scripture, ἡ γραφή, with the words quoted, John 19. 37; τί Gal. 4. 30: with ἡ γραφή impl. 3. 16. (γ) a law, ὁ νόμος, with accus. 1 Cor. 9. 8; absol. v. 10. (δ) genr. ὁ χρηματισμός Rom. 11. 4; ἡ δικαιοσύνη personified, 10. 6.

d) fig. for *to mean, have in mind*; foll. by imper. Gal. 5. 16; with acc. of thing, 1 Cor. 10. 29 συνείδησιν λέγω κτλ, 1. 12;—of pers. John 6. 71 ἔλεγε τὸν Ἰούδαν.

3. *to CALL, NAME*, = καλέω, pr. to speak of as being or being called so and so, foll. by acc. Matt. 19. 17 τί με λέγεις ἀγαθόν; Mark 15. 12 ὃν λέγετε βασιλέα τῶν Ἰουδαίων, Acts 10. 28. Pass. Matt. 13. 55 ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ: part. ὁ λέγόμενος, *called, named*, 2. 23, 9. 9; also *surnamed*, 4. 18, 10. 2. With the idea of *translation* into another language; fully, John 1. 39 ραββί, ὃ λέγεται ἐρμηνευόμενον διδάσκαλε, 19. 17; simply, 4. 25 Μεσσίας, ὁ λεγόμενος Χριστός i. e. in Greek, 11. 16.

λεῖμμα, ατος, τό (λείπω), *a remnant*, 'what is left,' meton. of pers. *some remaining*, Rom. 11. 5.

λεῖος, α, ον, *smooth, level, plain*, opp. to τραχύς; Luke 3. 5.

λείπω, fut. ψω, *to leave, forsake*, pr. trans.; in N. T. a) PASS. *to be left, forsaken* of any thing, i. e. *to be destitute of, to lack*, foll. by gen. James 1. 5 εἴ τις ὑμῶν λείπεται σοφίας, 2. 15; by ἐν μηδενί ver. 4, i. e. *to be wanting in nothing*, = τέλειος ὁλόκληρος. b) INTRANS. *to fail, lack, be*

wanting, with dat. of pers. Luke 18. 22 ἔτι ἐν σοι λείπει, Tit. 1. 5 τὰ λείποντα.

λειτουργέω, ὦ, f. ἦσω (λειτουργός), pr. *to perform some public service, to serve the public*, i. e. at one's own expense, intrans.; in N. T. genr. *to serve, minister*. a) publicly in religious worship; the priests of the O. T., absol. Heb. 10. 11; of Christian teachers, foll. by τῷ κυρίῳ Acts 13. 2. b) by impl., in a more private sense, *to minister to* any one, to supply pecuniary aid, with dat. Rom. 15. 27.

λειτουργία, ας, ἡ (λειτουργός), *public service, public office*, i. e. such duties as in Athens and elsewhere were administered by the citizens in turn and at their own expense, as a part of the system of finance; in N. T. genr. *service, ministry*. a) of the public ministrations of the Jewish priesthood, Luke 1. 23 αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ: fig. of the *ministry* of a Christian teacher in bringing men to the faith, Phil. 2. 17. b) by impl. *friendly service, kind office*, genr. Phil. 2. 30: spoken of *alms*, i. e. public collections in the churches, 2 Cor. 9. 12.

λειτουργικός, ἡ, ὄν, *pertaining to the public service*; in N. T. act. *ministering*, rendering service to others, Heb. 1. 14 λειτουργικὰ πνεύματα.

λειτουργός, οὔ, ὁ (λεῖτος, ἔργον), *a public servant, minister*, comp. λειτουργία; in N. T. *a minister, servant*, viz. a) genr., τοῦ Θεοῦ Rom. 13. 6, Heb. 1. 7. b) spoken of *a priest* in the Jewish sense, Heb. 8. 2; of Paul as *a minister* of the gospel, Rom. 15. 16. c) by impl., Phil. 2. 25 λειτουργὸν τῆς χρείας μου *a minister for my wants*, i. e. one who ministers to my wants.

λέντιον, ου, τό, Lat. *lintheum*, a linen cloth, e. g. *a towel, apron*, worn by servants and persons in waiting, John 13. 4, 5.

λεπίς, ἰδος, ἡ (λέπος), *a scale, crust*, e. g. from the eyes, Acts 9. 18.

λέπρα, ας, ἡ (λεπρός), *leprosy*, in which the skin becomes *scaly*, Matt. 8. 3, Mark 1. 42.

λεπρός, οὔ, ὁ (λέπος), pr. *scaly, scab-*

by, hence *a leper*, one diseased with leprosy, Matt. 8. 2; Σίμων ὁ λεπρός *Simon the leper*, i. e. who had been a leper, 26. 6.

λεπτόν, οὐ, τό (λεπτός), the name of the smallest Jewish coin, like English *mite*; its value was half a κοδράντης, or the eighth part of an ἀσάριον, Mark 12. 42.

Λευΐ or Λευΐς, acc. Λευΐν, *Levi*, pr. name of four persons in N. T. 1. the third son of Jacob and Leah, the head of the tribe of Levi, Heb. 7. 5.—2. two of the ancestors of Jesus, Luke 3. 24, 29.—3. one of the apostles, the son of Alphaeus, called also Matthew, Mark 2. 14.

Λευΐτης, ου, ὁ, *a Levite*, one of the posterity of Levi; spoken in N. T. of the descendants of the three great families into which this tribe was divided, and whose duty it was to perform the menial offices of the temple and its services, Luke 10. 32.

Λευΐτικός, ἡ, ὄν, *Levitical*, pertaining to the Levites, Heb. 7. 11.

λευκαίνω, f. ανῶ (λευκός), *to whiten, make white*, τὰς στολὰς Rev. 7. 14; absol. Mark 9. 3.

λευκός, ἡ, ὄν (λεύσσω), pr. *light*, i. e. emitting light, *shining, glittering, radiant*, and hence *radiant white*. a) prop. of raiment, espec. that of angels, &c. John 20. 12, Luke 9. 29 ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων, Matt. 17. 2 λευκὰ ὡς τὸ φῶς, 28. 3 ὡσεὶ χιῶν: of a throne, Rev. 20. 11. b) genr. *white*; hair, Rev. 1. 14; a stone, 2. 17; a cloud, 14. 14; a horse, 6. 2; a field ripe for the harvest, John 4. 35.

λέων, οντος, ὁ, *a lion*, Heb. 11. 33: fig. for *a cruel adversary, persecutor*, 2 Tim. 4. 17 ἐβρύσθην ἐκ στόματος λέοντος, where some understand Nero, and others Satan: also for *a hero, powerful deliverer*, Rev. 5. 5.

λήθη, ης, ἡ (λανθάνω), *forgetfulness, oblivion*, 2 Pet. 1. 9, comp. λαμβάνω.

ληνός, οὐ, ὁ and ἡ, *a trough*, e. g. for drinking or watering; in N. T. *a wine-trough, wine-vat*, viz. a) the UPPER *vat*, or PRESS, into which the grapes were cast, and trodden by men, Rev. 14. 19: it was sometimes hewn in a rock, and had a grated

opening near the bottom, through which the liquor flowed off into a lower vat. b) the LOWER *vat*, dug in the rock or earth as above (= ὑπολήνιον), Matt. 21. 33, compare Mark 12. 1.

λῆρος, ου, ὁ, *idle talk*, Luke 24. 11.

ληστής, οὐ, ὁ (ληΐζομαι), *a plunderer, robber*, Matt. 21. 13: fig. John 10. 8.

λήψις, εως, ἡ (λαμβάνω), *a receiving, receipt*, only Phil. 4. 15, see δόσις.

λίαν, adv. *much, very, exceedingly*; with a verb, Matt. 2. 16 ἐθυμώθη λίαν, 27. 14; with an adjunct. 4. 8 ὅρος ὑψηλὸν λίαν, 8. 28; with other adverbs, Mark 1. 35 πρῶτ' ἐννυχον λίαν, 6. 51; for οἱ ὑπὲρ λίαν, 2 Cor. 11. 5, see ὑπερλίαν.

λιβανός, οὐ, ὁ, pr. *arbor thurifera*, the tree producing frankincense; later and in N. T. *frankincense*, = λιβανωτός, a transparent and fragrant gum which distils from the λιβανός, and was used by the ancients as incense: in modern times it is classed among drugs, and is sometimes called *olibanum*; Matt. 2. 11.

λιβανωτός, οὐ, ὁ (λιβανός), pr. *frankincense*; in N. T. meton. *a censer* for burning incense, *thuribulum*, Rev. 8. 3.

λιβερτίνος, ου, ὁ, Lat. *libertinus*, *a libertine*, i. e. *a freed-man* of Rome, either personally made free, or born of freed parents; in N. T. Acts 6. 9 τινὲς τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης λιβερτίνων *certain of those belonging to the synagogue of the libertines so called*,—these were probably Jews who, having been carried as captives to Rome and there been freed by their masters, had settled as residents in that city, i. e. as Roman freed-men.

Λιβύη, ης, ἡ, *Libya*, a region of Africa, west of Egypt, along the coast of the Mediterranean, and extending back indefinitely into the desert. The tract along the coast was divided under the Romans into two parts; on the east Libya *Marmarica*, and towards the west Libya *Cyrenaica*, so named from its chief city Cyrene, and called also Libya *Pentapolis* from its five cities, Apol-

lonia, Arsinoë, Berenice, Cyrene, and Ptolemais, in all of which there dwelt many Jews; Acts 2. 10.

λιθάζω, f. άσω (λίθος), *to stone, pelt with stones* in order to wound or kill, foll. by acc. John 10. 31.

λίθινος, η, ον (λίθος), *stone, of stone*, i. e. made of stone, John 2. 6.

λιθοβολέω, ώ, f. ήσω (λίθος, βάλλω), *to throw stones at any one, to stone*, i. e. in order to wound or kill, = λιθάζω; with accus. Matt. 21. 35; as a Mosaic punishment, John 8. 5.

λίθος, ου, ό, *a stone*. a) pr., of small stones, Matt. 4. 3 ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται, v. 6; of stones for building, 24. 2; of a mill-stone, Mark 9. 42; of a stone for covering the door or mouth of a sepulchre, Matt. 27. 60, 66; of stone tablets, 2 Cor. 3. 7; of idols carved in stone, Acts 17. 29; of precious stones, Rev. 17. 4, fig. 1 Cor. 3. 12, λίθος ἱασπιδος Rev. 4. 3, 21. 11. b) fig., spoken of Christ, Eph. 2. 20, 1 Pet. 2. 4, 7, Rom. 9. 32, 33; of Christians, 1 Pet. 2. 5. Comp. ζάω.

λιθόστρωτος, ου, ό, ή, adj. (λίθος, στρώννυμι), pr. *stone-paved*; in N. T. neut. τὸ λιθόστρωτον *the pavement*, i. e. a tessellated pavement of mosaic work, John 19. 13 ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον λιθόστρωτον, i. e. 'he led Jesus out of the prætorium, whither the Jews might not enter, and took his seat upon the public tribunal (βήμα), which stood upon a tessellated pavement:' others suppose the similar pavement in the temple to be meant; but a Roman magistrate could hold no such proceedings in the temple.

λικμάω, ώ, f. ήσω (λικμός), *to winnow grain*, which in the East is done by throwing it with a fork against the wind, which *scatters* the straw and chaff; hence, by impl., *to scatter, disperse*; in N. T. fig. Matt. 21. 44 ἐφ' ὃν ἂν πέσῃ [ό λίθος] λικμήσῃ αὐτόν *it shall scatter him to the winds*, i. e. crush him in pieces, make chaff of him.

λιμήν, ένος, ό, *a haven, harbour, port*, Acts 27. 12.

λίμνη, ης, ή (λείβω), pr. any stand-

ing water, *pool, lake*; the lake of Gennesareth, Luke 5. 1; absol. 5. 2; of a lake of burning sulphur, γέεννα, Rev. 19. 20.

λιμός, ου, ό (λείπω), pr. *failure, want of food*, hence *hunger, famine*. a) of single persons, *hunger*, 2 Cor. 11. 27, Luke 15. 17. b) of cities or countries, *famine, scarcity of grain*, Matt. 24. 7, Luke 4. 25.

λίνον, ου, τό, *flax*, e. g. the plant; in N. T. and genr. what is made of flax, *linen*, e. g. raiment, Rev. 15. 6 ἐνδεδυμένοι λίνον καθαρόν: put also for the wick of a candle or lamp, i. e. a strip of linen, Matt. 12. 20 λίνον τυφόμενον οὐ σβέσει *the smoking wick he will not quench*, i. e. 'the faint and almost expiring light he will not extinguish,'—sense, 'the Messiah will speak peace and comfort to the oppressed, and will not add to their sorrows.'

Λίνος, ου, ό, *Linus*, pr. name of a man, 2 Tim. 4. 21.

λιπαρός, ά, όν (λίπος), *fat, full, fresh, ruddy*; in N. T. of things, espec. as belonging to ornament and luxury, *shining, precious, sumptuous*, Rev. 18. 14.

λίτρα, as, ή, Lat. *libra*, *a pound in weight*, John 12. 3 λαβοῦσα λίτραν μύρου, 19. 39: the λίτρα varied in different countries; the Roman *libra* was divided into 12 ounces, and was equivalent to about 12 ounces avoirdupois.

λίψ, λιβός, ό, *the south or south-west wind*; in N. T. meton. for *the south*, the southern quarter, Acts 27. 12.

λογία, as, ή (λέγω), *a collection*, i. e. of money, 1 Cor. 16. 1, 2.

λογίζομαι, fut. ίσομαι, depon. middle (λόγος), aor. 1 ἐλογισάμην; also aor. 1 pass. ἐλογίσθην and fut. 1 pass. λογισθήσομαι in the passive sense; even the present is sometimes used passively,—*to REASON*, i. e. to use the reason, *to think, consider*. a) genr. Mark 11. 31 ἐλογίζοντο πρὸς ἑαυτούς: with ὅτι Heb. 11. 19, τοῦτο ὅτι 2 Cor. 10. 7: foll. by acc. of thing, *to think upon, consider*, Phil. 4. 8 ταῦτα λογίεσθε. In the sense of *to reason out, think out*, find out by thinking, 2 Cor. 3. 5 οὐχ ἱκανοί ἐσμεν

ἀφ' ἑαυτῶν λογίσασθαι τι. b) of the result of reasoning, to CONCLUDE, judge, suppose, foll. by acc. and inf. Rom. 3. 28 λογίζομεθα δικαιούσθαι πίστει ἄνθρωπον, 6. 11, 14. 14; foll. by ὅτι instead of acc. and inf. 8. 18 λογίζομαι ὅτι οὐκ ἄξια κτλ, by τοῦτο ὅτι 2. 3; absol. 1 Pet. 5. 12. So genr. to reason, judge, absol. 1 Cor. 13. 11 ὡς νήπιος ἐλογιζόμην, with εἰς τινα 2 Cor. 12. 6: also in the sense of to purpose, 10. 2 λογίζομαι τολμήσαι. c) to reckon as or for any thing, to count, regard, hold, with acc. and foll. by ὡς, 1 Cor. 4. 1 οὕτως ἡμᾶς λογίζεσθω ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ, Rom. 8. 36: foll. by εἰς for or as any thing, Acts 19. 27 εἰς οὐδὲν λογισθῆναι, Rom. 2. 26; 9. 8 τὰ τέκνα λογίζεται εἰς σπέρμα, where λογίζεται is either passive, or we may supply ὁ Θεός, ἡ γραφή, &c.: foll. by μετὰ with gen. to reckon with or to, i. e. to count as, Mark 15. 28 μετὰ ἀνόμων ἐλογίσθη. d) to reckon or count to any one, pr. to put to one's account, foll. by dat. Rom. 4. 4 τῷ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν. Hence fig. to impute, attribute, pr. foll. by dat. of pers. and acc. of thing, but often in the pass. construction: (α) genr. Rom. 4. 6 ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων, v. 11: so of EVIL, to impute, lay to one's charge, and with a neg. not to impute, i. e. to overlook, forgive, Rom. 4. 8 μακάριος ἄνθρωπος ᾧ οὐ μὴ λογισθῇ κύριος ἁμαρτίαν, 2 Tim. 4. 16. (β) also foll. by εἰς τι, Rom. 4. 5, 9 ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην, i. e. 'Abraham's faith was imputed to him as righteousness, he was treated on account of it as if righteous:' so with ἡ πίστις or the like implied, v. 3, 22; with εἰς implied, v. 10.

λογικός, ἡ, ὄν (λόγος), rational, pertaining to the reason, mind, understanding, not material, Rom. 12. 1 λογικὴ λατρεία, 1 Pet. 2. 2 γάλα λογικόν i. e. nutriment for the mind.

λογιον, ου, τό (λόγιος), something uttered, effatum; spoken of God, an oracle, a divine communication; of oracles in the O. T., Acts 7. 38; so through Christ, the doctrines of the gospel, Heb. 5. 12.

λόγιος, ου, ὁ, ἡ, adj. (λόγος), Att. learned, erudite; in N. T. eloquent, an orator, Acts 18. 24 ἄνθρωπος λόγιος.

λογισμός, ου, ὁ (λογίζομαι), prop. reckoning, i. e. the art, arithmetic; in N. T. reasoning, thought, cogitation, of conscience, Rom. 2. 15: in the sense of device, counsel, 2 Cor. 10. 5.

λογομαχέω, ὦ, f. ἥσω (λογομάχος), to strive about words, to dispute about trifles, 2 Tim. 2. 14.

λογομαχία, ας, ἡ (λογομάχος), word-strife, dispute about trifles, 1 Tim. 6. 4.

λόγος, ου, ὁ (λέγω), word, as spoken, any thing spoken; also reason, as manifesting itself in the power of speech; hence both Lat. oratio and ratio.

1. WORD, both the act of speaking and the thing spoken, Lat. ORATIO. a) word, as uttered by the living voice, a speaking, SPEECH, utterance, Lat. vox, Matt. 8. 8 μόνον εἶπεν λόγῳ, Heb. 12. 19. So εἰπεῖν λόγον κατὰ τινος to speak a word against any one, Matt. 12. 32; εἰς τινα id. Luke 12. 10. Also ὁ λόγος τοῦ Θεοῦ the word of God, his omnipotent voice, decree, 2 Pet. 3. 5.

b) word, emphat., i. e. a saying, declaration, sentiment uttered, Lat. dictum, effatum. (α) genr. John 6. 60 σκληρὸς ἐστὶν οὗτος ὁ λόγος, Matt. 7. 24 ὅστις ἀκούει μου τοὺς λόγους τούτους. So in reference to words or declarations, which precede, Matt. 15. 12 οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον i. e. in v. 3 sq., 19. 22 comp. v. 21; or follow, John 12. 38, Acts 20. 35. Foll. by gen. of thing, λόγος ἐπαγγελίας Rom. 9. 9, τῆς ὀρκωμοσίας Heb. 7. 28; also ὁ λόγος τοῦ προφήτου the word, declaration of the prophet, i. e. prediction, prophecy, Luke 3. 4. In the sense of proverb, maxim, John 4. 37. (β) in reference to religion, religious duties, &c., = doctrine, precept, Acts 18. 15 εἰ ζητημά ἐστι περὶ λόγου, 15. 24, οἱ λόγοι τῆς πίστεως 1 Tim. 4. 6, λόγος ἀνθρώπων 1 Thess. 2. 13; of a teacher, John 15. 20. Espec. of God, ὁ λόγος τοῦ Θεοῦ word of God, divine declaration, oracle, John 10. 35, 5. 38. As announcing good, divine promise, Rom. 9. 6; or evil, 3. 4. In relation

to duties, &c. *precept*, John 8. 55, 5. 24. So of the divine declarations, precepts, oracles, relating to the instructions of men in religion, *the word of God*, i. e. the divine doctrine, the doctrines and precepts of the gospel, THE GOSPEL itself, Luke 5. 1 ἀκούειν τὸν λόγον τοῦ Θεοῦ, John 17. 6; with τοῦ Θεοῦ impl. Mark 16. 20, 2 Tim. 4. 2 κήρυξον τὸν λόγον. So ὁ λόγος τῆς ἀληθείας Eph. 1. 13, τῆς ζωῆς Phil. 2. 16, τῆς σωτηρίας Acts 13. 26, τῆς βασιλείας Matt. 13. 19 and with τῆς β. impl. v. 20, τοῦ εὐαγγελίου Acts 15. 7, τοῦ σταυροῦ 1 Cor. 1. 18, τῆς χάριτος αὐτοῦ Acts 20. 32. In the same sense of Christ, ὁ λόγος τοῦ Χριστοῦ John 5. 24, τοῦ κυρίου Acts 8. 25, τῆς χάριτος αὐτοῦ 14. 3.

c) *word, words*, i. e. *talk, discourse, speech*, Lat. *sermo*, the act of discoursing, holding forth, harangue, &c. (α) pr. and (1) genr. Matt. 22. 15 ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ, Acts 14. 12, 2 Cor. 10. 10; ἐν λόγῳ *in word*, in discourse, Jam. 3. 2; ἐν λόγῳ κολακείας *flattering words*, 1 Thess. 2. 5; διὰ λόγου *by word*, by discourse, orally, Acts 15. 27. In antithesis λόγος and ἔργον *word and deed*, Col. 3. 17; λόγος and δύναμις 1 Cor. 4. 19. Also περὶ οὗ πολλὸς ἡμῖν ὁ λόγος *of whom we have much to say*, Heb. 5. 11; with gen. 1 Tim. 4. 5 διὰ λόγου Θεοῦ καὶ ἐντεύξεως *through prayer to God and supplication*, see ἀγάπη b. β. (2) of teachers, &c. *discourse, teaching, preaching, instruction*, Matt. 7. 28 ὅτε συνετέλεσε τοὺς λόγους τούτους, 26. 1, Acts 20. 7 παρέτεινε τὸν λόγον, 1 Tim. 5. 17 ἐν λόγῳ καὶ διδασκαλίᾳ: so in antith. λόγος and ἔργον Luke 24. 19: λόγος ἀληθείας 2 Cor. 6. 7, τῆς καταλλαγῆς 5. 19. (3) of those who relate any thing, = *narration, story*, John 4. 39, Acts 2. 22: meton. *history, treatise*, i. e. a book of narration, περὶ τίνος 1. 1. (4) in the sense of *conversation, colloquy*, Luke 24. 17: hence *answer, reply*, Matt. 5. 37. (β) meton. for the *POWER of speech, delivery, oratory, eloquence*, 2 Cor. 11. 6 ἰδιώτης τῷ λόγῳ, 1 Cor. 12. 8, Eph. 6. 19. (γ) meton. for the *SUBJECT of discourse*, i. e. *topic, matter, thing*. (1) genr. Matt. 19. 11, Luke 1. 4,

Acts 8. 21. (2) spec. matter of dispute or discussion, *question*, e. g. judicial, Acts 19. 38; moral, Matt. 21. 24.

d) *word*, i. e. *talk, rumour, report*, Matt. 28. 15 διεφημίσθη ὁ λόγος, Mark 1. 45; foll. by περὶ τίνος Luke 5. 15: hence for *mere talk, pretence, shew*, Col. 2. 23.

II. REASON, the reasoning faculty, as that power of the soul which is the basis of speech, Lat. *RATIO*; in N. T. a) *a reason, ground, cause*, Matt. 5. 32 παρεκτὸς λόγου πορνείας, Acts 10. 29: so κατὰ λόγον = *with reason, reasonably*, for good cause, 18. 14: in the sense of *argument*, 2. 40 according to some, where, however, the sense of *words, discourse*, is more appropriate. b) *a reason*, as demanded or assigned, i. e. *a reckoning, account*. (α) pr. συναίρειν λόγον μετὰ τίνος *to take up an account with any one*, i. e. to reckon with, Matt. 18. 23; ἀποδιδόναι λόγον *to render an account*, i. e. τῆς οἰκονομίας, Luke 16. 2: so Phil. 4. 15, see δόσις. (β) fig. *account*, i. e. the relation and reasons of any transaction, explanation; ἀποδιδόναι or δίδοναι λόγον *to give account*, e. g. τῆς συστροφῆς Acts 19. 40; foll. by περὶ τίνος Rom. 14. 12; absol. Heb. 13. 17: so λόγον αἰτεῖν περὶ τίνος 1 Pet. 3. 15; also Heb. 4. 13 πρὸς ὃν ἡμῖν ὁ λόγος. (γ) fig. λόγον ποιῶμαι *to make account of*, i. e. to regard, care for, Acts 20. 24 οὐδενὸς λόγον ποιῶμαι, i. e. 'I make account of none of these things, am not moved by them.'

III. *the Word*, THE LOGOS, in the writings of John, John 1. 1 bis, 14, 1 John 1. 1, Rev. 19. 13; where it stands for the pre-existent nature of Christ, i. e. that spiritual and divine nature spoken of in the Jewish writings before and about the time of Christ under various names: on this Divine WORD the Jews of that age appear to have had much subtle discussion, and probably for that reason the apostle sets out with affirming, ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος, John 1. 1; and then also declares that this Word became flesh and was thus the Messiah, v. 14.

λόγχη, ης, ἡ, *point of a weapon, the triangular iron head of a javelin; in N. T. lance, spear, John 19. 34.*

λοιδορέω, ὦ, f. ἤσω (λοιδορός), *to rail at, reproach, revile, with accus. John 9. 28 ἐλοιδορήσαν αὐτόν, Acts 23. 4: pass. 1 Cor. 4. 12.*

λοιδορία, ας, ἡ (λοιδορέω), *railing, reproach, 1 Tim. 5. 14, 1 Pet. 3. 9.*

λοιδορός, ου, ὁ, ἡ, *adj. railing, reviling, as subst. a railer, reviler, 1 Cor. 5. 11, 6. 10.*

λοιμός, ου, ὁ, *pestilence, plague, Matt. 24. 7: fig. of a malignant and mischievous person, a pest, Acts 24. 5.*

λοιπός, ἡ, ὁν (λείπω), *left, remaining, other. a) pl. Matt. 25. 11 αἱ λοιπαὶ παρθένοι, Acts 2. 37: absol. οἱ λοιποὶ the rest, the others, Matt. 22. 6: neut. τὰ λοιπά Mark 4. 19. b) adverbially: (α) τοῦ λοιποῦ i. e. χρόνου in future, henceforth, Gal. 6. 17. (β) τὸ λοιπὸν for the rest, e. g. of time, henceforth, Matt. 26. 45 καθεύδετε τὸ λοιπὸν sleep ye even still? 1 Cor. 7. 29; also as to the rest, finally, Eph. 6. 10. (γ) accus. λοιπὸν and ὃ δὲ λοιπὸν as to the rest, finally, but now, 1 Cor. 1. 16, 4. 2.*

Λουκᾶς, ᾶ, ὁ, *Luke, contr. from Lat. Lucanus, the writer of the Gospel of Luke and of the Acts of the Apostles: he is probably the same who is called ἰατρός Col. 4. 14; but must not be confounded with*

Λούκιος, ου, ὁ, *Lucius, the Latin name of a teacher in the church at Antioch, a Cyrenian, Acts 13. 1.*

λουτρόν, ου, τό (λούω), *a bath; in N. T. the act of bathing, washing, ablution, spoken of baptism, Eph. 5. 26.*

λούω, fut. σω, *to bathe, wash, trans., spoken only of persons, &c.; foll. by acc. Acts 9. 37 λούσαντες αὐτήν: with acc. impl., and foll. by ἀπό, 16. 33 ἔλουσεν [αὐτοὺς] ἀπὸ τῶν πληγῶν. Pass. John 13. 10, Heb. 10. 23 λελουμένοι τὸ σῶμα. Fig. to cleanse, purify, with acc. and ἀπό, Rev. 1. 5 λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν.*

Λύδδα, ης, ἡ, *Lydda, a large village not far from Joppa, Acts 9. 32.*

Λυδία, ας, ἡ, *Lydia, pr. name of a woman of Thyatira residing at Philippi, Acts 16. 14.*

Λυκαονία, ας, ἡ, *Lycaonia, a region in the interior of Asia Minor, bounded north by Galatia, east by Cappadocia and Cataonia, south by Cilicia and Isauria, and west by Phrygia; of its cities, Iconium, Derbe, and Lystra, are mentioned in N. T., Acts 14. 6.*

Λυκαονιστί, *adv. Lycaonicè, in the Lycaonic dialect, Acts 14. 11.*

Λυκία, ας, ἡ, *Lycia, a province on the south-west coast of Asia Minor; of its cities, Patara and Myra are mentioned in N. T., Acts 21. 2, 27. 5.*

λύκος, ου, ὁ, *a wolf, Matt. 10. 16: fig. of a rapacious and violent person, 7. 15.*

λυμαίνομαι, *depon. (λύμη), pr. to stain, disgrace, by insult, indignity, i. e. to insult, treat with indignity; in N. T. to injure, make havoc of, destroy, with accus. Acts 8. 3 Σαῦλος ἐλυμαίνεται τὴν ἐκκλησίαν.*

λυπέω, ὦ, fut. ἤσω (λύπη), *to grieve, afflict with sorrow, trans., pass. or mid. to be grieved, be sad, sorrowful, Matt. 17. 23 ἐλυπήθησαν σφόδρα, al. sæp.: in the sense of to aggrieve, offend, Eph. 4. 30, Rom. 14. 15.*

λύπη, ης, ἡ, *grief, sorrow, John 16. 6, sæp.: meton. cause of grief, grievance, trouble, 1 Pet. 2. 19.*

Λυσανίας, ου, ὁ, *Lysanias, pr. name of a tetrarch of Abilene, Luke 3. 1.*

Λυσίας, ου, ὁ, *Lysias, i. e. Claudius Lysias, a Roman tribune commanding in Jerusalem, Acts 23. 26.*

λύσις, εως, ἡ (λύω), *a loosening, disjunction, prop. of or from any tie, constraint, &c.; used in N. T. of the conjugal tie, separation, divorce, 1 Cor. 7. 27.*

λυσιτελέω, ὦ, f. ἤσω (λυσιτελής), *pr. 'to pay or make good any expense incurred,' hence to make one's self useful, to be useful, profitable; λυσιτελεῖ αὐτῷ... ἢ κτλ, i. e. it were better for him... than, &c. Luke 17. 2.*

Λύστρα, ας, ἡ, or ων, τά, *Lystra, a city in the southern part of Lycaonia in Asia Minor, Acts 14. 6.*

λύτρον, ου, τό (λύω), *loosing-money, ransom, i. e. a fine paid for letting loose, setting free, &c. fig. Matt. 20. 28 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, i. e. as a ransom for the*

deliverance of many from the consequences of sin and guilt.

λυτρόω, ὦ, f. ὠσω (λύτρον), *to ransom*, i. e. *to let go free for a ransom*; in N. T. only mid. λυτρόομαι, f. ὠσομαι, 'to cause to let go free for a ransom,' i. e. *to ransom, redeem, deliver*, by paying a ransom one's self, fig. with accus. Luke 24. 21 λυτροῦσθαι τὸν Ἰσραήλ, i. e. *from the power of the Romans, and genr. from their present fallen state*: also foll. by ἀπό, Tit. 2. 14 λ. ἡμᾶς ἀπὸ πάσης ἀνομίας, i. e. 'from the power and consequences of iniquity.' Aor. 1 pass. ἐλυτρώσθην in a pass. sense, with ἐκ 1 Pet. 1. 18.

λύτρωσις, εως, ἡ (λυτρόομαι), *redemption, deliverance*, Luke 1. 68: fig. from sin and its consequences, Heb. 9. 12.

λυτρωτής, ου, ὁ (λυτρόομαι), *a redeemer, deliverer*, Acts 7. 35.

λυχνία, ας, ἡ (λύχνος), *a light-stand, lamp-stand, candlestick*, Matt. 5. 15: *emblematically in the Apocalypse, of a Christian church*, Rev. 1. 12; *of a teacher or prophet*, 11. 4.

λύχνος, ου, ὁ, *a light*, i. e. *portable, as a candle, lamp, lantern, &c.* Matt. 5. 15; Luke 12. 35 ἔστωσαν ὑμῶν οἱ λύχνοι καίόμενοι *let your lamps stand burning*, i. e. 'be ye ready, watch;' ὁ λύχνος τοῦ σώματος i. e. *the eye*, Matt. 6. 22. Fig. of John the Baptist as a distinguished teacher, John 5. 35; of the Messiah, Rev. 21. 23.

λύω, fut. λύσω, *to loose, loosen*, what is fast, bound, i. q. *to unbind, untie*, trans. a) pr. of a ligature or any thing fastened by it, Mark 1. 7 λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ, Acts 7. 33: fig. τὸν δεσμόν τῆς γλώσσης i. e. *impediment*, Mark 7. 35; τὰς ὠδῖνας τοῦ θανάτου Acts 2. 24. Here belongs also the phrase ὃ ἐὰν λύσης ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς Matt. 16. 19, i. e. *whatsoever ye shall loose (open) on earth*, see δέω II. a., — others, *to permit, allow*. Of animals tied, τὸν πῶλον Mark 11. 2; absol. Matt. 21. 2; foll. by ἀπὸ τῆς φάτνης Luke 13. 15. Of a person swathed in bandages, grave-clothes, John 11. 44. b) spoken of persons bound, *to let go loose, to set free*; prisoners, Acts 22. 30 ἔλυσεν

αὐτὸν ἀπὸ τῶν δεσμῶν, Rev. 20. 3, 7 ἐκ τῆς φυλακῆς: fig. Luke 13. 16, 1 Cor. 7. 27 λέλυσαι ἀπὸ γυναικός *art thou free from a wife?* in antith. with δέδεσαι. c) *to loosen, dissolve*, i. e. *to sever, break*, τὰς σφραγίδας Rev. 5. 2; Acts 27. 41 ἡ πρύμνα ἐλύετο *the stern went to pieces*, from the violence of the waves: fig. of an assembly, *to dissolve, break up*, 13. 43. Hence d) by impl. *to destroy*, e. g. buildings, *to demolish*, John 2. 19 λύσατε τὸν ναὸν τοῦτον, Eph. 2. 14: fig. 1 John 3. 8: *so of the world as to be destroyed by fire, to dissolve, melt*, 2 Pet. 3. 10: fig. of a law, institution, *to loosen its obligation*, i. e. either *to make void, do away*, John 10. 35 οὐ δύναται λυθῆναι ἡ γραφή, Matt. 5. 19; or else *to break, violate*, John 7. 23 ἵνα μὴ λυθῇ ὁ νόμος M., 5. 18 τὸ σάββατον.

Λωΐς, ἴδος, ἡ, Lois, pr. name of the grandmother of Timothy, 2 Tim. 1. 5.

Λώτ, ὁ, indec. Lot, Heb. 'veil,' pr. name of Abraham's nephew, Luke 17. 28.

M.

Μαάθ, ὁ, indec. Maath, pr. name of an ancestor of Jesus, Luke 3. 26.

Μαγδαλά, ἡ, indec. Magdala, a place on the western shore of the lake of Gennesareth, south of Capernaum, and a few miles north of Tiberias, Matt. 15. 39.

Μαγδαληνή, ἡς, ἡ, Magdalene, i. e. of Magdala, a distinctive appellation of one of the women named Mary in N. T., meaning Mary of Magdala, Matt. 27. 56.

μαγεία, ας, ἡ (μάγος), magic, pl. μαγείαι, magic arts, sorceries, Acts 8. 11.

μαγεύω, f. εὔσω (μάγος), *to practise magic, sorcery, &c.* intrans. Acts 8. 9.

μάγος, ου, ὁ, magus, pl. μάγοι, magi, the name for priests and wise men among the Medes, Persians, and Babylonians, pr. great, powerful, Heb. מַדְיָן, and from the same stem comes the Gr. μέγας, Lat. magis, magnus; in N. T. spoken a) of the magi, wise men, from the East, i. e. from Persia or Arabia, who came to salute the new-born Messiah, Matt. 2. 1. b) of a magician, sorcerer, diviner, Acts 13. 6.

Μαγώγ, ὁ, indec. *Magog*, see Γώγ.

Μαδιάν or Μαδιάμ, ὁ, indec. *Madian*, Heb. *Midian*, pr. name of an Arabian tribe descended from Abraham by Keturah, Acts 7. 29.

μαθητεύω, f. εὖσω (μαθητής), to *disciple*, i. e. a) intrans. *to be the disciple of any one*, foll. by dat. Matt. 27. 57 αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ b) in N. T. also trans. *to train as a disciple, to teach, instruct*, Acts 14. 21 μαθητεύσαντες ἱκανούς, Matt. 13. 52, 28. 19.

μαθητής, οὗ, ὁ (μανθάνω), a *disciple, scholar, follower of a teacher*, genr. Matt. 10. 24; of the Pharisees, 22. 16; of John the Baptist, 9. 14; of Jesus, 5. 1: spec. of the twelve apostles, 10. 1. Emphatic, for *true disciples*, John 13. 35, 15. 8. After Christ's death the term *disciple* took the wider sense of *follower, believer*, = Christian, Acts 6. 1, 2, 11. 26.

μαθήτρια, ας, ἡ (μαθητής), a *female disciple, female Christian*, Acts 9. 36.

Μαθουσάλα, ὁ, indec. *Mathusala*, Heb. *Methuselah*, 'dart-man,' the oldest of the patriarchs, Luke 3. 37.

Μαῖνάν, ὁ, indec. *Mainan*, pr. name of a man, Luke 3. 31.

μαίνομαι, f. μανῶμαι, depon. *to be mad, to rave*, intrans., spoken of persons who so speak and act as to seem to others to be out of their senses, John 10. 20, Acts 12. 15.

μακαρίζω, f. ἰσω and ἰῶ (μάκαρ), to *call happy, congratulate*, trans. Luke 1. 48, James 5. 11.

μακάριος, α, ον, *happy, blessed*; of God, 1 Tim. 1. 11, 6. 15; genr. Luke 1. 45, 6. 20: with μᾶλλον, Acts 20. 35 μακάριόν ἐστι μᾶλλον *more blessed is it*. Compar. μακαριώτερος, 1 Cor. 7. 40.

μακαρισμός, οὗ, ὁ (μακαρίζω), a *calling happy, declaration of blessedness, congratulation*; hence λέγειν τὸν μακαρισμόν τινος, = μακαρίζειν, Rom. 4. 6, 9; Gal. 4. 15 τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν *how great then was your self-congratulation?*

Μακεδονία, ας, ἡ, *Macedonia*, a country lying north of Greece proper, joining south on Thessaly and Epirus, east on Thrace and the Egean, west on the Adriatic and Illyria,

and north on Dardania and Moesia; Acts 16. 9, sæp.

Μακεδών, ὄνος, ὁ, a *Macedonian*, Acts 16. 9.

μάκελλον, ου, τό, Lat. *macellum*, a *meat-market, shambles*, where all kinds of provisions were exposed for sale, 1 Cor. 10. 25.

μακράν, adv. (μακρός), strictly for μακρὰν ὁδόν *a long way*, Luke 15. 20 μακρὰν ἀπέχοντος, Acts 22. 21; foll. by ἀπό τινος 17. 27: with the art., οἱ μακράν *those far off, the remote from God*, i. e. the gentiles, as opp. to οἱ ἐγγύς the Jews, Eph. 2. 13; so οἱ εἰς μακράν, Acts 2. 39.

μακρόθεν, adv. (μακρός), *from far*, Mark 8. 3 μακρόθεν ἤκουσιν, 11. 13, ἀπὸ μακρόθεν Matt. 26. 58. Belongs only to the later Greek.

μακροθυμέω, ῶ, f. ἥσω (μακρόθυμος, fr. μακρός, θυμός), *to be long-minded*, i. e. slow to anger, &c. a) = *to be long-suffering, forbearing, to bear patiently*, absol. 1 Cor. 13. 4 ἡ ἀγάπη μακροθυμεῖ: foll. by εἰς τινα 2 Pet. 3. 9; ἐπὶ τινι, Luke 18. 7 μακροθυμῶν ἐπ' αὐτοῖς i. e. 'though he be, on their account, long-suffering,' slow to punish; πρὸς τινα 1 Thess. 5. 14. b) *to wait patiently, be patient*, absol. Heb. 6. 15 οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας, Jam. 5. 7; with ἐπὶ τινι, ib.

μακροθυμία, ας (μακροθυμέω), *long-animity*, i. e. slowness to anger, = *long-suffering, forbearance, patient endurance*, genr. Rom. 2. 4, sæp.: spec. *patient endurance of evil, patience*, Col. 1. 11.

μακροθύμως, adv. *patiently*, i. e. with indulgence, clemency, Acts 26. 3.

μακρός, ἄ, ὄν, *long*. a) of SPACE, e. g. from one point to another, and hence *far, far distant*, Luke 15. 13 εἰς χώραν μακράν. b) of TIME; in N. T. only neut. pl. μακρά as adv. *long*, μακρὰ προσευχόμενοι *praying long*, making long prayers, Matt. 12. 14.

μακροχρόνιος, ου, ὁ, ἡ, adj. (μακρός, χρόνος), lit. 'long-timed,' i. e. *long-lived*, Eph. 6. 3.

μαλακία, ας, ἡ (μαλακός), *softness*; in N. T. *weakness, disease of body*, Matt. 4. 23, 9. 35, 10. 1.

μαλακός, ὁ, ὄν, *soft*, i. e. to the touch, spoken of raiment as made of soft materials, fine texture, ἱμάτια μαλακά, Matt. 11. 8: fig. *effeminate*, spoken of a catamite, 1 Cor. 6. 9.

Μαλελεήλ, ὁ, indec. *Maleleel*, Heb. *Mahalaleel*, 'praise of God,' pr. name of the son of Cainan, Luke 3. 37.

μάλιστα, adv. (μάλα), *most*, *most of all*, especially, Acts 20. 38.

μᾶλλον, adv. (comparat. of μάλα), *more*, *rather*, in various connexions.

a) *genr.* 1 Cor. 14. 1 ζῆλοῦτε τὰ πνευματικά, μᾶλλον δὲ [ζῆλοῦτε] ἵνα κτλ, v. 5; with *gen.* v. 18 πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν. Matt. 6. 30 πολλῶ μᾶλλον *much more*; πόσῳ μᾶλλον *how much more*, 7. 11; τοσούτῳ μᾶλλον *so much the more*, Heb. 10. 25; μᾶλλον καὶ μᾶλλον *more and more*, Phil. 1. 9. With ἢ or ἢπερ, i. e. μᾶλλον ἢ *more than, rather than*, Matt. 18. 13 χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς κτλ, John 3. 19; μᾶλλον ἢπερ, 12. 43. So ellipt., where ἢ and its verb are to be supplied in thought, Philem. 9 μᾶλλον παρακαλῶ i. e. ἢ ἐπιτάσσω, 2 Cor. 2. 7 ὥστε μᾶλλον ὑμᾶς χαρίσασθαι i. e. ἢ ἐπιτιμᾶν, 12. 9. Also as *intens.* *the more, the rather, still more*, Matt. 27. 24 μᾶλλον θόρυβος γίνεται = μᾶλλον θορυβεῖται, i. e. 'there was still more a tumult;' John 5. 18 οὖν μᾶλλον ἐζήτουν αὐτὸν ἀποκτεῖναι. So οὐ μᾶλλον, in interrogat. 1 Cor. 9. 12, 2 Cor. 3. 8.

b) *joined with the positive* μᾶλλον forms a periphrasis for the comparative, like Engl. *more*; with ἢ, Acts 20. 35 μακάριόν ἐστι μᾶλλον διδόναι ἢ λαμβάνειν i. e. it is more blessed, &c., Gal. 4. 27; with εἰ, Mark 9. 42 καλόν ἐστιν αὐτῷ μᾶλλον, εἰ κτλ. c) *joined emphat. with a comparative* either in form or sense, Mark 7. 36 μᾶλλον περισσότερον, Phil. 1. 23 πολλῶ μᾶλλον κρείσσον. So with verbs of comparison, Matt. 6. 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; Heb. 11. 25 μᾶλλον ἐλόμενος. d) *after a negative clause or prohibition*, expr. or impl., *rather*; δὲ μᾶλλον *but rather*, Matt. 10. 6; ἀλλὰ μᾶλλον id. Rom. 14. 13, 1 Cor. 7. 21, impl. Mark 15. 11 ἵνα [sc. μὴ τὸν Ἰησοῦν, ἀλλὰ] μᾶλλον κτλ. So οὐχὶ μᾶλλον in interrogat. 1 Cor. 5. 2. e) *intens.* μᾶλλον δέ be-

fore an antithetic clause, *or rather, yet more*, Rom. 8. 34 Χρ. ὁ ἀποθανών, μᾶλλον δὲ καὶ ἐγερθείς, Gal. 4. 9, Eph. 5. 11.

Μάλχος, ου, ὁ, *Malchus*, Heb. *Mal-luch*, 'counsellor,' pr. name of a servant, John 18. 10.

μάμμη, ης, ἡ, *grandmother*, 2 Tim. 1. 5. A word of the later Greek.

μαμωνᾶς or μαμμωνᾶς, ᾶ, ὁ, *mammon*, i. e. *wealth, riches*, Chald. 'that in which one trusts;' Luke 16. 9: personified, v. 13.

Μαναήν, ὁ, indec. *Manaen*, pr. name of a Christian teacher, Acts 13. 1.

Μανασσῆς, ἡ, ὁ, *Manasses*, Heb. *Manasseh*, 'making to forget.' 1. the son of Joseph, adopted by Jacob, Rev. 7. 6.—2. a king of Judah, Matt. 1. 10.

μανθάνω, f. μαθήσομαι, aor. 2 ἔμαθον, *to learn*. a) pr. *intellectually*, either from others, or from study, observation, &c., *to learn, be taught*, absol. Matt. 9. 13 πορευθέντες μάθετε τί ἐστι, John 6. 45; with ἀπό τινος Matt. 11. 29; acc. of thing, Rom. 16. 17 ἦν ὑμεῖς ἐμάθετε, 1 Cor. 4. 6 ἵνα ἐν ἡμῖν μάθητε *in us* i. e. by our example;—acc. impl. John 7. 15; foll. by ἀπό τινος Col. 1. 7, παρά τινος 2 Tim. 3. 14. Foll. by acc. of pers., *to learn any one*, i. e. his doctrines, precepts, Eph. 4. 20. In the sense of *to learn* by information, *be informed*, foll. by ὅτι Acts 23. 27, ἀπό τινος Gal. 3. 2. Also *to understand, comprehend*, Rev. 14. 3. b) *morally, to learn*, i. e. from experience, = *to do habitually, be wont*, foll. by inf. expr. or impl. Phil. 4. 11 ἐγὼ ἔμαθον αὐτάρκης εἶναι, 1 Tim. 5. 13; with acc. Heb. 5. 8.

μανία, ας, ἡ (μαίνομαι), *mania, madness, insanity*, Acts 26. 24.

μάννα, τό, indec., *manna*, the miraculous food of the Israelites in the desert, John 6. 31, 49, 58.

μαντεύομαι, f. εὔσομαι, depon. mid. (μάντις), *to utter responses as from an oracle, to divine, to foretell*, Acts 16. 16.

μαραίνω, fut. ανῶ, pr. *to put out, extinguish*, as a fire, pass. *to go out, expire*; hence *to make pine away, to dry up, cause to wither*, pass. *to wither*,

fade away; in N. T. fig. ὁ πλούσιος Jam. 1. 11.

μαρὰν ἀθά, *maran-atha*, Aramæan, = κύριος ἔρχεται *the Lord will come to judgment*, 1 Cor. 16. 22.

μαργαρίτης, ου, ὁ (μάργαρος), pr. adj., sc. λίθος, *a pearl*, Matt. 13. 45: fig. 7. 6.

Μαρθά, ἡς, ἡ, *Martha*, a sister of Lazarus, Luke 10. 38.

Μαρία, ας, ἡ, or Μαριάμ, ἡ, indec. *Maria, Mary*, pr. name of several women. 1. *Mary*, the mother of Jesus, Matt. 1. 16.—2. *Mary Magdalene*, i. e. of Magdala, Matt. 27. 56.—3. *Mary*, the mother of James the Less and Joses, sister to Jesus' mother and wife of Alpheus or Clopas, Matt. 27. 56.—4. *Mary*, a sister of Lazarus and Martha, John 11. 1.—5. *Mary*, the mother of John surnamed Mark, Acts 12. 12.—6. *Mary*, a Christian female at Rome, Rom. 16. 6.

Μάρκος, ου, ὁ, *Marcus, Mark*, the writer of one of the four Gospels, prob. John surnamed Mark, Acts 12. 12, the nephew of Barnabas, Col. 4. 10.

μάρμαρος, ου, ὁ, ἡ (μαρμαίρω), *stone, rock*; later and in N. T. *marble*, Rev. 18. 12.

μαρτυρέω, ὦ, fut. ἦσω (μάρτυς), *to witness*, i. e. a) *to be a witness*, to be able or ready to testify, with dat. commodi, John 3. 28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι κτλ, Acts 22. 5: absol. 2 Cor. 8. 3. b) *to bear witness, testify*, i. e. to the truth of what one has seen, heard, knows, &c. (α) pr. and genr., foll. by περί with gen. *to bear witness of or concerning* any person or thing, John 1. 7 ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, v. 15; with dat. ὅτι 7. 7; with περί impl. 15. 27 comp. 26. Foll. by ὅτι as = acc. and inf. John 1. 34 μεμαρτύρηκα ὅτι οὗτός ἐστι, 4. 44; also with dat. comm. or incommodi, Matt. 23. 31 μαρτυρεῖτε ἑαυτοῖς ὅτι κτλ, Gal. 4. 15; κατὰ τινος 1 Cor. 15. 15. Foll. by the words testified, after λέγων, εἶπε, ὅτι of quotation, &c., John 1. 32 ἐμαρτύρησεν Ἰωάννης λέγων, ὅτι κτλ, 4. 39; with dat. comm. Acts 13. 22. Foll. by accus. of a cognate or synonym.

noun, John 5. 32 ἡ μαρτυρία ἦν μαρτυρεῖ περὶ ἐμοῦ, 1 Tim. 6. 13 μ. τὴν καλὴν ὁμολογίαν. So with acc. of thing genr. *to testify any thing, bear witness of or concerning* any thing, John 3. 11 ὃ ἐωράκαμεν μαρτυροῦμεν, Rev. 1. 2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ, 22. 20 ὃ μαρτυρῶν τὰῦτα i. e. causative, comp. v. 16; foll. by acc. and dat., v. 16 μαρτυρῆσαι ὑμῖν τὰῦτα. With an acc. impl. from the context, τὰ περὶ ἐμοῦ Acts 23. 11, τοῦτο 26. 5; with dat., v. 22 (text. rec.) μαρτυρούμενος μικρῷ κτλ, i. e. mid. *bearing this MY testimony before* small and great. Foll. by dat. of person or thing *to or for whom, in favour of whom*, one bears testimony, John 3. 26 ᾧ σὺ μεμαρτύρηκας, 5. 33. Pass. with ὑπό Rom. 3. 21. In the sense of *to prove by testimony*, John 18. 23. (β) fig. of God as testifying by his Spirit, by signs, miracles, &c., foll. by περί John 5. 37; ὅτι of quot. Heb. 7. 17; τῷ λόγῳ το, *in favour of*, Acts 14. 3. Of the Scriptures, prophets, &c., with περί John 5. 39; with dat., inf., and acc. Acts 10. 43. So of one's deeds, works, with περί John 5. 36, 10. 25.

c) *emphat. to testify strongly, bear honourable testimony*, and pass. *to be well testified of, have good witness*, with ὅτι Heb. 7. 8; inf., 11. 4 δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, v. 5. Hence genr. *to speak well of, applaud*, foll. by dat. Luke 4. 22 πάντες ἐμαρτύρουν αὐτῷ, 11. 48; absol. 3 John 12; with ἐπὶ τινι Heb. 11. 4. Pass. *to be lauded, be of good report*, Acts 6. 3; with ὑπό 10. 22, ἐν Heb. 11. 2, διὰ v. 39. d) = μαρτύρομαι, *to call as witness*; hence *to protest, make an earnest and solemn appeal, exhort solemnly*, 1 Thess. 2. 12.

μαρτυρία, ας, ἡ (μαρτυρέω), *witness, testimony*, as borne, given. a) *judicial*, Mark 14. 56, 59, Luke 22. 71, John 8. 17, κατὰ τινος Mark 14. 55. b) *genr. to the truth of any thing*, John 19. 35, 21. 24, 1 John 5. 9, 3 John 12: so of a poet, Tit. 1. 13. Elsewhere only in reference to Jesus and his doctrines, i. e. to the truth of his mission and gospel; genr. John 5. 34, 1 John 5. 10 μ. ἐν ἑαυτῷ: so from John the Baptist, John 1. 7; from other teachers, Rev.

12. 11 διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν i. e. the word, gospel, to which they testified; Acts 22. 18 μαρτυρία περὶ ἐμοῦ: also from God, John 5. 32. Of Christ's testimony respecting himself, John 3. 11, 32, 33: so in the phrase ἡ μαρτυρία τοῦ Ἰησοῦ, i. e. what he testified and taught respecting himself and his gospel, hence = *the gospel*, Rev. 1. 2; 19. 10 ἡ μαρτυρία τοῦ Ἰησοῦ ἔστι τὸ πνεῦμα τῆς προφητείας *the testimony of Jesus is [comes from, has for its author] the same Spirit of prophecy which acts in me.* Hence ἔχειν τὴν μ. τοῦ Ἰησοῦ *to hold fast the testimony of Jesus*, Rev. 12. 17; impl. 6. 9. c) *emphat. honourable testimony, good report*, 1 Tim. 3. 7.

μαρτύριον, ου, τό (μαρτυρέω), *witness, testimony*, as borne, given, = μαρτυρία. a) *genr.* 2 Cor. 1. 12: *historically*, Acts 4. 33 τὸ μ. τῆς ἀναστάσεως τοῦ κυρίου *of, concerning the resurrection*; Heb. 3. 5 εἰς μ. τῶν λαληθησομένων *for giving testimony, testifying.* So in reference to Jesus and his doctrines, from teachers, 2 Thess. 1. 10: also τὸ μ. τοῦ Χριστοῦ = ἡ μαρτυρία τοῦ Ἰησοῦ (see μαρτυρία b.), 1 Cor. 1. 6; 2. 1 τὸ μ. τοῦ Θεοῦ *id.* *Genr.* in the sense of *testimony, evidence, proof*; εἰς μαρτύριον αὐτοῖς *as a testimony unto them*, Matt. 8. 4; *against them*, 10. 18, and so ἐπ' αὐτούς Luke 9. 5: also 1 Tim. 2. 6 τὸ μαρτύριον καιροῖς ἰδίους, in appos. with ἀντίλυτρον. b) *from the Sept.* ἡ σκηνὴ τοῦ μαρτυρίου *tabernacle of witness, put for tabernacle of the congregation*, Acts 7. 44, Rev. 15. 5.

μαρτύρομαι, *depon. mid.* (μάρτυς), *to call to witness, invoke as witness*; hence in N. T. *to protest, make an earnest and solemn appeal*; by way of affirmation, protestation, Acts 20. 26 μαρτύρομαι ὑμῖν ὅτι κτλ = 'I solemnly affirm, I call God to witness, that,' &c.; 26. 22 in later eds.; Gal. 5. 3: also by way of exhortation, *to exhort solemnly, obtest*, with acc. and inf. Eph. 4. 17.

μάρτυς, υπος, ὁ, ἡ, *a witness.* a) *pr.*, in a judicial sense, Matt. 18. 16, 26. 65, sæp. b) *genr.*, one who testifies, or can testify, to the truth of what he has seen, heard, or knows,

1 Thess. 2. 10, Rom. 1. 9: so in allusion to those who witness a public game, Heb. 12. 1. *Espec. of those who witnessed the life, death, and resurrection of Jesus, who bear witness to the truth as it is in Jesus*, Luke 24. 48, sæp.; 2 Tim. 2. 2 ἀῖκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων i. e. 'confirmed by many other witnesses:' foll. by dat. Acts 22. 15. So of one who bears witness for God, and testifies to the world what God reveals through him, i. e. a teacher, prophet, *genr.* Rev. 11. 3; of Jesus, 1. 5. c) *a martyr*, one who by his death bears witness to the truth, Acts 22. 20, Rev. 2. 13.

μασσάομαι and μασάομαι, ὦμαι, f. ἥσομαι, *depon.* (μάσσω), *to chew, to gnaw*, Rev. 16. 10.

μαστιγῶ, ὦ, fut. ὠσω (μάστιξ), *to scourge, trans., persons as criminals*, Matt. 10. 17 μαστιγώσουσιν ὑμᾶς: *fig. of God, to chastise, correct*, Heb. 12. 6 μαστιγοῖ πάντα υἱὸν ὃν παραδέχεται.

μαστίζω, f. ἰζω (μάστιξ), *to scourge, trans., a person as criminal*, Acts 22. 25.

μάστιξ, ἰγος, ἡ, *a whip, scourge*, Acts 22. 24: *fig. a scourge from God, i. e. disease, plague*, Luke 7. 21 ἀπὸ νόσων καὶ μαστίγων.

μαστός, οὔ, ὁ, *the breast, pap.*, Luke 11. 27, 23. 29, Rev. 1. 13.

ματαιολογία, ας, ἡ (ματαιολόγος), *vain talk, empty jangling*, 1 Tim. 1. 6.

ματαιολόγος, ου, ὁ, ἡ (μάταιος, λέγω), *given to vain talking, subst. vain talker, empty wrangler*, Tit. 1. 10.

μάταιος, α, ον (μάτην), *vain, empty, fruitless*, Tit. 3. 9; πίστις 1 Cor. 15. 17, θρησκεία Jam. 1. 26. From the Heb. τὰ μάταια, *vanities, nothings, for idols, idolatry*, Acts 14. 15: hence also ματαία ἀναστροφή 1 Pet. 1. 18, = *idolatrous walk, practice of idolatry.*

ματαιότης, ητος, ἡ (μάταιος), *vanity, emptiness*, 2 Pet. 2. 18: in the sense of *frailty, transientness*, Rom. 8. 20: from the Heb. *for folly, perverseness, wickedness*, Eph. 4. 17.

ματαιόω, ὦ, f. ὠσω (μάταιος), *pr. to make vain*; in N. T. from the Heb. only *pass. to BECOME vain, i. e. fool-*

ish, perverse, wicked, Rom. 1. 21 ἐμα-
ταιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν,
in reference espec. to idolatry.

μάτην, adv. *in vain*, to no purpose,
Matt. 15. 9, Mark 7. 7.

Ματθαῖος, ου, ὁ, *Matthew*, the writer
of the first Gospel, one of the apos-
tles, called also *Levi*, and originally
a publican, Matt. 10. 3, comp. Luke
5. 27.

Ματθάν, ὁ, indec. *Matthan*, Heb.
'gift,' prop. name of a man, Matt.
1. 15.

Ματθάτ, ὁ, indec. *Matthat*, pr. name
of two men, Luke 3. 24, 29.

Ματθίας, ου, ὁ, *Matthias*, = Ματτα-
θίας, pr. name of the apostle chosen
in the place of Judas, Acts 1. 23.

Ματταθά, ὁ, indec. *Mattatha*, Heb.
'gift of Jehovah,' pr. name of a man,
Luke 3. 31.

Ματταθίας, ου, ὁ, *Mattathias*, pr.
name of two men, Luke 3. 25, 26.

μάχαιρα, as, ἡ (μάχη), *a knife, a
slaughter-knife*, worn by Homer's
heroes along with the sword; in N.
T. *a sword*, pr. for cutting, Matt.
26. 47, sæp. So for *the sword of jus-
tice*, i. e. of the executioner, Acts
12. 2: hence φορεῖν μάχαιραν *to bear
the sword*, i. e. to have the power of
life and death, Rom. 13. 4. Meton.
sword for war, opp. to εἰρήνη, Matt.
10. 34.

μάχη, ης, ἡ, *a fight, battle*; in N. T.
genr. *strife, contest, controversy*, 2
Cor. 7. 5; Tit. 3. 9 μάχας νομικάς i. e.
controversies respecting the Mosaic
law.

μάχομαι, f. ἐσομαι (μάχη), *to fight*,
pr. in war, battle; in N. T. genr. *to
strive, contend*, physically in a pri-
vate quarrel, Acts 7. 26: also in
words, *to strive, dispute*, πρὸς ἀλλή-
λους John 6. 52, recipr. 2 Tim. 2. 24.

μεγαλαυχέω, ᾧ, f. ἤσω (μέγας, αὐ-
χέω), *to boast largely, play the brag-
gart*, James 3. 5.

μεγαλειός, α, ον (μέγας), *great, glo-
rious, wonderful*; τὰ μεγαλεῖα *won-
derful works*, Luke 1. 49, Acts 2. 11.

μεγαλειότης, ητος, ἡ (μεγαλειός),
greatness, majesty, glory; τοῦ Θεοῦ
Luke 9. 43, τοῦ κυρίου 2 Pet. 1. 16,
τῆς Ἀρτέμιδος Acts 19. 27.

μεγαλοπρεπής, έος, οὗς, ὁ, ἡ, adj.
(μέγας, πρέπω), pr. 'becoming to a
great man,' *magnanimous*; of a ban-
quet, *magnificent*; in N. T. *most splen-
did*, 2 Pet. 1. 17.

μεγαλύνω, f. υνῶ (μέγας), *to make
great, enlarge*, with acc. a) genr.,
τὰ κράσπεδα τῶν ἱμ. Matt. 23. 5; τὸ
ἔλεος μετὰ τίνος *to shew one great
mercy*, do him great kindness, Luke
1. 58. b) = *to magnify, praise*, Luke
1. 46 τὸν κύριον, Acts 5. 13.

μεγάλως, adv. (μέγας), *greatly, much*,
Phil. 4. 10 ἐχάρην μεγάλως.

μεγαλωσύνη, ης, ἡ (μέγας), *majesty*,
i. e. the divine majesty, meton. for
God himself, Heb. 1. 3, 8. 1; also in
ascriptions, Jude 25.

μέγας, μεγάλη, μέγα, gen. μεγάλου,
ης, ου; compar. μείζων; superl. μέγι-
στος, 2 Pet. 1. 4; μειζότερος, a double
compar., 3 John 4, — *great, large*, pr.
of physical magnitude. a) of men
or animals, *great in size, stature*,
John 21. 11 ἰχθύς, Rev. 12. 3 δρά-
κων: of persons, i. q. *full-grown*, Heb.
11. 24 μέγας γενόμενος, and so μικρὸς
καὶ μέγας *small and great* Acts 8. 10;
hence of age, ὁ μείζων *the elder*, Lat.
major natu, Rom. 9. 12.

b) of things, *great*. (α) in size, ex-
tent, Matt. 27. 60 λίθον, Mark 13. 2
οἰκίας, Luke 16. 26 χάσμα, 1 Cor. 16.
9: fig. of guilt, John 19. 11. (β) in
measure; *tall, large*, Luke 13. 19 δέν-
δρον; *long*, Rev. 6. 4 μάχαιρα; *broad*,
large, 9. 14 ποταμός, 20. 1 ἄλυσις.
(γ) of number or amount, Mark 5.
11 ἀγέλη, 1 Tim. 6. 6: fig. Acts 4. 33
χάρις. (δ) in price, cost, *great, costly*,
splendid, Luke 5. 29 δοχή, 14. 16
δείπνον: of a day, celebration, *great*,
solemn, John 7. 37; of the day of
judgment, Acts 2. 20. (ε) fig. *great*
in estimation, weight, importance,
Matt. 22. 36 ἐντολή, Eph. 5. 32 μυσ-
τήριον, 1 John 5. 9 μαρτυρία: so μεί-
ζων, *greater, more important*, Matt.
23. 19.

c) fig. *great in force, intensity*,
effect. (α) as affecting the external
senses, *great, vehement, violent*, Matt.
8. 24 σεισμὸς μέγας, Mark 4. 37 λαϊ-
λαψ, v. 39 γαλήνη, John 6. 18 ἄνεμος,
Rev. 11. 19 χάλαζα, Matt. 7. 27 πτώ-
σις, Luke 6. 49 ῥήγμα, Matt. 24. 31
φωνή, Acts 23. 9 κραυγή, Luke 4. 38

πυρετός, Acts 8. 2 κοπετός: Matt. 20. 31 κράζειν μείζον, adv. *more vehemently*. (β) as affecting the mind, causing emotion; Matt. 2. 10 χαρὰν μεγ., Mark 5. 42 ἔκστασιν, Luke 2. 9 φόβον, Rom. 9. 2 λύπη, Rev. 12. 12 θυμός: so of events, &c. Matt. 24. 21 θλίψις, Luke 4. 25 λιμός, Acts 8. 1 διωγμός, Jam. 3. 1 κρίμα, Rev. 16. 21 πληγή. Of things exciting admiration, *great, mighty, wonderful*; σημεία μ. *great signs*, mighty deeds, miracles, Matt. 24. 24, δυνάμεις Acts 8. 13; δύναμις μ. 4. 33; so μείζονα sc. ἔργα John 1. 51: joined with θανάσιμος Rev. 15. 1: 2 Cor. 11. 15 τί μέγα οὖν *what wonder then?*

d) fig. *great* in power, dignity, authority; οἱ μεγάλοι *the great*, i. e. nobles, princes, Matt. 20. 25; τοῦ μεγάλου βασιλέως 5. 35; Heb. 4. 14 ἀρχιερέα μ., 10. 21: of God, Tit. 2. 13; of Diana, Acts 19. 27. So genr. *great, distinguished*, Matt. 5. 19 οὗτος μέγας κληθήσεται, Luke 7. 16 προφήτης: thus μείζων with gen. Matt. 11. 11; simply, 18. 1. In a bad sense, *great, noted*, ἡ πόρνη Rev. 17. 1.

e) implying censure, *great*, = *loftily, boastful, arrogant*, Rev. 13. 5.

μέγεθος, εος, ους, τό (μέγας), *greatness*, fig. Eph. 1. 19.

μεγιστᾶνες, ων, οἱ (μέγιστος), Lat. *magnates*, i. e. chiefs, nobles, princes, Mark 6. 21, Rev. 6. 15.

μεθερμηνεύω, f. εὔσω (μετά, ἔρμηνεύω), *to translate over* from one language into another, *to interpret*; in N. T. only pass. Matt. 1. 23 ὃ ἐστὶ μεθερμηνεούμενον, al.

μέθη, ης, ἡ (μέθυ), *drunkenness, drunken frolic*, Luke 21. 34.

μεθίστημι, f. μεταστήσω (μετά, ἵσστημι), also μεθιστάνω, *to set or move over* from one place to another, *to transfer, remove*; in N. T. only in the transitive forms. a) pr. with acc. 1 Cor. 13. 2 ὥστε ὅρη μεθιστάνειν, with εἰς Col. 1. 13: fig. *to draw over* to another side or party, *to seduce*, with acc. ὅχλον ἱκανόν Acts 19. 26. b) of persons, *to remove* from office, trans.; a king, *to depose*, Acts 13. 22; a steward, *to dismiss*, Luke 16. 4 ὅταν μετασταθῇ τῆς οἰκονομίας, where for the genit. see Stuart's N. T. Gram. p. 146.

μεθοδεία, ας, ἡ (μεθοδεύω), *method*; in the sense of *art, wile*, only in N. T., Eph. 4. 14, 6. 11.

μεθόριος, ου, ὁ, ἡ, adj. (μετά, ὅρος), *bordering upon, frontier*; in N. T. neut. pl. τὰ μεθόρια sc. χωρία *borders, confines*, Mark 7. 24.

μεθύσκω, fut. ὕσω (μέθυ), *to make drunk*, mid. *to become drunk, to be drunken*, aor. 1 pass. ἐμεθύσθην in middle signif.; absol. Luke 12. 45 πίνειν καὶ μεθύσκεσθαι, John 2. 10; with dat. οἴνῳ Eph. 5. 18: fig. Rev. 17. 2.

μέθυσος, ὁ, ἡ, adj. (μέθυ), *drunken*, subst. *a drunkard*, 1 Cor. 5. 11.

μεθύω (μέθυ), only in pres. and imperf., *to be drunk, get drunk*, and by impl. *to carouse*, absol. Matt. 24. 49 μετὰ τῶν μεθύοντων, Acts 2. 15: fig. Rev. 17. 6.

μείζων, μειζότερος, see μέγας.

μέλαν, ανος, τό (μέλας), *any thing black*, e. g. ink, 2 Cor. 3. 3.

μέλας, αῖνα, αν, *black*, Matt. 5. 36.

Μελεᾶς, ᾱ, ὁ, *Meleas*, pr. name of a man, Luke 3. 31.

μέλει, impf. ἔμελε, impers. forms from μέλω, *to be for care and concern to any one*; hence μέλει *it concerns*, with dat. of pers., and usually to be rendered personally, i. e. *to care for, take care of*, pr. foll. by gen. of the object, 1 Cor. 9. 9 μὴ τῶν βοῶν μέλει τῷ Θεῷ *does not God take care of oxen?* with gen. impl. 7. 21; foll. by περί with gen. Matt. 22. 16 οὐ μέλει σοι περὶ οὐδενός *thou carest for no one*, art impartial: once with a nominative, Acts 18. 17 οὐδὲν τούτων Γαλλίῳ *none of these things was matter of concern to Gallio*, he cared for none of them: foll. by ὅτι, Mark 4. 38 οὐ μέλει σοι ὅτι ἀπολλύμεθα;

μελετάω, ῶ, f. ἥσω (μέλω), *to care for, take care for* any thing, hence *to meditate*; with acc. of thing, Mark 13. 11, 1 Tim. 4. 15 ταῦτα μελέτα, Acts 4. 25 τί ἐμελέτησαν κενά;

μέλι, ιτος, τό, *honey*, Rev. 10. 9.

μελίσσιος, ου, ὁ, ἡ, adj. (μέλισσα), *of bees, made by bees*, Luke 24. 42 ἀπὸ μ. κηρίου *of bee-comb*.

Μελίτη, ης, ἡ, *Melita*, now *Malta*, an island of the Mediterranean to the southward of Sicily, Acts 28. 1.

μέλλω, f. ἥσω, imperf. ἔμελλον and ἤμελλον, *to be about to do or suffer any thing, to be on the point of*, foll. by infin. of that which one is about to do or suffer, mostly the inf. *future* (in N. T. least of all), freq. inf. *present*, and rarely inf. *aorist*. a) pr. and (α) genr., foll. by inf. present, Luke 7. 2 ἔμελλε τελευτᾶν *was about to die*, i. e. *was at the point of death*, John 4. 47; aorist, Rev. 3. 2 ἃ ἔμελλον ἀποθανεῖν, 12. 4. (β) also, as implying purpose, = *to have in mind, to intend, will*, foll. by infin. present, Matt. 2. 13 μέλλει Ἡρώδης ζητεῖν τὸ παιδίον, Luke 10. 1; aor. Rev. 2. 10 μέλλει βαλεῖν, 3. 16. b) = *ought, should, must*, as implying necessity, accordance with the nature of things or with the divine appointment, and therefore certain, destined to take place; foll. by inf. pres. Matt. 11. 14 Ἡλίας ὁ μέλλων ἔρχεσθαι, 20. 22, Acts 28. 6; aor. Rom. 8. 18 τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι, Gal. 3. 23; fut. Acts 11. 28 λιμὸν μέγαν μέλλειν ἔσσεσθαι, 24. 15: hence particip. μέλλων, οὔσα, ον, *impending, future*, with inf. impl., as ἔσσεσθαι, ἔρχεσθαι, &c. Matt. 3. 7 ἀπὸ τῆς μελλούσης ὀργῆς, 12. 32, Rom. 5. 14; τὰ μέλλοντα *things to come*, 8. 38; εἰς τὸ μέλλον *in future, hereafter*, Luke 13. 9. c) = *may, can, will*, implying possibility, probability, what one hopes or fears; followed by infin. present, Luke 22. 23 ὁ τοῦτο μέλλων πράσσειν *who might or could do this*; fut. Acts 27. 10 θεωρῶ ὅτι μετὰ ὕβρεως μέλλειν ἔσσεσθαι τὸν πλοῦν. d) = *to be EVER ABOUT to do a thing, i. e. to linger, delay*, Acts 22. 16 καὶ νῦν τί μέλλεις;

μέλος, εος, ους, τό, *a limb, member of the body*. a) pr. Matt. 5. 29 ἐν τῶν μελῶν σου, Rom. 12. 4: τὰ μέλη *the members collect. = the body*, as the seat of the desires and passions, 6. 13 τὰ μέλη ὑμῶν ὅπλα ἀδικίας or δικαιοσύνης, v. 19. b) fig. *a member of the church*, of which Christ is the head, Eph. 5. 30; ἀλλήλων μέλη *members of one another*, i. e. as being intimately united in Christian fellowship, 4. 25.

Μελχί, ὁ, indec. *Melchi*, pr. name of two of Jesus' ancestors, Luke 3. 24, 28.

Μελχισεδέκ, ὁ, indec. *Melchisedek*, Heb. 'king of righteousness,' pr. name of a king of Sâlem, contemporary with Abraham, Heb. 5. 6.

μέλω, see μέλει.

μεμβράνα, ης, ἡ, *membrane, skin, parchment*, 2 Tim. 4. 13.

μέμφομαι, f. ψομαι, depon. mid. *to find fault with, blame, censure*; with dat. Heb. 8. 8 μεμφόμενος αὐτοῖς λέγει: absol. Rom. 9. 19.

μεμψίμοιρος, ου, ὁ, ἡ, adj. (μέμφομαι, μοῖρα), pr. 'finding fault with one's lot,' i. e. *discontented, complaining*, Jude 16.

μέν, conjunct. implying affirmation or concession, *indeed, truly*, and at the same time pointing forward to something antithetic, or at least different, which is then commonly subjoined with δέ or an equivalent particle; so that μέν and δέ correspond to each other, and mark the protasis and the apodosis: where the antithesis is strong, μέν...δέ may be rendered *indeed...but*; in many instances, however, they merely mark a transition, or are continuative, and cannot well be expressed in English.

a) where there is a distinct and definite antithesis, and μέν retains its concessive power, *indeed*. (α) foll. by δέ in the apodosis, so that μέν...δέ is = *indeed...but*, Matt. 3. 11 ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι, ὁ δὲ ὀπίσω μου ἐρχόμενος, 9. 37 ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι, 17. 11, sæpiss.: placed irregularly, i. e. *before* the word to which it refers, Acts 22. 3, Tit. 1. 15. So too with γάρ and οὖν, where each particle retains its own proper force, μέν γὰρ...δέ *for indeed...but*, Acts 13. 36; Δαβὶδ μὲν γὰρ...ὃν δὲ ὁ Θεὸς ἡγειρεν *for David indeed...but he whom*, 23. 8; inverted, 28. 22: μέν οὖν...δέ, where οὖν is illative, and μέν refers to δέ, *indeed therefore or then...but*, 18. 14 sq.; εἰ μὲν οὖν ἦν ἀδίκημά τι...εἰ δὲ ζήτημα, 19. 38 sq. (β) with some other particle in the apodosis; μέν...ἀλλά Rom. 14. 20, μέν γὰρ...ἀλλά Acts 4. 16 sq., μέν...ἔπειτα Jam. 3. 17, μέν...καί Acts 27. 21 sq., μέν...πλήν Luke 22. 22: so μέν οὖν...καί Acts 26. 4 comp. v. 6, μέν οὖν...ταυτὸν 17. 30. (γ) the

adversative particle (δέ or the like) is sometimes wanting after μέν, either because the antithesis is expressed in some other way, as Heb. 12. 9, or because the apodosis itself is omitted; (1) where the apodosis is obviously *implied*, Rom. 7. 12 ὥστε ὁ μὲν νόμος ἅγιος, supp. 'but not this abuse of it;' Col. 2. 23, Heb. 6. 16. (2) where, through a change of construction, the writer neglects the apodosis, Acts 1. 1 τὸν μὲν πρῶτον λόγον κτλ, where the apodosis would regularly come in before v. 3, 'but in this second book,' Luke, however, neglects it; Rom. 1. 8, 10. 1, 2 Cor. 11. 4 μὲν γάρ. (3) sometimes the apodosis is thus as it were obliterated, and then μέν serves to insulate some person or thing, and thus to exclude every thing else which might otherwise be expected or implied; so espec. with a pers. pron., ἐγὼ μὲν *I indeed*, I at least, 1 Cor. 3. 4, ἐγὼ μὲν οὖν Acts 26. 9: so μὲν γάρ 1 Cor. 11. 18, Rom. 3. 2 πρῶτον μὲν γάρ. (δ) *vice versa*, δέ sometimes stands in the apodosis without μέν in the protasis, Luke 11. 47.

b) where the *antithesis is less definite*, so that μέν... δέ serve to mark transition, or are merely *continulative*; here the force of μέν cannot well be given in English, while δέ is rendered by *but, and, &c.* (α) simpl. μέν foll. by δέ, Luke 13. 9, Acts 14. 12, Rom. 8. 17, 1 Cor. 1. 23. (β) with οὖν, i. e. μὲν οὖν, in Engl. only *therefore, then*; (1) foll. by δέ, Mark 16. 19 ὁ μὲν οὖν κύριος ἀνελήφθη, ἐκεῖνοι δὲ ἐξεληθόντες, John 19. 24 sq., Acts 1. 6 sq. (2) *without* δέ, where μὲν οὖν then serves as a continuative, with a certain degree of illative force, Engl. *then, therefore*, Acts 23. 22, 1 Cor. 6. 4, Heb. 7. 11. Foll. by καί Acts 1. 18: or also with an affirmative power, *yea, indeed, certainly, verily*, 26. 9, Heb. 9. 1, 1 Cor. 6. 7: so ἀλλὰ μὲν οὖν Phil. 3. 8.

c) in *partition or distribution*. (α) joined with the art. ὁ, ἡ, τό, or the relative ὅς, ἥ, ὅ; foll. by δέ, Phil. 1. 16, 17 ὁ μὲν... ὁ δέ *the one... the other, this... that*, Heb. 7. 5, 6; also *one... another*, and pl. *some... others*, Matt. 22. 5, 6, Acts 14. 4; ὁ μὲν... ἄλλος δέ *one... another*, Matt. 16.

14: so ὁς μὲν... ὁς δέ *the one... the other*, Luke 23. 33; ὁς μὲν... ὁ δὲ ἄσθενῶν *the one... but the weak*, Rom. 14. 2, also *one... another*, pl. *some... others*, 9. 21, Jude 22; 1 Cor. 12. 28 οὗς μὲν, where the writer deserts the construction and proceeds with πρῶτον, δεύτερον, τρίτον: further ὁς μὲν... ἄλλος δέ *one... another*, Matt. 13. 4 sq.: foll. by καί, Luke 8. 5 sq. ὁς μὲν... καὶ ἕτερος *one... and another*. (β) joined with other pronouns, ἐγὼ μὲν... ἐγὼ δέ 1 Cor. 1. 12, ἄλλος μὲν... ἄλλος δέ 15. 39, τίς μὲν... τίς δέ Phil. 1. 15, τοῦτο μὲν... τοῦτο δέ *partly... partly* Heb. 10. 33. (γ) joined with an adv., ὧδε μὲν... ἐκεῖ δέ Heb. 7. 8. Genr. John 16. 9 sq.

μενοῦν γε, = μὲν οὖν, but stronger, *yea indeed, yea verily*, Phil. 3. 8.

μέντοι conj., pr. = μέν affirmative or concessive, but stronger, *indeed, truly, certainly*, espec. in negative clauses and answers; hence in N. T. a) *though, yet, nevertheless*, John 4. 27 οὐδεὶς μέντοι εἶπε, τί ζητεῖς; 7. 13, 12. 42 ὁμῶς μέντοι. b) once in the primitive sense of each particle, pr. μέντοι, *indeed therefore, indeed then, or, the force of μέν being lost in Engl., therefore, then* (= μὲν οὖν), foll. by δέ, James 2. 8.

μένω, f. ἐνῶ, aor. 1 ἔμεινα, perf. μεμνήνηκα; for 3 pl. pluperf. μεμενήκεισαν see Stuart's N. T. Gram. pp. 68, 70.

1. INTRANS. *to remain, continue, abide*; spoken a) of *place*, i. e. of persons remaining or dwelling in a place, foll. by adv. Matt. 10. 11 κακεῖ μένατε, 26. 38; by ἐν of place, Luke 8. 27 ἐν οἰκίᾳ οὐκ ἔμμενεν, John 7. 9, with ἐν τῇ οἰκίᾳ impl. 8. 35; by μετὰ with gen. of pers., Luke 24. 29, and with the notion of help, John 14. 16; by παρά with dat. of pers. v. 25, and with the notion of help, v. 17; καθ' ἑαυτὸν μένειν *to dwell by one's self*, Acts 28. 16, comp. v. 30; by σύν of pers. Luke 1. 56. In the sense of *to lodge*, foll. by ποῦ John 1. 39; ἐν of place, Luke 19. 5; παρά with dat. of pers. John 4. 40. So of things, foll. by ἐπὶ with gen. John 19. 31 ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ: fig. by ἐπὶ with dat. 2 Cor. 3. 14.

b) of a *state or condition*, foll. by adv. 1 Cor. 7. 40 ἐὰν οὕτω μείνῃ, v.

8; by ἐν, John 12. 46 ἐν τῇ σκοτίᾳ μὴ μείνῃ, with ἐν impl. Phil. 1. 25. Foll. by dat. of pers. *to remain to one*, i. e. in his power, Acts 5. 4. With a subst. or adj. implying condition, character, &c. 1 Cor. 7. 11 μενέτω ἄγαμος, 2 Tim. 2. 13 ἐκεῖνος πιστὸς μένει, Heb. 7. 3 μένει ἱερεὺς. Also *things*, John 12. 24 αὐτὸς μόνος μένει i. e. sterile, Acts 27. 41. With an adj. impl., ἀσάλευτος firm, stedfast, Rom. 9. 11; opp. to κατακαίεσθαι 1 Cor. 3. 14. Part. μένον opp. to πρᾶθέν, i. e. *remaining unsold*, Acts 5. 4 οὐχὶ μένον, σοὶ ἔμενε; With an adjunct of time *during* or *to which* a person or thing remains, continues, endures, 1 Cor. 15. 6 οἱ πλείους μένουσιν ἕως ἄρτι, Matt. 11. 23, John 21. 22, 23; Rev. 17. 10 ὀλίγον αὐτὸν δεῖ μείναι i. e. retain his power, opp. to πεσεῖν; John 12. 34 εἰς τὸν αἰῶνα, 6. 27 εἰς ζωὴν αἰώνιον. Hence absol. with the idea of *perpetuity*, = *to remain or endure for ever, be perpetual*, 1 Cor. 13. 13 νῦν μένει πίστις, ἐλπίς, ἀγάπη, Heb. 13. 1.

c) of the *relation* in which one person or thing stands to another; thus, *to remain in or with any one* is = *to be and remain united with him*, one with him in heart, mind, will; foll. by ἐν of pers. John 6. 56 ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ, 14. 10; μετὰ τίνος 1 John 2. 19. So *to remain in any thing* is = *to remain stedfast, to persevere in it*; foll. by ἐν, John 8. 31 ἐν τῇ λόγῳ, 15. 9, 1 Tim. 2. 15 εἰς τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, 15. 11. In a kindred sense, spoken of divine gifts, privileges, foll. by ἐπὶ τινα, John 1. 33 τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, v. 32; 1 John 3. 15 with ἐν αὐτῷ: so of evils, John 3. 36 ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν, 9. 41 ἡ οὖν ἁμαρτία ὑμῶν μένει sc. ἐφ' ὑμᾶς = 'ye remain in your sin.'

2. TRANS. *to remain for any one, to wait for*, AWAIT, with acc. Acts 20. 5 οὗτοι ἔμενον ὑμᾶς ἐν Τρωάδι, v. 23 δεσμά με καὶ θλίψεις μένουσι. μερίζω, f. ἴσω (μερίς), *to part, divide into parts*, trans.; in N. T. a) mid.

μερίζομαι τι μετὰ τίνος *to divide any thing with another, to share with*, Luke 12. 13 μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Pass. fig. *to be divided* i. e. into parties and factions, *to be disunited*, Matt. 12. 25, 26: also in the sense *to be distinct, to differ*, 1 Cor. 1. 13 μεμέρισται ὁ Χριστός *is Christ divided?* i. e. 'are there distinctions in Christ, or are there different Christs?' 7. 34 μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος. b) by impl. *to divide out, distribute*, τοὺς ἰχθύας Mark 6. 41. Hence genr. *to distribute, for to assign, grant, bestow*; of God, Rom. 12. 3; genr. Heb. 7. 2.

μέριμνα, ης, ἡ (μερίζω), *care, anxiety*, Mark 4. 19 αἱ μέριμναι τοῦ αἰῶνος τούτου i. e. for this world's goods, worldly cares; 1 Pet. 5. 7.

μεριμνάω, ὦ, fut. ἥσω (μέριμνα), *to care, to be anxious, troubled, to take thought*, absol. Matt. 6. 27 τίς ἐξ ὑμῶν μεριμνῶν δύναται κτλ, v. 31; foll. by dat. *for which*, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν 6. 25; by εἰς τὸ αὔριον v. 34; by περί with gen. v. 28, also with acc. Luke 10. 41; by ὑπέρ with gen. 1 Cor. 12. 25; by πῶς Matt. 10. 19; by accus. of thing, pr. *as to or for which one cares*, hence by impl. *to care for, take care of*, 1 Cor. 7. 32 μεριμνᾶ τὰ τοῦ κυρίου, Matt. 6. 34 τὰ ἑαυτῆς, Phil. 2. 20 τὰ περὶ ὑμῶν.

μερίς, ἰδος, ἡ (μέρος), *a part*. a) of a country, i. e. a division, province, Acts 16. 12. b) *a part assigned, portion, share*, fig. Acts 8. 21: also *portion, lot, destiny*, as assigned of God, Luke 10. 42. c) as implying *participation, fellowship*, 2 Cor. 6. 15, Col. 1. 12 εἰς τὴν μερίδα τοῦ κλήρου i. e. so as to be partakers of the inheritance.

μερισμός, οὔ, ὁ (μερίζω), *partition, division*, i. e. *separation*, Heb. 4. 12: also *distribution*, and so for gift, 2. 4 πνεύματος ἁγίου μερισμοῖς.

μεριστής, οὔ, ὁ (μερίζω), *a divider, distributor*, Luke 12. 14.

μέρος, εος, ους, τό (kindred with μεῖρομαι), *a part*. a) *part of a whole*. (α) *a portion, piece*, absol. John 19. 23 τέσσαρα μέρη: foll. by gen. of the whole, Luke 15. 12 τὸ ἐπιβάλλον μέρος τῆς οὐσίας, 24. 42 ἰχθύος ὁπτοῦ μέρος: with gen. implied, 11. 36 μὴ

ἔχον τι μέρος σκοτεινόν sc. τοῦ σώματος, so Eph. 4. 16, Acts 5. 2 supp. τῆς τιμῆς, 23. 6 supp. τοῦ συνεδρίου comp. v. 1, and so v. 9, or it may here be rendered *party*; 19. 27 τοῦτο κινδυνεύει τὸ μέρος *this part* i. e. *this branch of labour, of our trade, &c.* Hence often in adverbial significations; accus. μέρος τι *in some part, partly*, 1 Cor. 11. 18; ἀπὸ μέρους *in part, partly, in some degree*, 2 Cor. 1. 14; ἐκ μέρους *in particular, individually*, 1 Cor. 12. 27, also *in part, partly*, i. e. *imperfectly*, 13. 9, v. 10 τὸ ἐκ μέρους *this in part, this piecemeal knowledge*; κατὰ μέρος *particularly, in detail*, Heb. 9. 5. (β) spoken of a country, the earth, &c. *a part, tract, region*, Matt. 2. 22 εἰς τὰ μέρη τῆς Γαλιλαίας, 15. 21; absol. 19. 1: so of a ship, *part, i. e. side, quarter*, John 21. 6 τὰ δεξιὰ μέρη τοῦ πλοίου. (γ) fig. of some part of a general topic, &c. *a particular*, Col. 2. 16 ἐν μέρει ἑορτῆς ἢ νομηνίας *in the particular of a festival, i. e. in respect of*: so ἐν τῷ μέρει τούτῳ *in this particular, in this respect*, 2 Cor. 3. 10, 1 Pet. 4. 16.

b) *part assigned, portion, share*, Rev. 22. 19 ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ. Adv. ἀνὰ μέρος, pr. *each in his part or turn, by course, one after another*, 1 Cor. 14. 27. Also *portion, lot, destiny*, as assigned of God, Matt. 24. 51, Luke 12. 46.

c) as implying *participation, fellowship*, John 13. 8 οὐκ ἔχεις μέρος μετ' ἐμοῦ, Rev. 20. 6.

μεσημβρία, as, ἡ (μέσος, ἡμέρα), *mid-day, noon*, Acts 22. 6: meton. *the mid-day quarter, i. e. the south*, 8. 26.

μεσιτεύω, f. εὖσω (μεσίτης), *to be a mediator, arbiter, to mediate for any one, to intercede*; in N. T. *to intervene with any thing, i. e. to interpose*, Heb. 6. 17 ἐμεσίτευσεν ὀρκῷ *he interposed an oath, sc. between himself and the other party, by way of confirmation, pledge*.

μεσίτης, ου, ὁ (μέσος, εἴμι), *a mediator, one who intervenes between two parties, viz. a) as an interpreter, a mere medium of communication*; Moses, Gal. 3. 19. b) *as an intercessor, reconciler*, so of Christ, 1 Tim. 2. 5, Heb. 8. 6.

μεσονύκτιον, ου, τό (μεσονύκτιος, fr. μέσος, νύξ), *midnight*, Luke 11. 5: put for the midnight watch, Mark 13. 35.

Μεσοποταμία, as, ἡ (μέσος, ποταμός), *Mesopotamia, the fertile tract of country lying between the rivers Euphrates and Tigris, from near their sources to the vicinity of Babylon*, Acts 2. 9.

μέσος, η, ου (kindred with μετά), *mid, middle, midst*. a) pr. as adj., μέση ἡμέρα *mid-day*, μέση νύξ *midnight*, Acts 26. 13, Matt. 25. 6. In an adverbial sense, Luke 23. 45 ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον, Acts 1. 18: foll. by gen. John 1. 26 μέσος ὑμῶν ἔστηκε, i. e. *in the midst of you*; Matt. 14. 24 τὸ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν *the vessel was now midway of the lake*.

b) neut. τὸ μέσον subst. *the middle, midst, only with prepositions*. (α) ἀνὰ μέσον *in the midst of, among*, with gen. of pers. or thing, Matt. 13. 25, Mark 7. 31, 1 Cor. 6. 5. (β) διὰ μέσου *through the midst of*, with gen. of person or place, Luke 4. 30, 17. 11. (γ) εἰς μέσον, εἰς τὸ μέσον *into the midst, i. e. of an assembly, &c.* Mark 3. 3 ἔγειραι εἰς τὸ μέσον, Luke 4. 35; also by attract. Mark 14. 60, Luke 6. 8. (δ) ἐκ μέσου *out of the midst*, with gen. of pers. *from among*, Matt. 13. 49, Acts 17. 33, 23. 10: absol. αἶρειν ἐκ τοῦ μέσου *to take away from the midst, i. e. to abolish, destroy*, Col. 2. 14, and so γίνεσθαι ἐκ μέσου 2 Thess. 2. 7. (ε) ἐν μέσῳ, ἐν τῷ μέσῳ, *in the midst*, absol. Matt. 14. 6 ὠρχήσατο ἐν τῷ μέσῳ, i. e. *before Herod and his guests*; John 8. 9: with gen. of thing or place, Mark 6. 47 ἐν μ. τῆς θαλάσσης, Luke 21. 21, 22. 55; — of person, *in the midst of, among*, Matt. 18. 20, Luke 2. 46 ἐν μέσῳ τῶν διδασκάλων, 22. 27, 55; also by attract. Matt. 10. 16, 18. 2. (ς) κατὰ μέσον τῆς νυκτός *about midnight*, Acts 27. 27.

μεσότοιχον, ου, τό (μέσος, τοῖχος), *middle-wall, partition, fig. of the Mosaic law, as separating the Jews and Gentiles*, Eph. 2. 14.

μεσουράνημα, ατος, τό (μέσος, οὐρανός), *mid-heaven, the midst of the heavens*, Rev. 8. 13, 14. 6.

μεσώ, ὦ, f. ὡσω (μέσος), *to be in or at the middle, in the midst, mid-way*, intrans. John 7. 14 τῆς ἑορτῆς μεσοῦσης, i. e. at the middle of the festival.

Μεσσίας, ου, ὁ, *Messiah*, Heb. *the anointed*, = Χριστός, John 1. 42, 4. 25.

μεστός, ἡ, ὄν, *full, filled, stuffed*; foll. by gen. of that *of or with* which a person or thing is full, John 19. 29 σκεῦος ὄξους μεστόν, 21. 11: metaph. Matt. 23. 28 μεστοί ἐστε ὑποκρίσεως, Rom. 1. 29.

μεστόω, ὦ, f. ὡσω (μεστός), *to fill*, pass. *to be filled or full*, with gen. Acts 2. 13 γλεύκους μεμεστωμένοι εἰσί.

μετά, prep. (kindr. with μέσος), governing the genitive and accusative, in the poets also the dative, with the primary signif. *mid, amid*, i. e. *in the midst*, WITH, AMONG, implying accompaniment; and thus differing from σύν, which expresses conjunction, union.

I. with the GENITIVE, implying companionship, fellowship. 1. *with*, i. e. *amid, among*, in the midst of, as where one is said to be, sit, stand, &c. *with or in the midst of* others, with gen. pl. of pers. or thing, Matt. 26. 58 ἐκάθητο μετὰ τῶν ὑπηρετῶν, Mark 1. 13, 14. 54, 62 ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ, Luke 24. 5.

2. *with*, i. e. *together with*. a) pr. and with gen. of pers. (α) where one is said to be, go, remain, sit, stand, &c. *with* any one, i. e. in his company; with a notation of place added, Matt. 5. 25 ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ, Luke 11. 7, 22. 21. Often without a notation of place, μένειν, διαμένειν, περιπατεῖν, οἰκεῖν μετὰ τινος, *to abide, walk, dwell with* any one, Luke 24. 29, 22. 28, John 6. 66, 1 Cor. 7. 13; fig. μένειν μετὰ τινος *to continue on the side of* any one, of his party, 1 John 2. 19: so εἶναι μετὰ τινος *to be with* any one, in his company, Matt. 9. 15 ἐφ' ὅσον μετ' αὐτῶν ἔστιν ὁ νυμφίος, Mark 5. 18, Luke 15. 31, John 7. 33, also γενέσθαι μετὰ τινος id. Acts 7. 38; with εἶναι implied, Mark 9. 8; fig. 2 John 2: hence οἱ ὄντες or γενόμενοι μετὰ τινος, οἱ μετὰ τινος, *those with any one*, his companions, Luke

6. 3, Mark 16. 10, Matt. 12. 3, 4. Fig. *to be of one's side or party*, Matt. 12. 30 ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστί: *to be present with* any one for aid, e. g. God, John 3. 2 εἰ μὴ ἦ ὁ Θεὸς μετ' αὐτοῦ, 8. 29; with εἶναι impl. Matt. 1. 23; fig. ἡ χεὶρ κυρίου Luke 1. 66: so of Jesus, Matt. 28. 20; with εἶναι implied, 2 Thess. 3. 16: of the Holy Spirit, John 14. 16. Also with εἶναι impl. *to be ever with* any one, i. e. *to be ever bestowed*, given, e. g. the divine favour or blessing, as in the closing benedictions of the epistles, Rom. 16. 20, 24, sæp. (β) where one is said *to do or suffer* any thing *with* another, implying joint or mutual action, influence, suffering, &c. Matt. 2. 3 Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ, 5. 41, 12. 30 μὴ συνάγων μετ' ἐμοῦ, v. 41, sæpiss.: so, as often in English, where *with* is = *and*, i. e. where καὶ might stand, Matt. 22. 16 ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, = *their own disciples and the Herodians*; 2. 11, 19. 10. (γ) foll. by gen. of a personal pron. after verbs of *having* or *taking with one's self*, Matt. 15. 30 ἔχοντες μεθ' ἑαυτῶν χωλούς, 25. 3. (δ) where the accompaniment implies only nearness, contiguity, &c. Matt. 21. 2 πῶλον μετ' αὐτῆς, Rev. 14. 1, Acts 2. 28 πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου i. e. *in thy presence*, near thy person. (ε) after ἀκολουθεῖω, Luke 9. 49 οὐκ ἀκολουθεῖ μεθ' ἡμῶν, Rev. 6. 8, 14. 13,—instead of the usual dat. (ς) after verbs compounded with σύν, instead of the more usual dative, Acts 1. 26 συγκατεψηφίσθη μετὰ τῶν ἀποστόλων, 2 Cor. 8. 18, Gal. 2. 12, Matt. 17. 3, 20. 2.

b) fig. with gen. of thing. (α) as designating the state or emotion of mind which accompanies the doing of any thing, *with* which one acts, &c. Matt. 28. 8 ἐξελθοῦσαι ταχὺ μετὰ φόβου καὶ χαρᾶς μεγάλης, Mark 3. 5, Luke 14. 9, Acts 20. 19, sæp. (β) as designating an external action, circumstance, or condition *with* which another action or event is accompanied, Matt. 14. 7 μεθ' ὅρκου ὡμολόγησεν αὐτῇ, 24. 31, 27. 66 *to-*

gether with a guard, Mark 6. 25, 10. 30, sæp.: also often where it is = καί, Eph. 6. 23 εἰρήνη καὶ ἀγάπη μετὰ πίστεως, Col. 1. 11, 1 Tim. 1. 14, Heb. 9. 19, al. (γ) foll. by gen. of thing which any one has or takes along with him, or with which he is furnished, Matt. 24. 30 μετὰ δυνάμεως καὶ δόξης, Mark 14. 43, Acts 26. 12. (δ) after μίγνυμι, Matt. 27. 34 ὄξος μετὰ χολῆς μεμιγμένον, Luke 13. 1,—where the dat. is more usual.

c) from the Heb. usage, μετά is sometimes put where the common Greek construction is different, especially after verbs and nouns implying joint or mutual action, influence, suffering, &c., where in Engl. also we say with. (α) after words implying accord or discord, Luke 23. 12 ἐγένοντο φίλοι μετ' ἀλλήλων, Rom. 12. 18 μετὰ πάντων ἀνθρώπων εἰρηνεύοντες, Heb. 12. 14, 1 John 4. 17 ἀγάπη μεθ' ἡμῶν our mutual love, John 3. 25 ζήτησις μετὰ τῶν Ἰουδαίων, Rev. 2. 16 πολεμήσω μετ' αὐτῶν,—where the dat. is more common. (β) after μοιχεύω, πορνεύω, &c. Rev. 2. 22 τοὺς μοιχεύοντας μετ' αὐτῆς, 17. 2, 14. 4. (γ) after words signifying participation, fellowship, 2 Cor. 6. 15 τίς μερὶς πιστῷ μετὰ ἀπίστου, v. 16, John 13. 8: so λογίζεσθαι μετὰ τίνος to be reckoned, counted with any one, Luke 22. 37 μετὰ ἀνόμων ἐλογίσθη. (δ) after verbs implying to speak or talk with any one, Mark 6. 50 ἐλάλησε μετ' αὐτῶν, Rev. 4. 1; so John 6. 43, 16. 19. (ε) ποιεῖν τι μετὰ τίνος to do with any one, i. e. to or towards him, Luke 1. 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων, 10. 37, Acts 14. 27, 15. 4.

II. with the ACCUSATIVE μετά strictly implies motion towards the middle, into the midst of any thing; and then also motion after any person or thing, i. e. either so as to follow and be with a person, or to fetch a person or thing; hence also spoken of succession either in place or time, after; in N. T. 1. of succession in PLACE, after, behind, Heb. 9. 3 μετὰ τὸ δεύτερον καταπέτασμα.

2. of succession in TIME; with a noun of time, Matt. 17. 1 μεθ' ἡμέρας ἕξ after six days, 25. 19 μετὰ χρόνον πολύν, Mark 8. 31; so μετ' οὐ πολλὰς

ἡμέρας Luke 15. 13, οὐ μετὰ πολλὰς ταύτας ἡμέρας Acts 1. 5, comp. οὐ; —of person, 5. 37 μετὰ τοῦτον ἀνέστη Ἰούδας, 19. 4: with a noun marking an event or point of time, Matt. 1. 12 μετὰ τὴν μετοικεσίαν Βαβυλῶνος, Mark 13. 24, Luke 9. 28. Also μετὰ ταῦτα or τοῦτο after these things, after this, Mark 16. 12, John 2. 12: with adj. Luke 22. 58 μετὰ βραχύ a little after, Acts 27. 14 μετὰ οὐ πολὺ: foll. by infin. with article, Matt. 26. 32 μετὰ τὸ ἐγερθῆναί με after that I am risen, Mark 1. 14, Acts 1. 3.

NOTE. In composition μετά implies, 1. fellowship, partnership, as μεταδίδωμι, μετέχω, μεταλαμβάνω, &c.; 2. proximity, contiguity, as μεθόριον; 3. motion or direction after, as μεθοδεία, μεταπέμπομαι; 4. transition, transposition, change, over, Lat. trans, as μεταβαίνω, μετατίθημι, μεθίστημι.

μεταβαίνω, f. βήσομαι, to go or pass over from one place to another, to remove; ἐξ οἰκίας εἰς οἰκίαν Luke 10. 7, fig. John 5. 24: hence genr. to pass over or away, to depart, followed by ἀπό Matt. 8. 34; by ἐκ and πρὸς John 13. 1; by adv. Matt. 11. 1 μετέβη ἐκεῖθεν, 17. 20.

μεταβάλλω, f. αλῶ, to throw or turn over, to turn about, to change; in N. T. mid. to change one's self, i. e. one's mind, Acts 28. 6.

μετάγω, f. ξω (μετά, ἄγω), to lead over from one place or country to another, to transfer; in N. T. to move or turn about from one place to another, Jam. 3. 3, 4.

μεταδίδωμι, f. δώσω, to share with any one, i. e. to impart, communicate, with dat. Luke 3. 11, Eph. 4. 28: absol. ὁ μεταδιδούς, 'one who distributes alms,' an officer of the primitive church, Rom. 12. 8: with accus. and dat. 1. 11 ἵνα τὶ μεταδῶ χάρισμα ὑμῖν πνευματικόν, 1 Thess. 2. 8.

μετάθεσις, εως, ἡ (μετατίθημι), transposition, a setting in another place; hence a) pr. removal from one place to another, Heb. 11. 5. b) mutation, change, Heb. 7. 12 νόμου μετάθεσις, 12. 27.

μεταίρω, f. αρῶ (μετά, αἶρω), pr. to

lift away, take away from one place to another; in N. T. intrans. or with *ἑαυτόν* impl. *to take one's self away*, i. e. *to go away, depart*, Matt. 13. 53 *μετῆρεν ἐκεῖθεν*, 19. 1.

μετακαλέω, ὦ, f. *έσω*, *to call off or away* from one place to another, *to recall*; in N. T. *to call away to one's self, to call for, to invite*, with acc. Acts 7. 14 *μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ*, 10. 32, 20. 17, 24. 25.

μετακινέω, ὦ, f. *ήσω*, *to move* from one place to another, *to move away, remove*, fig. Col. 1. 23 *μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος* *not moved away from the hope*, i. e. 'not fallen away, not wavering.'

μεταλαμβάνω, fut. *λήψομαι*, *to take a part, share of* any thing, pr. with others, i. e. *to partake of, share in*, with gen., 2 Tim. 2. 6 *τῶν καρπῶν μεταλαμβάνειν*, Heb. 6. 7: so *τροφῆς μεταλαμβάνειν* *to partake of food*, i. e. genr. *to take food*, Acts 2. 46, 27. 33: hence genr. *to take, have*, with acc. 24. 25 *καιρὸν μεταλαβών*.

μετάληψις, εως, ἡ (*μεταλαμβάνω*), *a partaking of* any thing, 1 Tim. 4. 3 *εἰς μετάληψιν*, 'to be partaken of, enjoyed.'

μεταλλάσσω, f. *ξω* (*μετά, ἀλλάσσω*), *to exchange* one thing for another, foll. by *ἐν* Rom. 1. 25, *εἰς* v. 26.

μεταμέλομαι, f. *ήσομαι*, aor. 1 pass. *μετεμελήθην* with middle signif., pr. *to change one's care, &c.*, hence *to change one's mind or purpose*, after having done any thing. a) simpl. Matt. 21. 29 *ὑστερον μεταμεληθεῖς*, v. 32, Heb. 7. 21. b) with the idea of regret, sorrow, *to repent, feel sorrow, remorse*, Matt. 27. 3, 2 Cor. 7. 8.

μεταμορφόω, ὦ, f. *ώσω*, *to transform, transfigure*; in N. T. mid. *to change one's form, be transfigured*, Matt. 17. 2: fig. *to be transformed in mind and heart*, Rom. 12. 2 *μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός*, 2 Cor. 3. 18.

μετανοέω, ὦ, f. *ήσω*, pr. *to perceive afterwards, have an after-view*, and hence *to change one's views, mind, purpose*; in N. T. *to change one's mind, repent*, implying the feeling of regret, sorrow, intrans. a) genr. Luke 17. 3 *ἐὰν μετανοήσῃ, ἄφες αὐτῷ*, v. 4; foll. by *ἐπί* with dat. 2 Cor. 12.

21. b) in a religious sense, implying pious sorrow for unbelief and sin, and the turning from them to God and the gospel of Christ, absol. Matt. 3. 2 *μετανοεῖτε*, 11. 20, Mark 6. 12, Acts 26. 20 *μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν* *to repent and turn to God* from idolatry: præg., foll. by *ἀπό*, 8. 22 *μετανόησον ἀπὸ τῆς κακίας* *repent [and turn] from this evil*; by *ἐκ*, Rev. 2. 21 *ἐκ τῆς πορνείας*. As attended with acts of external sorrow, penance, Matt. 11. 21 *ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν*, 12. 41 where for *εἰς τὸ κήρυγμα* see *εἰς* 3. e. a.

μετάνοια, as, ἡ (*μετανοέω*), *change of mind or purpose, repentance*. a) genr., Heb. 12. 17 *μετανοίας τόπον οὐχ εὑρε* *he found no place for a change of mind* in his father Isaac. b) in a religious sense, *repentance, penitence*, implying pious sorrow for unbelief and sin, and a turning from them unto God and the gospel of Christ, Matt. 3. 8 *καρπὸν ἄξιον τῆς μετανοίας*, Luke 5. 32 *καλέσαι ἁμαρτωλοὺς εἰς μετάνοιαν*, 15. 7, sæp.

μεταξύ, adv. (*μετά, μέσος*), also with gen., *in the midst*, i. e. *betwixt, between*; in N. T. a) absol., only of TIME, *mean-time, mean-while*, e. g. *ἐν τῷ μεταξύ* sc. *χρόνῳ* *in the mean time*, John 4. 31: also *ὁ μεταξύ* *intervening, intermediate*, put for *next following, next*, Acts 13. 42 *τὸ μεταξύ σάββατον* *the next sabbath*. b) with gen. of place or person, Matt. 23. 35 *μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου*, Luke 16. 26: fig. of pers., Matt. 18. 15 *μεταξὺ σοῦ καὶ αὐτοῦ μόνου*, Acts 15. 9, Rom. 2. 15 *μεταξὺ ἀλλήλων* *between one another*, i. e. *in turn, alternately*.

μεταπέμπω, f. *ψω*, *to send after, send for*; in N. T. mid. *μεταπέμπομαι*, *to send for to one's self, invite to come*, Acts 10. 5, 22; pass. v. 29.

μεταστρέφω, fut. *ψω*, *to turn about* from one direction to another; in N. T. *to turn into something else, to change*, trans. and foll. by *εἰς*, James 4. 9, Acts 2. 20 *ὁ ἥλιος μεταστραφῆσεται εἰς σκότος*. In a bad sense, *to change for the worse, to pervert*, Gal. 1. 7 *μεταστρέφαι τὸ εὐαγγέλιον*.

μετασχηματίζω, fut. *ίσω*, *to trans-*

form, change the form or appearance of any thing, trans. Phil. 3. 21 ὅς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως: mid., foll. by εἰς, to transform one's self into another shape, character, &c. 2 Cor. 11. 13 μετασχηματίζομενοι εἰς ἀποστόλους, v. 14; with ὡς v. 15. Fig. to transfer figuratively, to apply metaphorically, with εἰς τινα, 1 Cor. 4. 6.

μετατίθημι, fut. θήσω, to transpose, put in another place, and hence to transport, transfer, translate, trans., μετετέθησαν [αὐτὸν] εἰς Συχέμ Acts 7. 16, Ἐνῶχ μετετέθη sc. εἰς τὸν οὐρανόν Heb. 11. 5; 7. 12 μετατιθεμένης τῆς ἱερωσύνης the priesthood being transferred sc. to Christ, or to the tribe of Judah, comp. v. 11, 14,—others, being changed. Mid. to transfer one's self, to go over from one side or party to another, foll. by ἀπό and εἰς, to fall away from one to another, Gal. 1. 6. Metaph. to transfer to another use or purpose, to pervert, abuse, Jude 4.

μετέπειτα, adv., lit. after then, i. e. thereafter, afterwards, Heb. 12. 17.

μετέχω, fut. μεθέξω, aor. 2 μετέσχον (μετά, ἔχω), pr. to have with another, i. e. to partake of, share in, be a partaker, &c., with gen. 1 Cor. 9. 10, 12 εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, Heb. 2. 14; 7. 13 φυλῆς ἐτέρας μετέσχηκεν he had part in another tribe, i. e. belonged to another tribe: with ἐκ 1 Cor. 10. 17, comp. ἐκ 3. h. So to partake of food, i. e. to take as food, γάλακτος Heb. 5. 13.

μετεωρίζω, f. ἴσω (μετέωρος), to lift up on high, raise in the air; fig. of the mind, to animate, incite, also to render hesitating, fluctuating; hence in N.T. pass. or mid. μετεωρίζομαι, to be in suspense, of doubtful mind, anxious, fluctuating between hope and fear, Luke 12. 29.

μετοικεσία, as, ἡ (μετοικέω = μεταοικίζω), change of abode, migration, and hence for the Babylonish exile, Matt. 1. 11, 12, 17.

μετοικίζω, f. ἴσω and ἰῶ (μετά, οἰκίζω), to cause to change one's abode, to cause to remove or migrate, trans. Acts 7. 4 μετόκισεν αὐτὸν εἰς τὴν γῆν ταύτην, v. 43 μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.

μετοχή, ἡς, ἡ (μετέχω), partnership, fellowship, 2 Cor. 6. 14.

μέτοχος, ου, ὁ, ἡ, adj. (μετέχω), partaking, subst. a partaker, Heb. 3. 1 κλήσεως ἐπουρανίου μέτοχοι, v. 14: in the sense of partner, companion, fellow, Luke 5. 7, Heb. 1. 9.

μετρέω, ᾧ, fut. ἥσω (μέτρον), to measure, trans.; of capacity, with an adjunct of manner, in the proverbial phrase ἐν ᾧ or ᾧ μέτρῳ μετρεῖτε μετρηθήσεται Matt. 7. 2, Luke 6. 38;—of length, &c. as measured by the rule, Rev. 11. 1 μέτρησον τὸν ναὸν τοῦ Θεοῦ, v. 2: fig. for to estimate, judge of, 2 Cor. 10. 12 ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες.

μετρητής, ου, ὁ (μετρέω), pr. measurer, then metretes, John 2. 6, i. e. the Attic amphora, a measure for liquids containing 12 χόες, or 144 κοτύλαι, and = $\frac{3}{4}$ of an Attic medimnus or Hebrew bath; hence the μετρητής was = about 33½ English quarts, or 8⅔ gallons.

μετριοπαθέω, ᾧ, f. ἥσω (μετριοπαθής), to be moderate in one's passions, to have one's passions moderated; hence to be gentle, indulgent, compassionate, with dat. towards any one, Heb. 5. 2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι.

μετρίως, adv. (μέτριος), measuredly, moderately, pr. with moderation; in N. T. little, and οὐ μετρίως not a little, i. e. much, greatly, Acts 20. 12.

μέτρον, ου, τό, measure. a) pr. as of capacity, in the proverbial expression, Matt. 7. 2; measure of sins, 23. 32;—of length or surface, a measure, i. e. a measuring-rod, κάλαμος Rev. 21. 15, v. 17 μέτρον ἀνθρώπου man's measure, i. e. common, ordinary. Genr. and adv. ἐκ μέτρου by measure, = μετρίως, i. e. moderately, sparingly, John 3. 34. b) meton. measure, for portion as measured off or allotted, allotment, proportion, Rom. 12. 3 ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως, Eph. 4. 7, 13, 16.

μέτωπον, ου, τό (μετά, ὦψ), the forehead, Rev. 7. 3, 9. 4.

μέχρι, also μέχρις sometimes before a vowel, a particle serving to mark a terminus ad quem, both of place and time: it differs from ἄχρι, which

fixes the attention upon the *whole* duration *up* to the limit, leaving the *further* continuance undetermined; while μέχρι refers solely to the *limit*, implying that the action there terminates.

I. as a PREPOSITION, with the genitive, *unto, until, usque ad.* a) of *place*, UNTO, *as far as to*, Rom. 15. 19 μέχρι τοῦ Ἰλλυρικοῦ. b) of *time*, UNTIL: (α) with gen. of a subst. Matt. 13. 30 μέχρι τοῦ θερισμοῦ, Acts 10. 30; Rom. 5. 14 μέχρι Μωυσέως, i. e. 'death reigned from Adam *until* Moses' without there being any written law, but not so afterwards. (β) μέχρις οὗ sc. χρόνου, lit. *until what time*, i. e. *until*, as a conjunction, with the subjunctive, where the thing is uncertain, Mark 13. 30 μέχρις οὗ πάντα ταῦτα γένηται. (δ) μέχρι τῆς σήμερον *until this day*, Matt. 11. 23, 28. 15, where ἄχρι might properly have been used. c) fig. of *degree or extent*, 2 Tim. 2. 9 κακοπαθῶ μέχρι δεσμῶν, Heb. 12. 4, Phil. 2. 8, 30.

II. as a CONJUNCTION, *until*, before a verb in the subjunct., where the thing is either pres. or future, and therefore uncertain, Eph. 4. 13 μέχρι καταστήσωμεν οἱ πάντες . . . εἰς ἄνδρα τέλειον. μή, a negative particle, NOT, implying every where a *dependent* and *conditional* negative, i. e. depending on the idea, conception, or thoughts of some subject, and therefore SUBJECTIVE; while οὐ expresses the *direct* and *full* negation *independently* and *absolutely*, and is therefore OBJECTIVE:—that is, μή implies that one conceives or supposes a thing not to exist, while οὐ expresses that it actually does not exist; and hence μή refers to the *predicate*, οὐ to the *copula*. The same distinction holds good in all the compounds of μή and οὐ.

I. as a NEGATIVE PARTICLE, *not*, where the following special uses all flow from the general principles above stated: e. g. μή, and not οὐ, is used a) in all negative *conditions* and *suppositions* in N. T. after εἰ and εἰ; Matt. 5. 20 εἰ μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν, Mark 3. 27, Luke 13. 3, see εἰ II. β.; Matt.

24. 22 εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι, Mark 2. 7, Acts 21. 25, see εἰ III. ε.: with εἰ or εἰ implied, Mark 12. 19, Luke 10. 10, John 12. 47. Sometimes εἰ is followed by οὐ, but οὐ then refers not to the condition, but to the verb alone, which it renders negative, as Matt. 26. 24 καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη, i. e. the *not being born* would have been better for him,—here μὴ would have implied doubt whether he had been born, &c.; Mark 11. 26, Luke 14. 26; 18. 4 εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι i. e. *to not fear*, = *contemn*; John 10. 37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου i. e. *to not do*, = *leave undone*; 11. 8.

b) after *particles* implying *purpose*, also *result* anticipated or supposed, i. e. in N. T. after ἵνα, ὅπως, ὥστε; Matt. 26. 5 ἵνα μὴ θόρυβος γένηται, Luke 8. 10, John 3. 16; ὅπως μὴ, Matt. 6. 18, Luke 16. 26, Acts 20. 16. So before an infin. expressing purpose, &c. either inf. simply, or with ὥστε, εἰς, πρὸς, διὰ, &c. see below in d. c) after *relative pronouns*, as ὅς, ὅστις, ὅσος, wherever they refer not to definite antecedents, but to such as are indefinite and general, or implied; Matt. 10. 14 ὅς ἐὰν μὴ δέξηται ὑμᾶς, 11. 6, Luke 8. 18; Mark 6. 11 ὅσοι ἂν μὴ δέξωνται ὑμᾶς, Luke 9. 5; Acts 3. 23 ἥτις ἂν μὴ ἀκούσῃ, Rev. 13. 15. But οὐ is put after ὅς or ὅστις where these refer to a definite antecedent, Luke 14. 33; or where any thing is said actually not to be or to be done, Matt. 10. 38, 13. 12.

d) with the *infinitive* as being *dependent* upon another finite verb or word expressed or implied; here the infinitive may usually either itself be resolved into a supposition, or the verb on which it depends expresses supposition, condition, thought, purpose, &c. (α) inf. simpl. Matt. 22. 23 οἱ λέγοντες μὴ εἶναι ἀνάστασιν, i. e. as they suppose and believe; Luke 2. 26; Acts 25. 24, 27 ἄλογόν μοι δοκεῖ . . . μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι, Rom. 13. 3 θέλεις μὴ φοβεῖσθαι τὴν ἐξουσίαν; 1 Cor. 7. 1. After δεῖ, ὀφείλω, &c., Matt. 23. 23 ταῦτα ἔδει ποιῆσαι, κακεῖνα μὴ ἀφιέναι, Luke 18. 1, 1 Tim. 3. 2, 3; Rom. 15. 1 ὀφείλομεν . . . μὴ

ἐαυτοῖς ἀρέσκειν. After ὁμνυμι, implying future purpose, Heb. 3. 18 τίσι ὤμοσε μὴ εἰσελεύσεσθαι. After verbs of *commanding* or *entreating*; with inf. pres. as continued, Acts 1. 4 παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσ. μὴ χωρίζεσθαι, 21. 4, Eph. 3. 13; with infin. aor. as transient, Matt. 2. 12, 5. 34. By pleonasm after verbs implying a negative; of *denying*, Luke 20. 27 οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, 22. 34. *Vice versa* after οὐ δύναμαι, where each negative has its proper power, and both together constitute an emphatic affirmative, Acts 4. 20 οὐ δυνάμεθα ἀ εἶδομεν μὴ λαλεῖν, i. e. we cannot but speak. After ὥστε, in N. T. marking a result anticipated or supposed on the part of the speaker or writer, Matt. 8. 28 ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν, Mark 3. 20, 1 Cor. 1. 7. (β) infin. with τοῦ; as dependent on a subst. Rom. 11. 8 ὀφθαλμοὶ τοῦ μὴ βλέπειν, 1 Cor. 9. 6 οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι, implying possibility, but not the will. After verbs of *hindering* or being hindered, Luke 4. 42, 24. 16, Acts 10. 47 ὕδωρ κωλύσαι τοῦ μὴ βαπτισθῆναι τούτους: so by impl. Luke 17. 1. As marking purpose or result, where ὥστε might stand instead of τοῦ, Rom. 7. 2 ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα. (γ) infin. with τῷ, 2 Cor. 2. 12 τῷ μὴ εὐρεῖν με Τίτον, i. e. marking a cause as existing in the mind. (δ) infin. with τό, where the infin. is then equivalent to a subst., Rom. 14. 21 καλὸν τὸ μὴ φαγεῖν κρέα, = *if* one would eat no meat, 1 Cor. 4. 6; preceded by τοῦτο, Rom. 14. 13, 2 Cor. 2. 1. So with the prepositions εἰς and πρὸς as marking purpose, supposed result, &c.; εἰς τὸ μὴ Acts 7. 19, Heb. 11. 3; πρὸς τὸ μὴ 2 Cor. 3. 13, 1 Thess. 2. 9. With διὰ as marking the probable or supposed cause of any thing, Matt. 13. 5 διὰ τὸ μὴ ἔχειν βάθος γῆς, v. 6.

e) with *participles*, when they stand elliptically for any of the above constructions, or refer to an indefinite subject, or in general where they imply supposition, condition, purpose, any thing subjective, &c. (α) when the part. may

be resolved into the construction with εἰ, ἐάν, &c., Luke 11. 36 εἰ τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, Rom. 5. 13, Gal. 6. 9 καιρῷ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι. (β) where the part., either with or without the article, is equivalent to a relative referring to a general or indefinite antecedent; ὁ μὴ with part., Matt. 12. 30 ὁ μὴ ὢν μετ' ἐμοῦ, i. e. whosoever, = *if* any one, where οὐ would only have referred to some particular and definite individual; John 33. 18 ὁ μὴ πιστεύων, 10. 1; Matt. 25. 29 ἀπὸ τοῦ μὴ ἔχοντος, Luke 3. 11: πᾶς μὴ with part., 1 Thess. 2. 12 πάντες οἱ μὴ πιστεύσαντες, 1 John 3. 10, Matt. 13. 19 παντὸς ἀκούοντος, καὶ μὴ συνιέντος. So genr., Matt. 9. 36 ὥσεί πρόβατα μὴ ἔχοντα ποιμένα, 10. 28; Acts 20. 22 ἰδοὺ ἐγὼ... μὴ εἰδώς, where the subject or antecedent is indeed specific, but the part. expresses a subjective doubt, uncertainty; Rom. 2. 14. Here too belong such phrases as τὰ μὴ δέοντα, τὰ μὴ καθήκοντα, = ἄτινα μὴ δεῖ, &c., 1 Tim. 5. 13, Rom. 1. 28; τὰ μὴ ὄντα = ἄτινα μὴ ἐστι, 4. 17, fig. 1 Cor. 1. 28. (γ) where the part. with μὴ expresses the supposed or apparent cause or occasion of any thing, Matt. 1. 19 Ἰωσήφ δίκαιος ὢν καὶ μὴ θέλων, 18. 25 μὴ ἔχοντος αὐτοῦ ἀποδοῦναι ἐκέλευσεν, Mark 2. 4, 12. 24. (δ) where the part. with μὴ expresses a supposed or apparent result, like ὥστε μὴ foll. by infin., Luke 7. 30, Acts 20. 29 εἰσελεύσονται λύκοι βαρεῖς εἰς ὑμᾶς μὴ φειδόμενοι, 2 Cor. 4. 2. So Acts 9. 9 ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγε, he was for three days apparently blind, so as not to see, i. e. he was supposed to be a blind man; but οὐκ ἔφαγε relates a specific fact. Also with καί as = ὥστε, Luke 1. 20 ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, 13. 11.

f) in all negative expressions of *wish*, *entreaty*, *command*; where μὴ then often stands at the beginning of a short independent clause, the idea of wishing, &c. not being expressed, but retained in the mind: thus, to express a negative *wish*, μὴ is construed with the optative; in negative *entreaty* and *command*, with

the imperative and subjunctive. (α) with the *optative*, implying a negative *wish*, in the frequent exclamation μή γένοιτο *may it not be!* let it not happen! Luke 20. 16; so Gal. 6. 14, 2 Tim. 4. 16 μή αὐτοῖς λογισθείη. (β) with the *imperative* always (which never takes οὐ); usually with the *imp. present*, implying continued action, and forbidding what one is already doing, Matt. 6. 16 μή γίνεσθε ὥσπερ οἱ ὑποκριταί, ver. 19, 25; 24. 6 ὁρᾶτε μή θροεῖσθε *beware, be not troubled*; Mark 9. 39: 3d pers. Rom. 6. 12 μή βασιλεύετω ἡ ἁμαρτία, 14. 16: *imper. impl.* Luke 13. 14, Gal. 5. 13. So in antithetic clauses, Col. 3. 2 τὰ ἄνω φρονεῖτε, μή τὰ ἐπὶ τῆς γῆς, Jam. 1. 22; μή... ἀλλά Luke 22. 42, John 6. 27. Very rarely μή is found with the *imper. aorist* (in N. T. only 3d pers.), implying transient action, and forbidding that which one may be about to do; Matt. 6. 3 μή γνώτω ἡ ἀριστερά σου κτλ, 24. 18, Mark 13. 15. (γ) with the *subjunctive* in negative *entreaties*, *commands*, *exhortations*, &c. where the action is to be expressed as transient; 1st pers. pl. *present*, where it stands in place of 1st pers. *imperat.* Gal. 5. 26 μή γινώμεθα κενόδοξοι, 6. 9; *aorist*, John 19. 24 μή σχίσωμεν αὐτόν: 2d and 3d pers., *aorist*. Matt. 1. 20 μή φοβηθῆς, 3. 9 μή δόξητε λέγειν, 1 Cor. 16. 11 μή τις ἐξουθενήσῃ. So with γεννηθῇ or the like *impl.* Matt. 26. 5, Mark 14. 2.

g) *genr.* in any construction where the negation is, from the nature of the case, subjective, conditional, or matter of supposition; Matt. 19. 9 ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μή ἐπὶ πορνείᾳ, where μή either depends upon the preceding relative, or it expresses condition, 'if not for fornication;' Mark 12. 14 δῶμεν, ἢ μή δῶμεν, implying subjective uncertainty; John 3. 18 ὅτι μή πεπίστευκεν *because*, by the very supposition, *he has not believed*; Rom. 3. 8 τί ἔτι καὶ γὰρ ὡς ἁμαρτωλὸς κρίνομαι, καὶ μή κτλ hypothetically, *and why not rather?* i. e. and why should it not rather be the case, &c.; Col. 2. 18 ἀ μή ἑώρακεν ἐμβατεύων, i. e. into what he cannot possibly have seen, or be supposed to have seen,—where οὐ

would have expressed that he had not seen them, though he had the power; 1 Thess. 4. 4 μή ἐν πάθει ἐπιθυμίας, where μή refers to the preceding infin. κτᾶσθαι; Rom. 14. 1.

h) coupled with οὐ, i. e. οὐ μή, as an intensive negative, in emphatic assertions and assurances referring to the future, *not at all, by no means*, construed pr. with the *indic. future*, or more commonly with the *subj. aorist*. (α) foll. by *indic. fut.* Matt. 16. 22 οὐ μή ἔσται σοι τοῦτο, 26. 35 οὐ μή σε ἀπαρνήσομαι. So in emphatic interrogation, Luke 18. 7, John 18. 11. (β) foll. by *subj. aorist*; aor. 1 pass. Matt. 24. 2 οὐ μή ἀφελῇ ὧδε λίθος, Heb. 8. 12: aor. 2 act., Matt. 5. 18, 20; mid. Mark 13. 19; strengthened by οὐκέτι Luke 22. 16, οὐδέ Matt. 24. 21; in emphatic interrog. John 11. 56, 18. 11. Further, foll. by aor. 1 act., Matt. 10. 23 οὐ μή τελέσητε τὰς πόλεις, Mark 9. 41, John 4. 14, 48; with οὐκέτι Rev. 18. 14; mid. Matt. 16. 28, Rom. 4. 8.

II. as a CONJUNCTION, *that not, lest*; in N. T. only after verbs expressing *fear, anxiety, foresight*, with which both the Greeks and Latins connect a negative implying a *wish* that the thing feared may *not* be or happen. Construed a) with the *subjunct.*, where the preceding or governing verb is in the present; after verbs of *fearing*, &c. Acts 27. 17 φοβούμενοι μή εἰς τὴν Σύρτιν ἐκπέσωσι, 2 Cor. 12. 21, with φοβούμενος *impl. v.* 6; or the preceding verb may be a preterite, except in the *indic.*, Acts 23. 10 εὐλαβηθεὶς ὁ χιλ. μή διασπασθῇ ὁ Παῦλος. After verbs of *foresight* or *caution*, the verb being in the present, Matt. 18. 10 ὁρᾶτε μή καταφρονήσητε ἐνός, Mark 13. 5, 36. b) with the *optat.*, where the preceding verb is a preterite of the *indic.*; after a verb of *foresight*, Acts 27. 42 βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μή τις ἐκκολυμβήσας διαφύγοι, where, however, later eds. read διαφύγη. c) with the *indicative*, seldomer, and implying that the thing feared already exists or is about to happen; with *indic. pres.* Luke 11. 35 σκοπεῖ μή τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν: *fut.* Col. 2. 8 βλέπετε μή τις ὑμᾶς ἔσται ὁ συλα-

γωγῶν. d) with the *infinitive*, in negative wishes or admonitions, implying a fear of the contrary, 2 Cor. 6. 1 παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς, 13. 7.

III. as an *emphatic interrogative particle*, which has lost its own negative power, but expresses a degree of fear or anxiety, and implies the expectation of a *negative* answer; while οὐ interrog. demands an *affirmative* answer. Construed with the indic. of all the tenses. a) *simply*, with indic. pres., Matt. 9. 15 μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, John 3. 4, Acts 7. 28, with ἐστί, &c. impl. Rom. 3. 5, 9. 14; aor. Luke 22. 35 μὴ τινος ὑστερήσατε, John 7. 48; perf. v. 47; fut. Matt. 7. 9. b) as used before οὐ, i. e. μὴ οὐ, where μὴ is interrogative, and οὐ belongs solely to the following verb, Rom. 10. 18 ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν *have they not heard?* where the answer must still be negative; v. 19 μὴ Ἰσραὴλ οὐκ ἔγνω *hath then Israel not known?* i. e. is he then ignorant? 1 Cor. 9. 4, 5, 11. 22.

μήγε, see γέ II. δ.

μηδαμῶς, adv. (μηδαμός, for μηδὲ ἀμός), *by no means*, Acts 10. 14, 11. 8.

μηδέ, conjunct. (μή, δέ), differing from οὐδέ as μή from οὐ, and having the same general signification as μή (see μή init.), *pr. and not, also not*, and hence *neither, not even*, as connecting whole clauses or propositions. a) in *continued negation*, at the beginning of a subsequent clause, NEITHER, NOR, mostly preceded by μή, Matt. 10. 14 ὃς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, Luke 16. 26, Rom. 14. 21; by μήπω 9. 11. So in continued prohibition, usually after μή, and then it takes the same construction as μή with the imperat. or subjunct. (see μή I. f. β. γ.); foll. by imperat. pres. expr. or impl. Matt. 6. 25 μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, μηδὲ [μεριμνᾶτε] τῷ σώματι, Mark 13. 11, μηδεῖς... μηδέ 1 Tim. 5. 22; aor. 1 pass., 1 Pet. 3. 14; —by subjunct. pres. 1st pers. pl., in exhortations, 1 Cor. 10. 8, 9; aor. 2d and 3d pers., Matt. 7. 6 μὴ δώτε, μηδὲ βάλητε, Mark 13. 15, μηδὲ... μηδέ 8. 26, μηδεῖς... μηδέ Luke 3. 14; —

by infin. depending on a verb of prohibition, Acts 4. 18, 1 Tim. 1. 4. Once in antithetic apodosis, foll. by imper. 2 Thess. 3. 10 εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω. b) *in the middle of a clause*, NOT EVEN, Mark 2. 2 ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, 1 Cor. 5. 11, Eph. 5. 3.

μηδεῖς, μηδεμία, μηδέν (μηδέ, εἰς), *not even one, no one*, i. e. 'no one, whoever he may be;' since from the indefinite and hypothetic power of μή, μηδεῖς differs from οὐδεῖς as μή from οὐ, see μή init. a) *genr.* Matt. 16. 20 ἵνα μηδενὶ εἴπωσιν, Mark 6. 8 ἵνα μηδὲν αἴρωσιν εἰς ὁδόν, Acts 4. 21: with μή, μηκέτι, or μηδεῖς repeated, in a strengthened negation, 1 Pet. 3. 6 μή, Mark 11. 14 μηκέτι, 2 Cor. 6. 3 μηδεμίαν. b) in prohibitions; foll. by imper. pres. Luke 3. 13 μηδὲν πλεόν... πράσσετε, 1 Cor. 3. 18, 21; imper. impl. Matt. 27. 19; with double neg. Rom. 13. 8; —by subjunct. aor. Matt. 17. 9 μηδενὶ εἴπητε τὸ ὄραμα, 8. 4 ὅρα μηδενὶ εἴπῃς, with double neg. Mark 1. 44. c) *neut.* μηδέν, *nothing*. (α) as adv. *not at all, in no respect*; μηδὲν διακρινόμενος Acts 10. 20: after verbs of profit or loss, deficiency, &c. Mark 5. 26 μηδὲν ὠφεληθεῖσα, Luke 4. 35, 2 Cor. 11. 5. So ἐν μηδενί *in nothing*, in no respect, Phil. 1. 28. (β) *metaph.* μηδὲν ὢν *being nothing*, i. e. of no account, no weight of character, Gal. 6. 3.

μηδέποτε, adv. (μηδέ, ποτέ), *not even ever, never*, 2 Tim. 3. 7.

μηδέπω, adv. (μηδέ, πω), *even not yet, not yet*, Heb. 11. 7.

Μῆδος, ου, ὁ, a *Mede*, Acts 2. 9: the country of Media lay between the Caspian sea on the north, and Persia on the south, extending on the north and west to Armenia.

μηκέτι, adv. (μή, ἔτι), *no more, no further, no longer*, in the general sense of μή, and construed in the same manner, see μή init. After ἵνα (comp. μή I. b.), Eph. 4. 14 ἵνα μηκέτι ὤμεν νῆπιοι. With the infin. (comp. μή I. d.), Acts 4. 17, 25. 24 ἐπιβῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι: with inf. after ὥστε, Mark 1. 45; inf. and τοῦ, Rom. 6. 6; εἰς τὸ μή with inf. 1 Pet. 4. 2. With *participles*, as

expressing a *cause* (comp. μή I. e. γ.), Rom. 15. 23 *νυνὶ μηκέτι τόπον ἔχων κτλ*, 1 Thess. 3. 1, 5;—a *result*, Acts 13. 34 (comp. μή I. e. δ.). In negative expressions of *wish*, *entreaty*, *command* (see μή I. f.); foll. by optat. implying a negative *wish*, μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι Mark 11. 14; by imper. pres. John 5. 14 μηκέτι ἁμάρτανε, Eph. 4. 28; by subjunct. pres. 1st pers. pl. Rom. 14. 13, aor. 2d and 3d pers. Mark 9. 25, Matt. 21. 19 (comp. μή I. f. γ.).

μῆκος, εὖς, οὖς, τό, *length*, Rev. 21. 16: metaph. Eph. 3. 18.

μηκύνω, f. υνῶ (μῆκος), *to make long*; in N. T. mid. μηκύνομαι, *to lengthen one's self*, spoken of plants, i. e. *to grow up*, Mark 4. 27.

μηλωτή, ἦς, ῆ (μῆλον), *a sheep-skin*, as used for clothing, Heb. 11. 37.

μήν, a particle of strong affirmation, *yea*, *assuredly*, &c.; in N. T. only in the connexion ἦ μήν, see ἦ.

μήν, μηνός, ὁ, *a month*. a) pr. Luke 1. 24, sæp. b) meton. for *new-moon*, which was the first day of the month and a festival, Gal. 4. 10.

μηνύω, f. ύσω, *to make known*, *shew*, *disclose*, i. e. something before unknown, trans. Luke 20. 37, John 11. 57 εἰάν τις γνῶ ποῦ ἔστι μηνύσῃ, 1 Cor. 10. 28; with dat. Acts 23. 30.

μήποτε, neg. partic. (μή, ποτέ), in the same general sense and uses as μή.

I. as a NEGATIVE PARTICLE, *not even*, *never*, in no supposable case, Heb. 9. 17 ἐπεὶ μήποτε ἰσχύει [διαθήκη] ὅτε ζῇ ὁ διαθέμενος.

II. as a CONJUNCTION, *that not ever*, *that ever*, *lest ever*, i. e. 'lest at some time or other,' indefinite, = *lest perhaps* (comp. μή II.). After verbs implying *purpose*, foll. by subjunct., and preceded by a future, a present or aorist, or a pret. indic.; e. g. fut., ἀροῦσί σε, μήποτε προσκόψῃς Luke 4. 11; present or aor., Matt. 5. 25 ἴσθι εὐνοῶν... μήποτέ σε παραδῶ, 7. 6, 27. 64, ἵνα μήποτε Luke 14. 29; pret., Matt. 13. 15: foll. by indic. fut. Mark 14. 2 μήποτε θόρυβος ἔσται τοῦ λαοῦ (comp. μή II. c.). After verbs implying *fear* or *caution*, foll. by subjunct. Matt. 15. 32, προσέχετε ἑαυτοῖς, μήποτε βαρνηθῶσιν κτλ

Luke 21. 34; with preceding verb impl. Matt. 25. 9: foll. by indic. fut. Heb. 3. 12 (comp. μή II. c.).

III. as an INTERROGATIVE PARTICLE; in a direct inquiry implying a negative answer, John 7. 26 μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες *do the rulers then certainly know*, *do they perhaps know*? Indirect, *whether perhaps*, *if perhaps*, with optat., Luke 3. 15 διαλογιζομένων πάντων... μήποτε αὐτὸς εἶη ὁ Χριστός: with subjunct., 2 Tim. 2. 25.

μήπω, adv. (μή, πω), *not yet*, Rom. 9. 11, Heb. 9. 8.

μήπως, conjunct. (μή, πως), *that in no way*, *that by no means*, i. e. *lest in any way*, *lest perhaps*. After verbs implying *purpose*, foll. by subjunct., and preceded by the pres. (comp. μή II. a.), 1 Cor. 9. 27 ὑπωπιάζω τὸ σῶμα, μήπως ἀδόκιμος γένωμαι, 2 Cor. 2. 7; by aor., Gal. 2. 2. After verbs implying *fear* or *caution*, foll. by indic. (comp. μή II.), Gal. 4. 11 φοβοῦμαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς: by subjunctive aor. Acts 27. 29, Rom. 11. 21 [βλέπετε] μήπως οὐδὲ σοῦ φείσῃται. Once construed with both indicat. and subjunct., 1 Thess. 3. 5 μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται, i. e. [fearing] *lest perhaps the tempter*, &c.

μηρός, οὔ, ὁ, *the thigh*, Rev. 19. 16.

μήτε, conj. (μή, τε), a continuative, referring usually to a part of a proposition or clause, *and not*, *also not*, hence *neither*, *not even*. a) in continued negation, at the beginning of a subsequent clause, after μή, *neither*, *nor*, Eph. 4. 27 ὁ ἥλιος μὴ ἐπιδυέτω, μήτε δίδοτε τόπον, 2 Thess. 2. 2. Repeated, μήτε... μήτε *neither... nor*, before different parts of the same clause, Matt. 5. 34 sq. μὴ ὁμῶσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, μήτε ἐν τῇ γῇ, μήτε εἰς Ἱεροσ. κτλ. b) alone in the middle of a clause, *not even*, Mark 3. 20 ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν.

μήτηρ, ἑρὸς, τρός, ἡ, *a mother*. a) pr., Matt. 1. 18, sæp.: fig. of one in the place of a mother, 12. 49, 50. b) genr. for *parent*, *ancestor*, *progenitrix*, Gal. 4. 26: fig. of a city, as the *parent* or *source* of wickedness and abominations, Rev. 17. 5.

μήτι, neg. partic. (μή, τί), *not at all, not perhaps*; in N. T. a) as NEGAT., only in the connexion εἰ μήτι *if not perhaps, unless perhaps*, Luke 9. 13, 1 Cor. 7. 5: also μήτιγε, = μήτι but stronger, *not at all then, i. e. for Engl. not to say then, much more then*, 6. 3. b) as INTERROG., *whether at all? whether perhaps?* i. e. *is or has then, perhaps?* Matt. 7. 16 μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν; 12. 23, sæp.; μήτι ἔρα 2 Cor. 1. 17.

μήτιγε, see μήτι a.

μήτις, pron. interrog. (μή, τίς), *whether any one? is or has any one?* John 4. 33, 7. 48.

μήτρα, as, ἡ (μήτηρ), *matrix, womb*, Luke 2. 23, Rom. 4. 19.

μητραλάας, οὗ, ὁ, Attic μητραλοίας, (μήτηρ, ἀλοιάω = ἀλοάω), *a smiter of his mother, a matricide*, 1 Tim. 1. 9.

μιαίνω, f. ανῶ, perf. pass. μεμίαςμαι and 3 pers. sing. μεμιάνται (Tit. 1. 15), aor. 1 pass. ἐμιάνην, pr. *to colour, tinge, to stain, pollute*; in N. T. *to defile, pollute, trans.* a) in the Levitical sense, John 18. 28 ἵνα μὴ μianθῶσιν. b) in a moral sense, Jude 8 σάρκα μιαίνουσι: pass. *to be polluted, corrupt*, Tit. 1. 15, Heb. 12. 15.

μίασμα, ατος, τό (μιαίνω), pr. *a colouring, staining, hence pollution, defilement, morally*, 2 Pet. 2. 20.

μιασμός, οὗ, ὁ (μιαίνω), *pollution, defilement, in a moral sense*, 2 Pet. 2. 10 ἐν ἐπιθυμίᾳ μiasμοῦ, i. e. *in polluted desire*.

μίγμα, ατος, τό (μίγνυμι), *mixture*, John 19. 39.

μίγνυμι, f. μίξω, *to mix, mingle*, pr. with accus. and dat., and in pass. with dat. Rev. 8. 7 μεμιγμένα αἵματι, 15. 2: also with acc. and μετά τινος, Luke 13. 1 ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν, Matt. 27. 34.

μικρός, ὁ, ὄν, *small, little*; comparat. μικρότερος, *smaller, less*; pr. the opp. of μέγας. a) of magnitude, Matt. 13. 32 μικρότερος πάντων τῶν σπερμάτων, Jam. 3. 5: of stature, Luke 19. 3 τῇ ἡλικίᾳ μικρὸς ἦν: hence also of age, *small, young, not grown up*, Acts 8. 10 ἀπὸ μικροῦ ἕως μεγάλου, 26. 22. In a compar. sense for *less, younger*, Lat. *minor natus*, Mark 15. 40 τοῦ Ἰακώβου τοῦ μικροῦ of James

the less. b) of quantity, *a little*, 1 Cor. 5. 6 μικρὰ ζύμη: fig. Rev. 3. 8. Adv. μικρόν τι, 2 Cor. 11. 1. So of space, neut. μικρόν as adv. *a little*, προσελθὼν μικρόν Matt. 26. 39. c) of number, *little, few*, Luke 12. 32 τὸ μικρόν ποίμνιον. d) of time, John 7. 33 μικρόν χρόνον: hence absol. μικρόν, i. e. χρόνον, *a little while*, pr. acc. of time how long, 13. 33, 14. 19. So μετὰ μικρόν *after a while, a little after*, Matt. 26. 73. e) fig. of dignity or authority, *low, humble*, Matt. 10. 42 ἓνα τῶν μικρῶν τούτων, spoken of the disciples, 18. 6; 11. 11 ὁ μικρότερος ἐν τῇ βασιλείᾳ.

Μίλητος, οὗ, ἡ, *Miletus*, a maritime city in the southern part of Ionia, on the confines of Caria, a few miles south of the Meander; Acts 20. 15.

μίλιον, οὗ, τό, *a mile*, Matt. 5. 41, i. e. the Roman *milliare* or mile of 1000 paces, whence its name: it is usually estimated at 1611 yards; the English mile contains 1760.

μιμέομαι, οὔμαι, fut. ἡσομαι, depon. mid. (μῖμος), pr. *to mimic*; in a good sense, *to imitate, follow*, as an example, with acc. 2 Tim. 3. 7 πῶς δεῖ μιμεῖσθαι ἡμᾶς, v. 9, Heb. 13. 7.

μιμητής, οὗ, ὁ (μιμέομαι), *an imitator, follower*; only in the phrase μιμητὴς γίνεσθαι *to become an imitator*, i. e. *to imitate*, 1 Cor. 4. 16, sæp.

μιμνήσκω, f. μνήσω, *to recall to one's mind, to remind*; in N. T. only as a partial depon. mid. μιμνήσκομαι, f. μνήσομαι, aor. 1 pass. ἐμνήσθην as both mid. and pass., perf. part. μεμνημένος (2 Tim. 1. 4) as pres.,—*to call to mind, to recollect, remember*, usually with gen. a) pr., pres. Heb. 2. 6 ὅτι μιμνήσκη αὐτοῦ, 13. 3; aor. 1 as middle, Matt. 26. 75 ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος, Luke 1. 54 ἐλέους, v. 72, Heb. 8. 12 τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι = 'I will pardon them:' foll. by ὅτι, Matt. 5. 23, Luke 16. 25; by ὥς 24. 6. b) aor. 1 ἐμνήσθην as pass., *to be remembered, be had in remembrance*, ἐνώπιον τοῦ Θεοῦ, for good, as prayers, Acts 10. 31; or for punishment, Rev. 16. 19.

μισέω, ὦ, f. ἥσω, *to hate, trans., pass. to be hated, odious*. a) foll. by acc. of pers., usually implying active ill-

will in words and conduct, a persecuting spirit; Matt. 5. 43 μισήσεις τὸν ἐχθρόν σου, v. 44, 10. 22 ἔσεσθε μισούμενοι, sæpiss.: by impl. = to persecute, Rev. 17. 16 οὗτοι μισήσουσι τὴν πόρνην. b) foll. by acc. of thing, = to detest, abhor, John 3. 20, Rom. 7. 15 ὃ μισῶ, τοῦτο ποιῶ, Heb. 1. 9. c) espec. in antith. with ἀγαπάω it is = not to love, to love less; to slight, with accus. of pers., Matt. 6. 24 τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει, Luke 14. 26, John 12. 25, Rom. 9. 13.

μισθαποδοσία, as, ἡ, pr. 'full payment of wages,' hence recompence, requital; in the sense of reward, Heb. 10. 35, 11. 26; of punishment, 2. 2.

μισθαποδότης, ου, ὁ (μισθός, ἀποδίδωμι), pr. 'a payer in full of wages,' hence requiter, rewarder, Heb. 11. 6.

μίσθιος, α, ον (μισθός), hired; as a subst. one hired, a hired servant, Luke 15. 17, 19.

μισθός, οὔ, ὁ, hire, wages, recompence. a) pr. and genr. Matt. 20. 8, Luke 10. 7 ἄξιός ἐστιν τοῦ μισθοῦ, Acts 1. 18 μισθὸς ἀδικίας 'the wages of his crime,' 2 Pet. 2. 15 'wages got by iniquity;' Jude 11 μισθοῦ i. e. for hire or gain. b) in the sense of reward, Matt. 5. 12 ὁ μισθὸς ὑμῶν πολὺς, v. 46, sæp. c) in the sense of retribution, punishment, 2 Pet. 2. 13.

μισθόω, ὦ, f. ὥσω (μισθός), to hire out, let for hire; in N. T. only mid. μισθόομαι, οὔμαι, f. ὥσομαι, to hire out to one's self, = simply to hire, trans., Matt. 20. 1 μισθώσασθαι ἐργάτας, v. 7.

μίσθωμα, ατος, τό (μισθόω), hire, wages, rent; in N. T. a thing hired or rented, e. g. a lodging, hired dwelling, Acts 28. 30.

μισθωτός, οὔ, ὁ (μισθόω), one hired, a hired servant, Mark 1. 20.

Μιτυλήνη, ης, ἡ, Mitylene, the celebrated capital of the island of Lesbos, Acts 20. 14.

Μιχαήλ, ὁ, indec. Michael, Heb. 'who as God?' pr. name of an archangel, Jude 9.

μνᾶ, ᾰς, ἡ, Lat. mina, pr. a Greek weight, containing 100 δραχμαί, and larger than the Roman libra in the proportion of 4 to 3; hence, as the latter is usually reckoned at about 12 oz. English avoirdupois, the μνᾶ

would be nearly = the Engl. pound avoirdupois: in N. T. μνᾶ is a silver coin, estimated by weight, containing 100 δραχμαί, and being itself the 60th part of a talent; Luke 19. 13.

Μνάσων, ωνος, ὁ, Mnason, pr. name of a man, Acts 21. 16.

μνεία, as, ἡ (μιμνήσκω), recollection, remembrance, Phil. 1. 3: μνείαν ἔχειν to have remembrance of = to recollect, remember, 1 Thess. 3. 6; μνείαν ποιεῖσθαι to make remembrance of, i. e. to bear in mind, to make mention of, Rom. 1. 9.

μνῆμα, ατος, τό (μιμνήσκω), pr. a memorial, monument, intended to preserve the memory of any person or thing, hence a sepulchral monument, cenotaph; in N. T. meton. a tomb, sepulchre, Luke 23. 53.

μνημεῖον, ου, τό (μιμνήσκω), pr. a memorial, monument, hence a sepulchral monument, cenotaph; in N. T. meton. a tomb, sepulchre, Matt. 8. 28.

μνήμη, ης, ἡ (μιμνήσκω), remembrance, recollection; μνήμην ποιεῖσθαι to call to mind, bear in recollection, 2 Pet. 1. 15.

μνημονεύω, fut. εὔσω (μνήμων, μιμνήσκω), to remember, call to mind, bear in mind. a) pr., absol. Mark 8. 18: followed by gen., Luke 17. 32 μνημονεύετε τῆς γυναικὸς Λώτ, John 15. 20 τοῦ λόγου, Acts 20. 35: by accus., Matt. 16. 9 τοὺς ἄρτους, 1 Thess. 2. 9; so God is said to remember sin, i. e. to punish it, Rev. 18. 5: foll. by ὅτι Acts 20. 31, Eph. 2. 11; πόθεν Rev. 2. 5; πῶς 3. 3. b) by impl. to mention, speak of, foll. by περί, Heb. 11. 22 περὶ τῆς ἐξόδου ἐμνημόνευσε.

μνημόσυνον, ου, τό (μνημόσυνος), a memorial, monument; in N. T. genr. memorial, i. e. any thing preserving the remembrance of a person or thing, Mark 14. 9 εἰς μνημόσυνον αὐτῆς for a memorial of her, i. e. in memory of her, to her honourable remembrance, fame; Acts 10. 4 αἱ προσευχαί σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ thy prayers are come up as a memorial, into remembrance, before God.

μνηστεύω, f. εὔσομαι (μνᾶομαι), to ask in marriage; in N. T. only pass., pr. to be asked in marriage, hence to

be betrothed, affianced, with dat. of pers. Matt. 1. 18 *μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ*, Luke 1. 27, 2. 5.

μογιλάλος, ου, ὁ, ἡ, adj. (*μόγισ*, λαλέω), speaking with difficulty; subst. a stammerer, Mark 7. 32.

μόγισ, adv. (*μόγος*), with difficulty, hardly, Luke 9. 39.

μόδιος, ου, ὁ, Lat. *modius*, a Roman measure for things dry, = one sixth part of the Attic *medimnus*, and containing therefore 1·916 gall. Engl., or nearly one peck.

μοιχαλὶς, ἰδος, ἡ (*μοιχός*), an adulteress, Rom. 7. 3; 2 Pet. 2. 14 *ὀφθαλμοὶ μεστοὶ μοιχαλίδος* eyes full of an adulteress, i. e. gazing with desire after such persons. Fig., from the Heb., one faithless towards God, as an adulteress towards her husband; in O. T. spoken chiefly of those who forsook God for idols, in N. T. genr. of those who neglect God and their duty towards him, and yield themselves up to their lusts and passions, James 4. 4: so *γενεὰ πορνῆα καὶ μοιχαλὶς*, where *μοιχαλὶς*, in apposit., expresses an attribute, adulterous, i. e. faithless, idolatrous, Matt. 12. 39.

μοιχάω, ὦ, f. ἥσω (*μοιχός*), to defile a married woman, commit adultery with her; in N. T. only mid. *μοιχάομαι*, ὦμαι, genr. to commit adultery, used both of man and woman, intrans. Matt. 5. 32 *ποιεῖ αὐτὴν μοιχᾶσθαι, καὶ ὅς... μοιχᾶται*.

μοιχεία, ας, ἡ (*μοιχεύω*), adultery, Matt. 15. 19.

μοιχεύω, f. εὔσω, also mid. *μοιχεύομαι* (*μοιχός*), to commit adultery, genr. and absol.; active, Matt. 5. 27 *οὐ μοιχεύσεις* (for the future as imperative see Stuart's N. T. Gram. p. 195), Mark 10. 19 *μὴ μοιχεύσης*: mid. once, John 8. 4. Foll. by accus. to commit adultery with any one, Matt. 5. 28 *ἤδη ἐμοίχευσεν αὐτήν*. Symbol. once, foll. by *μετά τινος*, Rev. 2. 22.

μοιχός, οὔ, ὁ, an adulterer, Luke 18. 11: fig., from the Heb., one faithless towards God, &c. (see *μοιχαλὶς*), Jam. 4. 4.

μόλις, adv. (*μόλος*), = *μόγισ*, but less

Attic, with difficulty, hardly, scarcely, Acts 14. 18, 27. 7.

Μολόχ, ὁ, indec. *Moloch*, Heb. 'king,' pr. name of an idol of the Ammonites, to which the Hebrews also offered human victims, Levit. 18. 21, 20. 2 sq., 1 Kings 11. 7. The rabbins describe the statue of Moloch as of brass, in the form of the human body, but with the head of an ox; it was hollow within, and being heated from below, the children to be immolated were placed in its arms: similar to this was the statue of *Saturn* among the Carthaginians; hence both probably represented the planet Saturn, to which the Semitic nations sacrificed human victims. In N. T. only Acts 7. 43.

μολύνω, f. ὑνῶ, to soil, stain, defile; in N. T. symbol. Rev. 3. 4 *οὐκ ἐμόλυναν τὰ ἱμάτια*, 14. 4: metaph. 1 Cor. 8. 7 *ἡ συνείδησις αὐτῶν μολύνεται* their conscience is defiled, i. e. is blunted, weakened.

μολυσμός, οὔ, ὁ (*μολύνω*), a soiling, hence defilement, pollution, in a moral sense, 2 Cor. 7. 1.

μομφή, ἡς, ἡ (*μέμφομαι*), fault found, blame, censure, i. e. 'occasion of complaint,' Col. 3. 13.

μονή, ἡς, ἡ (*μένω*), pr. stay in a place; in N. T. an abode, dwelling, mansion, John 14. 2: so *ποιεῖν μονὴν παρά τινι* to make one's abode with any one, i. e. to abide or dwell with him, fig., 14. 23.

μονογενής, ἑός, οὗς, ὁ, ἡ, adj. (*μόνος*, γένος), only-born, only-begotten, i. e. only child, Luke 7. 12 *μονογενὴς τῇ μητρί*, 8. 42, 9. 38, Heb. 11. 17: in John's writings spoken only of ὁ λόγος, the only-begotten Son of God in the highest sense, as alone knowing and revealing the essence of the Father, John 1. 14, 18, 3. 16, 18, 1 John 4. 9,—where others, by impl., most dear, only-beloved.

μόνος, η, ου, only, alone. a) pr. without others, without companions; of persons, Matt. 14. 23 *μόνος ἦν ἐκεῖ*, Mark 6. 47 *αὐτὸς μόνος ἐπὶ τῆς γῆς*, 9. 2 *κατ' ἰδίαν μόνους*, v. 8: fig. of one acting by his own authority, alone, John 8. 16; or as destitute of help from another, ver. 29. Of things, Luke 24. 12 *τὰ ὀθόνια κείμενα μόνα*, i. e. without the body of Jesus; John

12. 24 κόκκος μόνος μένει, i. e. sterile, barren. Spoken in an adverbial sense of persons and things, Matt. 4. 4 οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, John 5. 44 τὴν δόξαν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε, Jude 4, Rev. 15. 4: so after εἰ μή, Matt. 12. 4 εἰ μὴ τοῖς ἱερεῦσι μόνοις, 17. 8. b) *alone* of many, *one* out of many, Luke 24. 18 σὺ μόνος παροικεῖς Ἱερουσαλήμ; 1 Cor. 9. 6, 2 Tim. 4. 11. c) neut. μόνον as adv. *only*, *alone*; simply, Matt. 5. 47 τοὺς ἀδελφοὺς ὑμῶν μόνον, 9. 21 ἐὰν μόνον ἄψωμαι, Acts 18. 25. After εἰ μή, Matt. 21. 19 εἰ μὴ φύλλα μόνον, Mark 6. 8. With negatives; μὴ μόνον *not only*, simply, Gal. 4. 18; in antith. or gradation, foll. by ἀλλά Phil. 2. 12, by ἀλλὰ καὶ *but also*, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας John 13. 9: οὐ μόνον *not only*, simply, Jam. 2. 24; in antith. or gradation, foll. by ἀλλά Acts 19. 26, by ἀλλὰ καὶ *but also* Matt. 21. 21, John 5. 18.

μονόφθαλμος, ου, ὁ, ἡ, adj. (μόνος, ὀφθαλμός), *one-eyed*, having lost an eye, Matt. 18. 9, Mark 9. 47.

μονόω, ὦ, fut. ὥσω (μόνος), *to leave alone*, pass. *to be left alone*, e. g. as a widow, *to be solitary*, probably childless, 1 Tim. 5. 5.

μορφή, ἡς, ἡ, *form*, *shape*, Mark 16. 12 ἐν ἑτέρᾳ μορφῇ: Phil. 2. 7 μορφὴν δούλου λαβών, i. e. 'appearing in a humble and despised condition'; hence also ver. 6 ὃς ἐν μορφῇ Θεοῦ ὑπάρχων *who being in the form of God*, i. e. 'as God, like God,' where the force of the antithesis would seem most naturally to refer to the divine majesty and glory, — or μορφή may here have the sense of *nature* (φύσις), when ἐν μορφῇ Θεοῦ ὑπάρχων would be = *being of that nature*, of the same nature with God.

μορφόω, ὦ, f. ὥσω (μορφή), *to form*, *fashion*, trans.; in N. T. pass. *to be formed*, fig. Gal. 4. 19 ἄχρις οὗ μορφωθῇ Χρ. ἐν ὑμῖν, i. e. 'until the very image of Christ be impressed upon your hearts.'

μόρφωσις, εως, ἡ (μορφόω), pr. *a forming*, hence *form*, *appearance*, e. g. merely external form, 2 Tim. 3. 5 ἔχοντες μόρφωσιν εὐσεβείας: by impl. *a prescribed form*, *norma*, Rom. 2. 20.

μοσχοποιέω, ὦ, fut. ἥσω (μόσχος, ποιέω), *to make a calf*, i. e. the image of a calf or bullock, Acts 7. 41.

μόσχος, ου, ὁ, pr. *shoot* of a plant, young and tender; hence *a young animal*, and espec. in prose and N. T. *a calf*, *a young bullock*, Luke 15. 23.

μουσικός, ἡ, ὄν (μουσα), *devoted to the muses*, i. e. to the liberal arts and sciences, *learned*; in N. T. *skilled in music*, *a musician*, Rev. 18. 22.

μόχθος, ου, ὁ, *wearisome labour*, *travail*, including the idea of painful effort, sorrow; in N. T. only as coupled with κόπος, 2 Cor. 11. 27 ἐν κόπῳ καὶ μόχθῳ, 1 Thess. 2. 9.

μυελός, οὔ, ὁ, *marrow*, Heb. 4. 12.

μυέω, ὦ, f. ἥσω (μύω), *to initiate*, *instruct*, i. e. in things before unknown, pass. Phil. 4. 12.

μῦθος, ου, ὁ, *speech*, *discourse*; in N. T. *fable*, *fiction*, a mythic tale, mythic discourse, 1 Tim. 1. 4, 4. 7 βεβήλους καὶ γραῶδεις μύθους παραιτοῦ.

μυκάομαι, ὦμαι, fut. ἥσομαι (μύ), *to moo*, *to low*, pr. as the cow or ox; in N. T. of a lion, *to roar*, Rev. 10. 3 ὥσπερ λέων μυκᾶται.

μυκτηρίζω, f. ἴσω (μυκτήρ), *to turn up one's nose* in scorn, and hence *to mock*, *deride*, pass. Gal. 6. 7 Θεὸς οὐ μυκτηρίζεται, i. e. 'God will not let himself be mocked.'

μυλικός, ἡ, ὄν (μύλη), *belonging to a mill*, Mark 9. 42.

μύλος, ου, ὁ (μύλη, fr. μύλλω), pr. *a grinder*, hence *a mill*, *a mill-stone*: the mills of the Hebrews (such as are still common in the East) consisted of two stones; the lower one was fixed, and the upper, which had a hole in the middle for receiving the grain, was turned round upon it: the grinding was mostly done by female slaves; though larger mills were turned by an ass, whence the upper mill-stone was called ὀνικός: hence in N. T. a) *a mill*, Rev. 18. 22 φωνὴ μύλου *the song of the mill*, i. e. the singing of the maid-servants when grinding. b) by synecd. *a mill-stone*, i. e. the upper one or rider, μύλος ὀνικός Matt. 18. 6.

μυλών, ὠνος, ὁ (μύλη), *a mill-house*, place where the mill is, Matt. 24. 41.

Μύρα, ων, τὰ, *Myra*, one of the six

principal cities of Lycia, on the south-west coast of Asia Minor; Acts 27. 5.

μυριάς, ἄδος, ἡ (μυρίος), a *myriad*, i. e. *ten thousand*, Acts 19. 19: put, as in English, for any indefinitely large number, 21. 20, al.

μυρίζω, f. ἴσω (μύρον), to *anoint*; in N. T. for burial, to *embalm*, trans. Mark 14. 8 μυρίσαι μου τὸ σῶμα.

μυρίος, α, ον, *very many*, innumerable; in N. T. only pl. μυριοί, *ten thousand*, pr. Matt. 18. 24 μυρίων τάλαντων: put, as in English, for any indefinitely large number, 1 Cor. 4. 15 ἐὰν μυρίους παιδαγωγούς ἔχητε i. e. *ten thousand masters*, 14. 19.

μύρον, ον, τό, any *aromatic balsam* distilling of itself from a tree or plant, espec. *myrrh*; in N. T. genr. *ointment*, *unguent*, i. e. *perfumed*, Matt. 26. 7 ἀλάβαστρον μύρου, v. 9, 12; opp. to ἔλαιον Luke 7. 46.

Μυσία, ας, ἡ, *Mysia*, the north-western province of Asia Minor, lying between the Propontis and Lydia, and including the Troad, Acts 16. 7.

μυστήριον, ον, τό (μύστης), a *mystery*, i. e. something into which one must be *initiated*, instructed, before it can be known, something of itself not obvious, and above human insight; in N. T. spoken of facts, doctrines, principles, &c. not fully revealed, but only obscurely or symbolically set forth. a) genr. Matt. 13. 11 ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρ. to *know the mysterious things of the kingdom of heaven*, i. e. in a deeper and more perfect manner than they are made known to others; Eph. 5. 32; 2 Thess. 2. 7 τὸ μυστήριον τῆς ἀνομίας *mysterious wickedness*, i. e. *hidden*, as yet unknown to Christians, opp. to ἀποκαλύπτεσθαι v. 8; Rev. 1. 20 τὸ μυσ. τῶν ἐπὶ τὰ ἀστέρων. b) spec. of the gospel, the Christian dispensation, as having been long hidden, and first revealed in later times, Eph. 3. 9, 6. 19 τὸ μ. τοῦ εὐαγγελίου, Col. 2. 2 τοῦ Θεοῦ, 4. 3 τοῦ Χρ., 1 Tim. 3. 9 τῆς πίστεως: so of particular doctrines or parts of the gospel, Rom. 11. 25, Eph. 1. 9.

μυωπάζω, f. ἄσω (μύωψ), pr. to *shut the eyes*, i. e. to contract the eyelids,

to *blink*, *twinkle*, like one who cannot see clearly; hence, by impl., to *be near-sighted*, fig. 2 Pet. 1. 9.

μῶλωψ, ὦπος, ὁ, a *stripe*, *weal*, i. e. the mark of a stripe or blow, fig. 1 Pet. 2. 24 οὗ τῷ μῶλωπι ἰάθητε, i. e. collect. *stripes*.

μωμάομαι, ὦμαι, f. ἥσομαι, depon. mid. (μῶμος), to *find fault with*, *carp at*, *blame*, with acc. 2 Cor. 8. 20; aor. 1 ἐμωμήθην as pass., 6. 3 ἵνα μὴ μωμηθῇ ἡ διακονία ἡμῶν.

μῶμος, ου, ὁ, *fault*, i. e. *fault-finding*, *censure*; in N. T. *fault* as found, *blemish*, fig. *stain*, *disgrace*, 2 Pet. 2. 13 σπῖλοι καὶ μῶμοι.

μωραίνω, f. ανῶ (μωρός), pr. to *make dull*, *not acute*; hence a) of impressions on the taste, pass. to *become insipid*, *tasteless*, to lose its savour, as salt, Matt. 5. 13 ἐὰν τὸ ἅλας μωρανθῇ. b) of the mind, to *make foolish*, i. e. to shew to be foolish, with acc. 1 Cor. 1. 20 ἐμώρανε ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου: pass. Rom. 1. 22 φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν they *became foolish*, i. e. acted like fools.

μωρία, ας, ἡ (μωρός), *folly*, *foolishness*, *absurdity*, spoken of what seems foolish and absurd, 1 Cor. 1. 18 ὁ λόγος τοῖς ἀπολλυμένοις μωρία ἐστίν, v. 21, 23, 2. 14, 3. 19.

μωρολογία, ας, ἡ (μωρολόγος), *foolish talk*, *empty discourse*, Eph. 5. 4.

μωρός, ὁ, ὄν, pr. *dull*, *not acute*, e. g. of impressions on the taste, *insipid*, *tasteless*; in N. T. of the mind, *stupid*, *foolish*, and ὁ μωρός subst. a *fool*; of persons, Matt. 7. 26 ὁμοιωθήσεται ἀνδρὶ μωρῷ, 23. 17 μωροὶ καὶ τυφλοί, 25. 2 αἱ πέντε μωροὶ sc. παρθένοι, v. 3, 8; so prob. Matt. 5. 22, where others render it *wicked*, *impious*. Of things, 1 Cor. 1. 25 τὸ μωρὸν τοῦ Θεοῦ i. e. what men count foolish in the ordinances and proceedings of God; v. 27 τὰ μωρὰ τοῦ κόσμου, Tit. 3. 9 μωρὰς ζητήσεις.

Μωυσῆς, οὔ, ῆ, ῆν, and ἑως, εἰ, ἑα, *Moses*, Heb. 'drawn out,' pr. name of the great Jewish prophet and legislator, Matt. 8. 4. The two sets of declension-endings are used almost promiscuously. The form Μωσῆς also occurs in earlier eds., chiefly in

the Gospels; but most of the later editors give uniformly Μωυσ. In the Sept. Μωυσῆς, ἦ, εἶ, ἦν are the usual forms; but sometimes it is indeclinable, like other Heb. proper names, i. e. Μωυσῇ for all cases. Metton. for *the books of Moses*, the Pentateuch, Luke 16. 29.

N.

Ναασών, ὁ, indec. *Naasson*, Heb. 'diviner,' pr. name of a chief of Judah, Matt. 1. 4.

Ναγαί, ὁ, indec. *Naggæ*, pr. name of a man, Luke 3. 25.

Ναζαρέθ, Ναζαρέτ, and Ναζαράθ, ἡ, indec. *Nazareth*, prob. Heb. 'a twig,' pr. name of a small city in lower Galilee, just north of the great plain of Esdraelon, and about mid-way between the lake of Tiberias and the Mediterranean; Matt. 2. 23.

Ναζαρηνός, οὗ, ὁ, *a Nazarene*, i. e. an inhabitant of Nazareth; spoken of Jesus, Mark 1. 24, 14. 67.

Ναζωραῖος and Ναζαραῖος, ου, ὁ, *a Nazarean*, i. q. *a Nazarene*, an inhabitant of Nazareth; spoken of Jesus, Matt. 10. 47, sæp.; 2. 23 ὅτι Ναζωραῖος κληθήσεται *he shall be called a Nazarean*, i. e., adverting to the etymology of the name (see Ναζαρέθ), *he shall be called a shoot, branch*, in allusion to such passages as Is. 11. 1, 53. 2, Zech. 3. 8, &c., but here also implying reproach, from the contempt in which Nazareth was held: so once of Christians, as the followers of Jesus of Nazareth, Acts 24. 5.

Ναθάν, ὁ, ind. *Nathan*, Heb. 'given,' pr. name of a son of David, Luke 3. 31.

Ναθαναήλ, ὁ, indec. *Nathanael*, Heb. 'given of God,' pr. = Θεόδωρος, pr. name of a disciple of Christ, supposed to be the same with the apostle Βαρθολομαῖος, John 1. 46.

ναί, adv. of affirmation, *yea, yes, certainly*. a) pr., in answer to a question, Matt. 9. 28 πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ, ναί, κύριε, 13. 51, al. b) as expressing assent to the words or deeds of another, Matt. 11. 26 ναί, ὁ πατήρ, [sc. ὁρθῶς ποιεῖς,] ὅτι οὕτως κτλ,

Luke 10. 21, Rev. 16. 7: foll. by καί introducing a subsequent limitation or modification, Matt. 15. 27 ναί, κύριε· καὶ γὰρ τὰ κυνάρια κτλ. c) intens. in strong affirmation or asseveration, Luke 11. 51 ναί, λέγω ὑμῖν, ἐκζητηθήσεται, 12. 5, Rev. 1. 7 ναί, ἀμήν, 22. 20 ναί, ἔρχομαι ταχύ: also with καί, *yea and more also*, Matt. 11. 9 ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου. With the art. τὸ ναί, *yea*, i. e. 'the word *yea*,' 2 Cor. 1. 17 ἵνα ἡ παρ' ἐμοὶ τὸ ναὶ ναί, καὶ τὸ οὐ οὐ, v. 20; with art. implied, 1. 18, 19, Matt. 5. 37.

Ναῖν, ἡ, indec. *Nain*, a town of Galilee, about two miles south of Mount Tabor, near Endor, Luke 7. 11.

ναός, οὗ, ὁ (ναίω), pr. *dwelling*, hence *temple, fane*, as the dwelling of a god; in N. T. a) genr., of any temple, ἐν χειροποιήτοις ναοῖς Acts 17. 24; 19. 24 ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος *silver shrines of Diana*, i. e. miniature copies of the temple of Diana at Ephesus, having a small image of the goddess. b) of the temple at Jerusalem, or in allusion to it, but spoken only of *the fane* or edifice itself, in distinction from ἱερόν, which see. (α) pr. Matt. 23. 16 ὃς ἂν ὁμόσῃ ἐν τῷ ναῷ... ἐν τῷ χρυσῷ τοῦ ναοῦ, v. 17; v. 35 μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου i. e. the altar of burnt-offerings, which stood in the court of the priests before the entrance of the ναός (see ἱερόν); 27. 5 ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, prob. in the entrance of the ναός, since Judas could not enter within it; John 2. 20, 2 Thess. 2. 4. (β) symbol., of the temple of God in heaven, to which that of Jerusalem was to correspond (comp. Heb. 8. 5, 9. 11), Rev. 3. 12, 11. 19 ἡνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, al. (γ) metaph. of persons in whom God or his Spirit is said to dwell or act; the body of Jesus, John 2. 19, 21; of Christians, 1 Cor. 3. 16, al.

Ναούμ, ὁ, indec. *Nahum*, Heb. 'comfort,' proper name of an ancestor of Jesus, not the prophet, Luke 3. 25.

νάργδος, ου, ἡ, *nard*, i. e. the oriental or Indian *spikenard*: the ancients extracted from it an oil or ointment which was highly prized; hence in

N. T. *μύρον νάρδου πιστικῆς ointment of pure spikenard*, i. e. the most precious, Mark 14. 3, John 12. 3.

Νάρκισσος, ου, ὁ, *Narcissus*, proper name of a man, Rom. 16. 11.

ναυαγέω, ὦ, f. ἤσω (*ναυαγός*, fr. *ναῦς*, ἄγνυμι), *to make shipwreck*, i. e. *to be shipwrecked*, intrans. 2 Cor. 11. 25 *τρίς ἐναυάγησα*: fig. 1 Tim. 1. 19 *περὶ τὴν πίστιν*.

ναύκληρος, ου, ὁ (*ναῦς*, κλῆρος), *ship-owner, naulerus*, i. e. the master or owner of a trading-vessel, who took passengers and freight for hire, Acts 27. 11.

ναῦς, gen. νεώς, accus. ναῦν, ἡ (*νάω*, ναύω), *a ship, vessel*, Acts 27. 41.

ναύτης, ου, ὁ (*ναῦς*), *a ship-man, sailor, seaman*, Acts 22. 27, 30.

Ναχώρ, ὁ, indec. *Nahor*, Heb. 'snorting,' pr. name of the grandfather of Abraham, Luke 3. 34.

νεανίας, ου, ὁ (*νεάν*, νέος), *a youth, a young man*, Acts 20. 9: spoken of Saul, i. e. Paul, 7. 58, where, however, it determines nothing definitely as to his age, since *νεανίας*, like *νεανίσκος*, was applied to men in the vigour of manhood, up to the age of 40 years; see *νεανίσκος*.

νεανίσκος, ου, ὁ (*νεάν*, νέος), *a youth, a young man*, Mark 14. 51 *εἰς τις νεανίσκος*: so of young men in the prime and vigour of manhood up to the age of 40 years or more, Matt. 19. 20, 22, compare Luke 18. 18 where ἄρχων; Acts 5. 10 *νεανίσκοι*, i. e. the younger members of the community, same as νεώτεροι v. 6; opp. to πρεσβύτεροι, 2. 17; of soldiers, Mark 14. 51.

Νεάπολις, εως, ἡ (*νέος*, πόλις), *Neapolis*, a city and port of Macedonia, on the Sinus Strymonicus, a few miles east-south-east of Philippi, on the confines of Thrace, Acts 16. 11.

Νεεμάν, ὁ, indec. *Naaman*, Heb. 'pleasantness,' pr. name of a Syrian warrior and captain, Luke 4. 27.

νεκρός, οὔ, ὁ (*νέκς*), *dead*, as subst. and adj.; pr. only of persons, or fig. in allusion to them.

I. SUBST., *one dead, a dead person*.

a) *dead body, corpse*, Matt. 23. 27 *γέμουσιν ὀστέων νεκρῶν*, Rev. 20. 13.

b) genr. *a dead person*, pl. *the dead*. (α) as yet unburied, Matt. 8. 22 τοὺς

νεκροὺς θάψαι, Luke 7. 15: so for *one slain*, Rev. 16. 3. (β) as buried, laid in a sepulchre, and therefore as being in ᾧδης, Luke 16. 30 *ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς*, John 5. 25, Acts 10. 42: so οἱ νεκροὶ ἐν Χριστῷ, i. e. 'those who have died in the Christian faith.' In reference to being raised again from the dead, resurrection, ζῶντες ἐκ νεκρῶν fig. Rom. 6. 13, ζῶν ἐκ ν. fig. 11. 15: so ζωοποιεῖν τοὺς νεκρούς 4. 17, ἐγείρειν τοὺς ν. Matt. 10. 8; ἐγείρειν τινὰ ἀπὸ or ἐκ νεκρῶν, 14. 2, Acts 3. 15; ἀναστῆναι ἐκ νεκρῶν Matt. 17. 9, fig. Eph. 5. 14; ἀνάστασις νεκρῶν Acts 17. 32, ἐκ νεκρῶν 4. 2; ἡ ἐξανάστασις τῶν ν. Phil. 3. 11. (γ) emphat. οἱ νεκροί, *the dead*, i. e. *utterly dead, extinct*, Matt. 22. 32 οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ ζώντων. (δ) fig. in pl. *those dead to Christ and his gospel, spiritually dead*, Matt. 8. 22 ἄφες τοὺς νεκροὺς κτλ *let the spiritually dead bury their dead*, i. e. 'let no lesser duty keep you from the one great duty of following me:' so Rom. 6. 13, 11. 15.

II. ADJ. νεκρός, ἄ, ὄν, *dead*, in Attic and later usage. a) pr. Matt. 28. 4 ἐγένοντο ὥσεί νεκροί, Acts 20. 9 ἤρθη νεκρός *was taken up dead* i. e. for dead, 28. 6: fig. for *lost, perished*, given up as dead, e. g. the prodigal son, Luke 15. 24. b) metaph., in opposition to the life of the gospel. (α) of PERSONS, *dead to Christ and his gospel*, and so exposed to punishment, spiritually dead, Rev. 3. 1; with dative of cause or manner, νεκροὺς τοῖς παραπτώμασι Eph. 2. 1; with ἐν Col. 2. 13; διὰ τι, Rom. 8. 10 τὸ σῶμα νεκρὸν δι' ἁμαρτίαν, i. e. 'as to the body, ye still remain subject to sinful passions,'—others, *mortal*. Vice versa, νεκρὸς εἶναι τῇ ἁμαρτίᾳ *to be dead to sin*, no longer willingly subject to it, Rom. 6. 11, = ἀποθανεῖν τῇ ἁμ. ver. 2. (β) of THINGS, *dead*, i. e. *inactive, inoperative*, ἁμαρτία Rom. 7. 8, πίστις Jam. 2. 17: so ἔργα νεκρά *dead works*, i. e. external righteousness, not proceeding from a living faith, and therefore *fruitless, sinful*, Heb. 6. 1.

νεκρόω, ὦ, f. ὠσω (*νεκρός*), *to put to death, pass. to be put to death, to die*; in N. T. fig. *to deaden, deprive of*

force and vigour, τὰ μέλη, i. e. *to mortify*, Col. 3. 5: pass. part. νενεκρωμένος *deadened*, i. e. *dead*, powerless, impotent, Rom. 4. 19, Heb. 11. 12.

νέκρωσις, εως, ἡ (νεκρώω), pr. *a putting to death*; hence a) *death*, i. e. *violent death*, 2 Cor. 4. 10 τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν περιφέροντες, i. e. 'ever exposed to suffer for the cause of Christ the same violent death which he suffered.' b) *fig. deadness, impotency*, Rom. 4. 19.

νέος, α, ον, *young, new*; compar. νεώτερος, *younger*. a) pr. of PERSONS, *young, youthful*, Tit. 2. 4 ἵνα σωφρονίζωσι τὰς νέας. Compar. νεώτερος, *younger*, i. e. of two or more, Luke 15. 12 ὁ νεώτερος αὐτῶν. Genr. for *a young person*, pl. *the younger, the young*, in opp. to those older, John 21. 18 ὅτε ἦς νεώτερος, Acts 5. 6 οἱ νεώτεροι = οἱ νεανίσκοι v. 10, 1 Tim. 5. 1. As implying inferior dignity, Luke 22. 26. b) of THINGS, *new, recent*, οἶνος Matt. 9. 17: *fig. of the heart, disposition, nature, as renewed and therefore better*, 1 Cor. 5. 7 ἵνα ᾗτε νέον φύραμα, Col. 3. 10, Heb. 12. 24 διαθήκη νέα.

νεοσσός, οὔ, ὁ (νέος), *youngling*, the young of animals, espec. of birds, Luke 2. 24, where some mss. have the later form νοσσούς.

νεότης, ητος, ἡ (νέος), *youth, youthful age*, Matt. 19. 20 ἐκ νεότητός μου: 1 Tim. 4. 12 μηδεὶς σου τῆς ν. καταφρονεῖτω *let no one despise thy youth*, i. e. *conduct thyself with the wisdom of riper age, as is said immediately after*.

νεόφυτος, ου, ὁ, ἡ, adj. (νέος, φύω), *newly planted*; in N. T. as subst., *fig. a neophyte, new convert*, 1 Tim. 3. 6.

νεύω, f. εύσω, *to nod, beckon*, as a sign to any one, foll. by dat. John 13. 24 νεύει αὐτῷ Σίμων, Acts 24. 10.

νεφέλη, ης, ἡ (νέφος), pr. *a small cloud*, Luke 12. 54: genr. *a cloud*, Jude 12. As accompanying supernatural appearances and events, e. g. the pillar of cloud in the desert, 1 Cor. 10. 1: in connexion with Christ, as with a voice from heaven,

Luke 9. 35; at his transfiguration, νεφέλη φωτεινὴ Matt. 17. 5; as receiving him up at his ascension, Acts 1. 9; as surrounding him at his second coming, Matt. 24. 30: as surrounding ascending saints or angels, 1 Thess. 4. 17.

Νεφθαλείμ, ὁ, indec. *Nephthalim*, Heb. *Naphtali*, 'my wrestling,' pr. name of the sixth son of Jacob; in N. T. only meton. for *the tribe of Naphtali*, Matt. 4. 13.

νέφος, εος, ους, τό, *a cloud*; in N. T. *fig. for crowd, throng*, Heb. 12. 1 νέφος μαρτύρων.

νεφρός, οὔ, ὁ, *kidneys*, usually pl. οἱ νεφροί, *the kidneys, reins, loins*; in N. T. *fig. for the inmost mind, the seat of the desires and passions*, Rev. 2. 23.

νεωκόρος, ου, ὁ (ναός, Att. νεώς, κορέω), pr. *temple-sweeper*, hence *temple-keeper*, prefect of a temple, also for *worshipper*, pr. one who frequents the temple; in N. T. as an honorary title assumed by cities distinguished for the worship of a particular deity, e. g. of Ephesus, as *a worshipper, devotee of Diana*, Acts 19. 35.

νεωτερικός, ἡ, ὄν (νεώτερος), *youthful*, pertaining to youth, 2 Tim. 2. 22.

νή, a particle of swearing, always affirmative, and taking the accus. of that by which one swears, 1 Cor. 15. 31 νῆ τὴν ὑμετέραν καύχησιν *by all my ground of glorying in you*, i. e. *I protest, &c.*

νήθω, f. νήσω (= νέω), *to spin*, absol. Matt. 6. 28 οὐδὲ νήθει sc. τὰ κρινά.

νηπιάζω, f. άσω (νήπιος), *to be as a child, childlike*, intrans. 1 Cor. 14. 20 τῇ κακίᾳ νηπιάζετε, i. e. *be ignorant of it*, comp. Matt. 18. 3.

νήπιος, α, ον, also of two endings (νη- insep. un, ἔπος), pr. *not speaking, infans*; hence *an infant, child, babe*, without any definite limitation of age. a) pr., Matt. 21. 16 ἐκ στόματος νηπίων καὶ θηλαζόντων, 1 Cor. 13. 11 ὅτε ἦμην νήπιος: by impl. *a minor, one not yet of age*, Gal. 4. 1. b) metaph. *babe, for one unlearned, unenlightened, simple*, in a good sense, Matt. 11. 25 ἀπεκάλυψας αὐτὰ νηπίοις, Rom. 2. 20: implying censure, 1 Cor. 3. 1 ὡς νηπίοις ἐν Χριστῷ, Gal. 4. 3.

Νηρεύς, έως, ό, *Nereus*, pr. name of a Christian at Rome, Rom. 16. 15.

Νηρί, ό, indec. *Neri*, pr. name of a man, Luke 3. 27.

νησίον, ου, τό (νήσος), a small island, islet, Κλαύδη Acts 27. 16.

νήσος, ου, ή (prob. νέω), an island, Acts 13. 6, 27. 26.

νηστεία, ας, ή (νηστεύω), a fasting, a fast, abstinence from eating. a) genr., from want of food, 2 Cor. 6. 5, 11. 27 εν λιμῷ καὶ δίψει, εν νηστείαις πολλάκις. b) in a religious sense; of the private fastings of the Jews, Matt. 17. 21 εν προσευχῇ καὶ νηστεία, Luke 2. 37: to this kind of fasting great merit was attributed, and the Pharisees practised it often, sometimes twice a week. Spec. the fast, i. e. the great annual public fast of the Jews, the great day of atonement, which occurred in the month Tisri, corresponding to the new moon of October, and thus served to indicate the season of the year after which the navigation of the Mediterranean became dangerous, Acts 27. 9.

νηστεύω, f. εύσω (νήστις), to fast, abstain from eating; in N. T. only of private fasting (see νηστεία), Matt. 6. 16 όταν νηστεύητε, al.: with the notion of grief or mourning, with which fasting was often connected, 9. 15 πενθεῖν... νηστεύουσιν: of our Saviour's supernatural fast of forty days, 4. 2.

νήστις, ιος, ό, ή, adj. (νη- insep. un, έσθίω), not having eaten, fasting, pl. acc. νήστεις Matt. 15. 32.

νηφάλιος and νηφέας, α, ον (νήφω), sober, temperate, abstinent, espec. in respect to wine; in N. T. fig. sober-minded, watchful, circumspect, 1 Tim. 3. 2, 11, Tit. 2. 2.

νήφω, f. ψω, to be sober, temperate, abstinent, espec. in respect to wine; in N. T. to be sober-minded, watchful, circumspect, intrans., 1 Thess. 5. 6 γρηγορώμεν καὶ νήφωμεν, v. 8, 2 Tim. 4. 5 νήφε εν παῶσι.

Νίγερ, ό, indec. *Niger*, surname of Simon a teacher at Antioch, Acts 13. 1.

Νικάνωρ, ορος, ό, *Nicanor*, pr. name of a deacon, Acts 6. 5.

νικάω, ὦ, f. ήσω (νίκη), to be victorious. a) intrans. to come off victor, to prevail, Rom. 3. 4 ἵνα νικήσῃς εν τῷ κρίνεσθαί σε: foll. by inf. Rev. 5. 5. b) trans. to overcome, conquer, subdue, with acc. Luke 11. 22 ό ισχυρότερος νίκησῃ αὐτόν, Rom. 12. 21. Spoken of Jesus or his followers as victorious over the world, over evil, over all the adversaries of his kingdom, with acc. expr. or impl., 1 John 5. 4 νικᾷ τὸν κόσμον, Rev. 3. 21, 12. 11, 17. 14; perf. for pres. or fut. John 16. 33 νενίκηκα τὸν κόσμον, 1 John 2. 13, 14, 4. 4: hence part. absol. ό νικῶν, victor, he that overcometh, Rev. 2. 7; nom. absol. v. 26, 3. 12, 21; præg. foll. by εκ τοῦ θηρίου 15. 2, see εκ 1. b. Also of the adversaries of Christ's kingdom as temporarily victorious, Rev. 11. 7, 13. 7.

νίκη, ης, ή, victory, meton. for the ground of victory, 1 John 5. 4 αὕτη έστίν ή νίκη, ή πίστις ὑμῶν.

Νικόδημος, ου, ό, *Nicodemus*, proper name of a Pharisee, John 3. 1, 19. 39.

Νικολαΐτης, ου, ό, a Nicolaitan, a follower of Νικόλαος, Rev. 2. 6.

Νικόλαος, ου, ό, *Nicolas*, pr. name of a proselyte of Antioch, Acts 6. 5.

Νικόπολις, εως, ή, *Nicopolis* ('city of victory'), a city of Thrace, on the river Nessus, which was here the boundary between Thrace and Macedonia, Tit. 3. 12.

νίκος, εος, ους, τό (νίκη), victory, 1 Cor. 15. 55, 57: so εις νίκος adv. victoriously, triumphantly, Matt. 12. 20, 1 Cor. 15. 54.

Νινευί, ή, indeclin. *Nineveh*, Heb. 'dwelling of Ninus,' the ancient capital of the Assyrian empire, Luke 11. 32: it was situated on the eastern bank of the Tigris, opposite to the modern Mosul.

Νινευίτης, ου, ό, a Ninevite, Matt. 12. 41, Luke 11. 30.

νιπτήρ, ήρος, ό (νίπτω), a wash-basin, John 13. 5.

νίπτω, f. ψω, to wash some part of the body, as the face, hands, feet; τὸ πρόσωπον Matt. 6. 17; by impl. τοὺς ὀφθαλμούς John 9. 7; τὰς χεῖρας Matt. 15. 2; τοὺς πόδας John 13. 5.

νοέω, ὦ, f. ήσω (νόος), to see with the

eyes, *to perceive*; in N. T. fig. *to see with the mind*, i. e. a) *to perceive, understand, comprehend*, absol. Matt. 16. 9 οὕτω νοεῖτε, John 12. 40 τῇ καρδίᾳ; with acc. expr. or impl. Eph. 3. 4 νοῆσαι τὴν σύνεσίν μου, v. 20; foll. by infin. Heb. 11. 3, by ὅτι Matt. 15. 17. b) *to have in mind, think of, consider*, absol. Matt. 24. 15, Mark 13. 14 ὁ ἀναγινώσκων νοεῖτω: with acc. 2 Tim. 2. 7 νόει ἃ λέγω.

νόημα, ατος, τό (νοέω), *thought*, i. e. a) pr. what is thought out, excogitated, hence *purpose, project, device*, 2 Cor. 2. 11. b) meton., as in Engl., for *the mind*, e. g. the understanding, 2 Cor. 3. 14 ἐπωρώθη τὰ νοήματα αὐτῶν, 4. 4; also the affections, disposition, 11. 3 οὕτω φθαρῇ τὰ νοήματα ὑμῶν, Phil. 4. 7.

νόθος, ου, ό, ή, adj. *spurious, illegitimate*, Heb. 12. 8.

νομή, ης, ή (νέμω), *pasture*. a) fig. *a feeding, eating, spreading*, as of a gangrene, and hence νομήν ἔχειν = *to eat, spread*, 2 Tim. 2. 17. b) *pasturage*, fig. John 10. 9 νομήν εὐρήσει, i. e. shall have enjoyment, shall find happiness.

νομίζω, f. ἴσω (νόμος), *to regard or acknowledge as custom, to have and hold as customary*, viz. a) pr. *to do by custom, be accustomed, be wont*, pass. id., Acts 16. 13 οὗ ἐνομίζετο προσευχῇ εἶναι where according to custom was the proseuche, i. e. παρὰ ποταμόν. b) genr. *to regard or acknowledge as any thing*, i. e. in its customary character, or in its customary manner; pass. Luke 3. 23 ὡς ἐνομίζετο as he was regarded, reckoned, i. e. according to Jewish custom. Hence genr. *to regard, think, suppose*; foll. by inf. with acc. Luke 2. 44 νομίσαντες αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, Acts 7. 25; by inf. 1 Cor. 7. 36; by ὅτι, Matt. 5. 17 μὴ νομίσητε ὅτι ἦλθον κτλ, 10. 34.

νομικός, ή, όν (νόμος), *pertaining to law*. a) genr. Tit. 3. 9 μάχαι νομικάί, disputes relating to the Mosaic law. b) of persons, *one skilled in the law, a lawyer*, Tit. 3. 13 Ζηνᾶν τὸν νομικὸν πρόπεμψον. In the Jewish sense, *an interpreter and teacher of the Mosaic law*, = νομοδιδάσκαλος and γραμματεὺς, Luke 10. 25, Matt. 22. 35.

νομίμως, adv. (νόμιμος), *lawfully, according to law and custom*, 1 Tim. 1. 8.

νόμισμα, ατος, τό (νομίζω), pr. 'any thing acknowledged and sanctioned by custom or law,' and hence *current money, coin*, Matt. 22. 19.

νομοδιδάσκαλος, ου, ό (νόμος, διδάσκαλος), *a law-teacher, a teacher and expounder of the Jewish law*, = νομικός and γραμματεὺς, Luke 5. 17: spoken also of Christian teachers who obtruded themselves upon the churches as expounders of the Mosaic law, 1 Tim. 1. 7.

νομοθεσία, ας, ή (νομοθετέω), *law-giving, legislation, the giving of a code of laws*; in N. T. by meton. *the laws given, code of laws, THE LAW*, e. g. the Mosaic code, Rom. 9. 4.

νομοθετέω, ῶ, f. ἥσω (νομοθέτης), *to make or give laws, to establish as law, to legislate*. a) pr. and with dat. for any one; hence in N. T. pass. *to be legislated for, to receive laws*, where the dat. of the active construction becomes the nom. to the passive, Heb. 7. 11 ὁ λαὸς ἐπ' αὐτῇ νενομοθέτητο the people received the [Mosaic] law upon this condition, i. e. of being under the Levitical priesthood. b) *to establish, sanction*, pr. as law, or by law, pass. Heb. 8. 6 ἥτις [διαθήκη] ἐπὶ κρείττοσιν ἐπαγγελίας νενομοθέτηται.

νομοθέτης, ου, ό (νόμος, τίθημι), *a lawgiver, legislator*, James 4. 12.

νόμος, ου, ό (νέμω), pr. 'any thing divided out, allotted,' what one has in use and possession, hence *usage, custom*; in N. T. only *law*, as prescribed by custom or statute. a) genr., and without reference to a particular people or state, Rom. 4. 15 οὐ οὐκ ἔστι νόμος οὐδὲ παράβασις, 5. 13. b) spec. of particular laws, statutes, ordinances, spoken in N. T. mostly of the Mosaic statutes, viz. (α) of laws relating to *civil rights and duties*, John 7. 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, 8. 5, 19. 7: so of the law of marriage, Rom. 7. 2; of the Levitical priesthood, Heb. 7. 16; also 9. 19 κατὰ νόμον, according to the ordinance or command, i. e. respecting the promulgation of the law. (β) of laws relating to

external religious rites; purification, Luke 2. 22; circumcision, John 7. 23; sacrifices, Heb. 10. 8. (γ) of laws relating to the hearts and conduct of men, Rom. 7. 7 ὁ νόμος ἔλεγεν, οὐκ ἐπιθυμήσεις, Jam. 2. 8, Heb. 8. 10. (δ) by impl. for a written law, a law expressly given, = ὁ νόμος ἔγγραφτος, Rom. 2. 14 ἔθνη τὰ μὴ νόμον ἔχοντα... ἑαυτοῖς εἰσὶ νόμος.

c) THE LAW, i. e. a code or body of laws, in N. T. only of the Mosaic code. (α) pr. Matt. 5. 18 ἰῶτα ἐν οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, 22. 36 ποῖα ἐντολὴ μεγάλη ἐν τῷ νόμῳ; John 1. 17 ὁ νόμος διὰ Μωυσέως ἐδόθη, sæp.: οἱ ἐκ τοῦ νόμου, οἱ ἐν τῷ νόμῳ, οἱ ὑπὸ νόμον, *those under the Mosaic law, Rom. 4. 16, 3. 19, 1 Cor. 9. 20; ὅσοι ἐν νόμῳ id. Rom. 2. 12. (β) fig. for the Mosaic dispensation, Rom. 10. 4 τέλος νόμου Χριστός, Heb. 7. 12, 10. 1. (γ) meton. for the book of the law, i. e. pr. the books of Moses, the Pentateuch, Matt. 12. 5, Luke 2. 23: as forming part of the Old Test., ὁ νόμος καὶ οἱ προφῆται Matt. 5. 17, Rom. 3. 21, νόμος καὶ προφ. καὶ ψαλμοί Luke 24. 44: also simply ὁ νόμος for the Old Testament, John 10. 34, 12. 34.*

d) fig. ὁ νόμος τέλειος *the more perfect law, put for the Christian dispensation, in contrast with that of Moses, Jam. 1. 25; without τέλειος, 2. 12, 4. 11: also of the laws, precepts, established by the gospel, ὁ νόμος Χριστοῦ Gal. 6. 2; absol. Rom. 13. 10 πλήρωμα νόμου ἡ ἀγάπη.*

e) fig. law, i. e. rule, standard of judging or acting, Rom. 3. 27, 7. 23, 25, 8. 2, 7, 9. 31: in the sense of rule of life, discipline, Phil. 3. 5 κατὰ νόμον Φαρισαῖος.

νοσέω, ὦ, f. ἦσω (νόσος), *to be sick; in N. T. fig. νοσεῖν περί τι to have a sickly longing for any thing, to pine after, to doat about, 1 Tim. 6. 4 νοσῶν περὶ ζητήσεις καὶ λογομαχίας.*

νόσημα, ατος, τό (νοσέω), *sickness, disease, = νόσος, John 5. 4.*

νόσος, ου, ἡ, *sickness, disease, Matt. 4. 23 θεραπεύων πάσαν νόσον, v. 24, sæp.: metaph. for pain, sorrow, evil, 8. 17.*

νοσσιὰ, ἄς, ἡ (contr. for Att. νεοσσιὰ), *a nest, sc. with the young; in N. T.*

a nest of young birds, brood, Luke 13. 34.

νοσσίον, ου, τό (contr. for Att. νεοσσίον), *a young bird, pl. τὰ νοσσία, a brood of young birds, Matt. 23. 37.*

νοσφίζω, f. ἴσω (νόσφι), pr. *to put apart, separate, mid. to separate one's self, go away, act. to take or snatch away, rob; in N. T. mid. to take away for one's self, to keep back any thing which belongs to another, to embezzle, purloin, absol. Tit. 2. 10; foll. by ἀπό with gen. partitively, Acts 5. 3 νοσφίσασθαι ἀπὸ τῆς τιμῆς.*

νότος, ου, ὁ, *the south wind, or strictly the south-west wind, Lat. notus. a) pr. Luke 12. 55 νότον πνέοντα. b) meton. the south, the southern quarter of the heavens and earth, Matt. 12. 42 βασίλισσα νότου.*

νουθεσία, ας, ἡ (νουθετέω), pr. *'a putting in mind,' i. e. warning, admonition, exhortation, 1 Cor. 10. 11.*

νουθετέω, ὦ, f. ἦσω (νοῦς, τίθημι), pr. *'to put in mind, put into one's heart,' hence to warn, admonish, exhort, trans., Acts 20. 31 οὐκ ἐπανόμην νουθετῶν ἕνα ἕκαστον, sæp.*

νουμηνία, ας, ἡ, Att. contr. for νεομηνία (νέος, μήν), pr. *new-month, i. e. the new moon, as a festival, Col. 2. 16.*

νουνεχῶς, adv. (νουνεχής, fr. νοῦς, ἔχω), *understandingly, discreetly, Mark 12. 34 νουνεχῶς ἀπεκρίθη.*

νοῦς, νοῦ, acc. νοῦν, ὁ, Att. contr. for νόος, νόου, but in N. T. and the Fathers only gen. νοός, dat. νοῖ; pr. *the seer or perceiver, i. e. the intelligent or intellectual principle, THE MIND. a) as the seat of the emotions and affections, mode of thinking and feeling, disposition, moral inclination, = heart; Rom. 1. 28 παρέδωκεν αὐτοὺς ὁ Θ. εἰς ἀδόκιμον νοῦν, 12. 2, 1 Tim. 6. 5 διεφθαρμένων τὸν νοῦν: so for firmness or presence of mind, 2 Thess. 2. 2: as implying heart, reason, conscience, in opp. to fleshly appetites, Rom. 7. 23, 25. b) understanding, intellect, Luke 24. 45 διήνοιξεν αὐτῶν τὸν νοῦν, 1 Cor. 14. 14, 15. 19, Phil. 4. 7, Rev. 13. 18 ὁ ἔχων τὸν νοῦν i. e. the wise. c) meton. mind, for what is in the mind, i. e. thought, counsel, purpose, opinion; of God or Christ, Rom. 11. 34,*

1 Cor. 2. 16; of men, Rom. 14. 5. d) fig. of things, *sense, meaning*, Rev. 17. 9 ὡδε ὁ νοῦς ὁ ἔχων σοφίαν, i. e. the deep or hidden sense.

Νυμφᾶς, ᾶ, ὁ, *Nymphas*, pr. name of a Christian, Col. 4. 15.

νύμφη, ης, ἡ (obsol. νύβω, Lat. *nubo*), a bride, spouse, newly married. a) pr. John 3. 29 ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν, Rev. 18. 23. b) as opp. to ἡ πενθερά it is put for *daughter-in-law*, Matt. 10. 35.

νυμφίος, ου, ὁ (νύμφη), a bridegroom, spouse, newly married, Matt. 9. 15.

νυμφών, ὠνος, ὁ (νύμφη), a bridal-chamber, where the nuptial bed was prepared, usually in the house of the bridegroom, whither the bride was brought in procession; in N.T. in the phrase οἱ υἱοὶ τοῦ νυμφώνος the sons of the bridal chamber, Matt. 9. 15,—these were the companions of the bridegroom, *bridemen*, just as the bride had also her companions, *bridemaids*.

νῦν, adv., also νυνὶ as strengthened by the demonstr. ἰ, now, Lat. *nunc*. 1. pr. as adv. of time, now; spoken (α) of the *actual present*, as opp. both to time past and future, Luke 6. 21 οἱ πεινῶντες νῦν, ver. 25, John 4. 18 νῦν ὃν ἔχεις, 12. 27 νῦν ἡ ψυχὴ μου τετάρακται, sæp. In direct antith. to something done in time past, νῦν δέ Luke 16. 25, Gal. 4. 9; νυνὶ δέ, in which connexion chiefly is νυνὶ found, Rom. 3. 21, 6. 22; ἀλλὰ νῦν Luke 22. 36: so in antith. to something future, *emphat.* Mark 10. 30 νῦν ἐν τῷ καιρῷ τούτῳ, opp. to ἐν τῷ αἰῶνι τῷ ἐρχομένῳ. With the art. ὁ, ἡ, τὸ νῦν, as adj. the now existing, present, Acts 22. 1 τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας, Rom. 3. 26 ἐν τῷ νῦν καιρῷ, 8. 18, Gal. 4. 25 τῇ νῦν Ἱερουσ.: so ἀπὸ τοῦ νῦν, sc. χρόνου, from now, henceforth, Luke 1. 48; ἄχρι τοῦ νῦν until now, Rom. 8. 22; ἕως τοῦ νῦν id., Matt. 24. 21; τὰ νῦν or τανῦν, adv., now, at present, Acts 4. 29, 5. 38; τὸ νῦν ἔχον as it now is, i. e. for the present, 24. 25. b) in reference to time just past, now, i. e. *JUST NOW*, even now; with perf. John 14. 29 νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι, Acts 7. 52; aor. John 13. 31, 21. 10, and imperf. 11. 8 νῦν ἐζητοῦν σε λιθάσαι. c) in

reference to future time just at hand, *EVEN NOW*, presently, immediately; foll. by fut. John 12. 31 νῦν ὁ ἄρχων ἐκβληθήσεται ἔξω, Acts 13. 11; by pres. for fut., as implying what is immediately to take place, John 4. 23 ἔρχεται ὥρα, καὶ νῦν ἐστίν, 16. 32.

2. as a particle of transition or continuation, *NOW*. a) genr. now, as marking a present condition, i. e. in the present state of things, as things are, Luke 2. 29 νῦν ἀπολύεις τὸν δοῦλόν σου, 11. 39; καὶ νῦν Acts 3. 17. In antith., νῦν δέ 1 Cor. 13. 13, and so as preceded by εἰ Luke 19. 42; νυνὶ δέ after εἰ Rom. 7. 17. b) as implying that one thing follows now out of another, thus marking a conclusion, inference, = *NOW THEN*, now therefore, i. e. 'since these things are so;' Acts 12. 11 νῦν οἶδα ἀληθῶς, 22. 16 καὶ νῦν τί μέλλεις; so νῦν οὖν 16. 36, interrog. 15. 10; νῦν ἄρα Rom. 8. 1. c) *emphat.*, in commands and exhortations, implying that what is to be done should be done now, at once, on the spot; with imperat. Matt. 27. 42 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, v. 43; James 4. 13 ἄγε νῦν, 5. 1; καὶ νῦν 1 John 2. 28; Acts 7. 34 νῦν δεῦρο.

νύξ, νυκτός, ἡ, night, Lat. *nox*. a) pr. Matt. 14. 25 τετάρτη φυλακὴ τῆς νυκτός, Luke 2. 8, Rev. 8. 12 ἡ νύξ ὁμοίως: fig. John 9. 4. In specifications of time (comp. ἡμέρα. a. a.); genit. of time when, indefinite and continued, νυκτός by night, Matt. 2. 14; ἡμέρας καὶ νυκτός by day and by night, i. e. continually, Luke 18. 7; νυκτὸς καὶ ἡμ. 2 Tim. 1. 3; μέσης νυκτός Matt. 25. 6; κατὰ μέσον τῆς ν. Acts 27. 27; διὰ τῆς νυκτός during the night, i. e. either the whole night, Luke 5. 5, or by night, Acts 5. 19 (see διὰ I. 2). Dative of time when, definite, Luke 12. 20 ταύτῃ τῇ νυκτί this very night; ἐν νυκτί by night, Acts 18. 9; ἐν τῇ ν. Matt. 26. 31. Accus. of time how long, Matt. 4. 2 νύκτας τεσσαράκοντα, 12. 40 τρεῖς νύκτας: so τὰς νύκτας the nights, i. e. during the nights, Luke 21. 37; νύκτα καὶ ἡμέραν night and day, continually, 2. 37. b) metaph. for a time of moral and spiritual darkness, the opposite of gospel-light and day, Rom. 13. 12 ἡ νύξ προέκοψε, 1 Thess. 5. 5.

νύσσω, fut. ξω, to prick, pierce, τὴν πλευράν John 19. 34.

νυστάζω, fut. ξω (νεύω), pr. to nod, hence to slumber, intrans. Matt. 25. 5 ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον: fig. 2 Pet. 2. 3.

νυχθήμερον, ου, τό (νύξ, ἡμέρα), a day and night, twenty-four hours, 2 Cor. 11. 25.

Νῶε, δ, indec. Noah, Heb. 'rest,' pr. name of the patriarch preserved from the deluge, Matt. 24. 37.

νωθρός, α, όν (=νωθής), slow; dull, stupid, pr. physically; in N. T. fig. of the mind, Heb. 5. 11 νωθοὶ γεγόνατε ταῖς ἀκοαῖς, 6. 12.

νωτός, ου, ό, the back, Rom. 11. 10.

Ξ.

ξενία, ας, ἡ (ξένος), pr. guest-right, alliance of hospitality, hospitium; in N. T. a place for a guest, a lodging, Acts 28. 3, Philem. 22.

ξενίζω, f. ίσω (ξένος), 1. to receive as a guest, to entertain, trans., pass. to be entertained, to lodge with any one, Acts 10. 6 ξενίζεται παρά τινι Σίμωνι, 28. 7 ἡμᾶς φιλοφρόνως ἐξένισεν.

2. to appear strange to any one, to surprise, trans.; in N. T. part. pl. τὰ ξενίζοντα strange things, i. e. novel, surprising, Acts 17. 20. Also mid. ξενίζομαι, to be surprised, to think strange of, foll. by dat. of cause or object, 1 Pet. 4. 12 μὴ ξενίξεσθε τῇ ἐν ὑμῖν πυρώσει, v. 4 with ἐν ᾧ.

ξενοδοχέω, ᾧ, f. ήσω (ξενδοχος, fr. ξένος, δέχομαι), to entertain strangers, practise hospitality, absol. 1 Tim. 5. 10.

ξένος, η, ου, pr. adj. not of one's family, stranger; hence 1. SUBST. δ ξένος, a guest, stranger. a) pr. a friend allied in hospitality, hospes, such an alliance being usual among friends who lived in different cities or countries, who then were entertained at each other's houses; Rom. 16. 23 Γάϊος δ ξένος μου καὶ τῆς ἐκκλησίας ὅλης, i. e. here by impl. entertainer, host. b) genr. a stranger, foreigner, as coming from another place or country, Matt. 25. 35 ξένος ἡμην, 27. 7 εἰς ταφὴν τοῖς ξένοις, Acts 17. 21 οἱ ἐπιδημοῦντες ξένοι resident

strangers, foreigners: figur. as not belonging to the Christian community, an alien, with gen. Eph. 2. 12 ξένοι τῶν διαθηκῶν aliens from the covenants; so absol. a stranger, not a Christian, v. 19, 3 John 5.

2. ADJECT. strange, i. e. foreign, unknown, as coming from another country, Acts 17. 18 δαιμόνια ξένα. Fig. Heb. 13. 9 διδαχαὶ ξέναι strange doctrines, i. e. foreign to the Christian faith; also strange, i. e. novel, unheard of, causing wonder, 1 Pet. 4. 12 ὡς ξένου ὑμῖν συμβαίνοντος.

ξέστης, ου, ό, Lat. sextarius, pr. a Roman measure, the 16th part of a modius, containing about 1½ pint English; in N. T. genr. for any small measure or vessel, as a cup, pitcher; &c. Mark 7. 4, 8.

ξηραίνω, f. ανῶ (ξηρός), aor. 1 ἐξήρανα, perf. pass. ἐξήραμμαι and 3d pers. sing. ἐξήρανται,—to dry, make dry, trans., pass. to be dried up, to become dry; of plants, act. to dry up, wither, Jam. 1. 11 ὁ ἥλιος ἐξήρανε τὸν χόρτον: pass. to wither away, Matt. 13. 6 διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη: in the sense of to be dry, ripe, as ὁ θερισμός Rev. 14. 15. Of fluids, pass. to be dried up, Rev. 16. 12 τὸ ὕδωρ, Mark 5. 29 ἡ πηγὴ. Of the body or its members, pass. to wither, pine away, Mark 3. 1 ἐξηραμένην ἔχων τὴν χειρᾶ, 9. 18 καὶ ξηραίνεται and he pineth away.

ξηρός, α, όν, dry. a) of a tree, dry, withered, Luke 23. 31 εἰ ἐν τῷ ὕγρῳ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται, i. e. a green and a dry tree as emblematic of the righteous and the wicked: of the body or its members, John 5. 3, ἡ χεὶρ Matt. 12. 10. b) ἡ ξηρά, sc. γῆ, the dry land, as opp. to ἡ θάλασσα, Matt. 23. 15.

ξύλιος, η, ου (ξύλον), wooden, 2 Tim. 2. 20 σκεύη ξύλινα, Rev. 9. 20.

ξύλον, ου, τό (ξύω), wood. a) genr. for fuel, timber, &c. 1 Cor. 3. 12 λίθους τιμίους, ξύλα, χόρτον, Rev. 18. 12. b) any thing made of wood. (α) a staff, club, μετὰ μαχαιρῶν καὶ ξύλων Matt. 26. 47. (β) stocks, Lat. nervus, a wooden block or frame with holes, in which the feet, and sometimes the hands and neck, of prisoners were confined, Acts 16. 24

τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον. (γ) *a stake, cross, = σταυρός*, Acts 5. 30 κρεμάσαντες ἐπὶ ξύλου, 13. 29. c) *living wood, i. e. a tree*, Rev. 2. 7, Luke 23. 31.

ξυράω, ὦ, f. ἥσω (ξυρόν), *to shear, shave, i. e. the locks or beard*, mid. Acts 21. 24 ἵνα ξυρήσονται τὴν κεφαλὴν *that they may shear their heads*, i. e. let them be shorn: pass. part. fem. ἐξυρημένη 1 Cor. 11. 5, 6.

O.

ὁ, ἡ, τό, gen. τοῦ, τῆς, τοῦ, originally a demonstrative pronoun, *this, that*, but in Attic and later usage mostly a prepositive article, *the*.

I. as a DEMONSTRATIVE PRONOUN, *this, that*. a) simpl., once, in the words cited from Aratus, Acts 17. 28 τοῦ γὰρ καὶ γένος ἐσμέν *for of THIS ONE [him] we are also the offspring*. b) in distinctions and distribution, with μὲν...δέ; ὁ μὲν...ὁ δέ *the one...the other, that one...this one*, Phil. 1. 16, 17 οἱ μὲν ἐξ ἀγάπης...οἱ δὲ ἐξ ἐριθείας, Heb. 7. 5, 6 οἱ μὲν...ὁ δέ: so distributively, *one...another*, pl. *some...others*, ὁ μὲν ἑκατόν, ὁ δὲ ἐξήκοντα Matt. 13. 23, οἱ μὲν...οἱ δέ Acts 14. 4, τοῖς μὲν...τοῖς δέ Rom. 2. 7, 8, τοὺς μὲν...τοὺς δέ Eph. 4. 11: also οἱ μὲν...ἄλλοι δέ Matt. 16. 14, καὶ τινες...οἱ δέ Acts 17. 18: so Matt. 28. 17 οἱ δὲ ἐδίστασαν *but some doubted*, i. e. in antith. to *all* as impl. in προσεκύνησαν. c) in the narrative style ὁ δέ is used by way of transition to another person or party already mentioned, without a preceding ὁ μὲν, *but this one*, i. e. *but he, and he*, &c. Matt. 2. 5 οἱ δὲ εἶπον, Mark 8. 28 οἱ δὲ ἀπεκρίθησαν, Luke 7. 40 ὁ δέ φησι: so with a participle intervening, Matt. 2. 9 οἱ δὲ ἀκούσαντες ἐπορεύθησαν, v. 14 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον, 4. 4 ὁ δὲ ἀποκριθεὶς εἶπε, sæp.

II. as the PREPOSITIVE ARTICLE, originally a demonstrative, but having its demonstrative power gradually softened down, so as simply to mark an object as *definite* or *specific*. It corresponds in many respects to our English *the*, though it is sometimes used where we say *this*, often

where we employ no article, and sometimes even where we put the indefinite *a, an*: it is usually omitted where *the* is omitted in English.

A) with SUBSTANTIVES, or words standing for substantives.

1. *simply*, i. e. *without* adjectives or other *adjuncts*, where the subst. is to be expressed as *definite* or *specific*. a) genr. where the subst. refers to a person or thing as *well known*, i. e. either as already mentioned, or as of common notoriety. (α) as *already mentioned*, Matt. 1. 24 ὁ ἄγγελος comp. ver. 20; 2. 7 τοὺς μάγους comp. v. 1; 5. 1 τοὺς ὄχλους comp. 4. 25; 13. 25, 26 τοῦ σίτου, ὁ χόρτος, τὰ ζιζάνια, *there spoken of*, but v. 27 ζιζάνια indef.; Acts 9. 17 εἰς τὴν οἰκίαν comp. ver. 11: so by impl. Matt. 2. 11 comp. v. 9. (β) as of *common notoriety*, Matt. 1. 22 διὰ τοῦ προφήτου, Isaiah; 2. 15 διὰ τ. προφ. Hosea; v. 4 τοῦ λαοῦ, *the Jewish people*; v. 7 τοῦ παιδίου, *for which the Magi were inquiring*; 5. 1 εἰς τὸ ὄρος, *hard by*; v. 25 ἐν τῇ ὁδῷ, *to the judge*; 9. 28 εἰς τὴν οἰκίαν, *where he was to lodge*; 12. 41 ἐν τῇ κρίσει, *the day of judgment*; 21. 8 ἀπὸ τῶν δένδρων, *which grew there*; 26. 27 τὸ ποτήριον, *usually served at table*; Mark 2. 24 ἐν τοῖς σάββασιν, *on a certain sabbath*, but Matt. 12. 2 ἐν σαββάτῳ indef.; Luke 5. 14 τῷ ἱερεῖ, *to the proper priest*; v. 16 ἐν ταῖς ἐρήμοις, *near the city*; 12. 54 τὴν νεφέλην, *the harbinger of rain*; 16. 21 οἱ κύνες, *of that city*; 13. 5 εἰς τὸν νιπτῆρα, *which belonged to the chamber*; 21. 20 ἐν τῷ δείπνῳ comp. 13. 23 sq.; Acts 11. 13 ὁ ἄγγελος comp. 10. 3; 21. 38 ὁ Αἰγύπτιος, = in Engl. *that Egyptian*; Rom. 4. 3 ἡ γραφή, *the Scriptures*; Rev. 5. 13 τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα, *the glory, &c. which belongs to God and none other*. Here, however, it often depends on the feeling of the writer, whether the object shall be expressed as *definite*, or not; Matt. 12. 1 τίλλειν τοὺς στάχυνas *some ears*, indef., but Mark 2. 23 of the grain just before mentioned; Mark 6. 8 ἵνα μηδὲν αἰρῶσιν εἰς ὁδόν *for journeying*, for this or any other journey, but Luke 9. 3 εἰς τὴν ὁδόν *for this journey*.

b) with *proper names* of persons, places, &c.: here the usage is various, and seems to depend mostly on the will of the writer, or on some special idiom. (α) of persons; ὁ Ἰησοῦς, Matt. 3. 13, and so almost universally in Matthew, and generally in the other Gospels, but less frequently elsewhere; also αὐτοῦς ὁ Ἰησοῦς Luke 24. 15; anarthrous 2. 52, 4. 1, sæp.: ὁ Ἰωάννης, Matt. 3. 13; anar. 9. 14: ὁ Πιλάτος, 27. 13, and so more usually; but anar. Luke 13. 1: ὁ Παῦλος, Acts 14. 11; anar. 13. 16: ὁ Π. καὶ ὁ Βαρνάβας, v. 43; ὁ Π. καὶ Βαρνάβας, 15. 22; anar. Β. καὶ Π., v. 25: ὁ Στέφανος, 6. 9; anar. v. 5, 8. Where the proper name has an adjunct of title, office, family, &c. the article is omitted; Ἰωάννης ὁ βαπτιστής Matt. 3. 1, Πιλάτῳ τῷ ἡγεμόνι 27. 2, Σίμων ὁ κανανίτης Matt. 10. 4, Gal. 1. 19. Where the pr. name is indeclinable, the article would seem to be more necessary, in order to mark the case, but usage is here equally variable; ὁ Ἰωσήφ Matt. 1. 18, anar. Luke 2. 33; τὸν Δαβίδ Acts 13. 22, anar. Mark 2. 25: compare the genealogies in Matt. 1. 1 sq., Luke 3. 23 sq. (β) with geographical names, where names of countries take the article more frequently than those of cities; generally also where two or more names follow each other, only the *first* takes the article; Matt. 4. 25 ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπ. καὶ Ἱεροσ. καὶ Ἰουδαίας, Luke 3. 1, Acts 2. 9; 1 Pet. 1. 1 all without art. Spec. (1) names of countries; ἡ Ἀσία, Acts 19. 10, so always, except 6. 9 (where Lachmann omits καὶ Ἀσίας) and in 1 Pet. 1. 1, by the above rule: ἡ Ἀχαΐα, Acts 18. 12, and usually; anar. 2 Cor. 9. 2: ἡ Γαλατία, 1 Cor. 11. 1; anar. 2 Tim. 4. 10: ἡ Γαλιλαία, Matt. 2. 22, and so always except in enumerations: ἡ Ἰουδαία, 2. 1, and so always except in enumer.: ἡ Ἰταλία, Acts 18. 2: ἡ Κύπρος, 13. 4; anar. 15. 39: ἡ Μακεδονία, 16. 10; anar. v. 9: ἡ Συρία, 18. 18; anar. 21. 3: Αἴγυπτος always anar. (2) names of cities have the article least frequently, espec. after ἐν, εἰς, ἐκ: e.g. ἡ Ἀντιοχεία only Acts 15. 23; ἡ Δαμασκός only 9. 3, 22. 6, once εἰς τὴν

Δ. 26. 12; ἡ Ἐφεσος only 18. 21, 19. 17, 20. 16; ἐν τοῖς Ἱεροσολύμοις twice, John 5. 2, 10. 22; ἡ Ἱερουσαλήμ once, Acts 5. 28, with adj. Gal. 4. 25, 26; ἡ Καπερναοὺμ once, Luke 4. 23; ἡ Ναζαρέθ twice, Matt. 4. 13, Luke 4. 16; ἡ Πώμη twice, Acts 18. 2 ἐκ τῆς Π., 28. 14. (3) names of rivers take the article, as in Engl.; ὁ Ἰορδάνης *the Jordan*, always, Matt. 3. 5; ὁ Εὐφράτης Rev. 16. 12, with adjunct. 9. 14. Names of mountains do not occur in the N. T. except in connexion with τὸ ὄρος. Names of nations belong properly under d. below. The rule has been laid down for geographical names, that where first mentioned they are without the article, and take it afterwards; yet the converse of this is just as often true; Acts 17. 10 εἰς Βέροϊαν, v. 13 ἐν τῇ Β.; 20. 15 εἰς Μίλητον, v. 17 ἀπὸ τῆς Μ.;—but also Acts 20. 13, 14 εἰς τὴν Ἀσσον comp. v. 16, 18; 17. 1, 11, 13, 18. 1, and 19. 1.

c) with nouns implying a person or thing as *alone* or *monadic*, either as pre-eminent above all others, or as alone existing, thus approaching the nature of a proper name, and sometimes passing over into one; ὁ Χριστός *the Christ*, the Messiah, Matt. 1. 17, and so almost always where it stands alone; without the art., as a pr. name, very rarely in the Gospels and Acts, Luke 23. 2, John 9. 22, but oftener in the Epistles, Rom. 5. 6, 6. 4: ὁ υἱὸς τοῦ Θεοῦ or τοῦ ἀνθρώπου (see υἱός); ὁ διδάσκαλος Mark 14. 14: so ὁ διάβολος *the devil*, Matt. 4. 5, and always except Acts 13. 10 comp. 1 Pet. 5. 8; ὁ πονηρός *the evil one*, Matt. 6. 13; ὁ ἀντίχριστος 1 John 2. 18; ὁ πειράζων 1 Thess. 3. 5; ὁ θάνατος Rev. 6. 8; ὁ Σεβαστός *Augustus*, pr. *the august*, Acts 25. 21. The names of God, Θεός and κύριος (the latter also of Christ), often have the article, but more frequently omit it, espec. in the oblique cases; πατήρ applied to God has usually the art. and a genitive, but likewise simply ὁ πατήρ Matt. 28. 19, Luke 10. 22, and παρὰ πατρός John 1. 14: so τὸ πνεῦμα and τὸ πνεῦμα ἅγιον, almost as a pr. name, Acts 1. 8, 10. 19; anar. 8. 15, Jude 20. Also with nouns or names of single

objects, concrete or abstract; where the article under certain circumstances is sometimes omitted; ὁ ἥλιος Matt. 13. 43, anar. v. 6; ὁ οὐρανός, οἱ οὐρανοί, 5. 18, 3. 16, anar. 2 Pet. 3. 5, 12; ἡ γῆ Matt. 5. 18, anar. 2 Pet. 3. 5, 10; so θάλασσα, νύξ, &c.; also ὁ νόμος *the law* of Moses, John 1. 17, anar. Rom. 3. 31, 5. 20; τοῦ ἀγροῦ Matt. 6. 28, but ἀπ' ἀγροῦ as opp. to the city Mark 15. 21. So with abstract nouns; ἡ ἀρετή 2 Pet. 1. 5, anar. v. 3; ἡ ἀγάπη Rom. 13. 10, anar. 1 Cor. 13. 2; ἡ ἁμαρτία Rom. 5. 12, anar. v. 13; ἡ δικαιοσύνη 6. 18, anar. 9. 30; ἡ πίστις 4. 9, anar. 3. 28: see also Matt. 15. 19 sq., Gal. 5. 19 sq., Col. 3. 8.

d) with nouns implying a definite *genus* or class of individuals, distinct from all others. (α) *genr. in pl.*, αἱ ἀλώπεκες Matt. 8. 20, οἱ ἄετοί 24. 28; so οἱ νεκροί *the dead*, 14. 2, 22. 31, but more frequently also without the article, espec. in connexion with words referring to a rising from the dead, as ἐγείρειν, ἀναστῆναι, ἀνάστασις, &c. Matt. 17. 9, Luke 24. 46, Acts 26. 23, Rom. 10. 7, al. Here belong also the plural names of nations, which take the article as generic; οἱ Ἰουδαῖοι *the Jews*, i. e. the whole nation, John 5. 1; sometimes also spoken of certain individuals, or a particular class, as representing the whole, Mark 7. 3; but Ἰουδαῖοι *Jews*, indef. Acts 2. 5, 10: so οἱ Ἕλληνες John 7. 35, οἱ Ῥωμαῖοι 11. 48. (β) *in the sing.*, where the noun expresses a *generic* idea, or stands as the representative of a class, where in English also we commonly put *the*; Matt. 12. 35 ὁ ἀγαθὸς ἄνθρωπος καὶ ὁ πονηρός, Mark 3. 27, Luke 10. 7 ὁ ἐργάτης, John 10. 11 ὁ ποιμὴν ὁ καλός, Rom. 1. 17 ὁ δίκαιος. Here too we may refer ὁ σπείρων *the sower*, Matt. 13. 3; also ἐπὶ τὴν πέτραν 7. 24, ἐπὶ τὴν ἄμμον v. 26.

e) with nouns in themselves indefinite, which yet become definite as standing in *some certain relation* to the definite person or thing there spoken of; Luke 18. 15 τὰ βρέφη i. e. their own children, John 5. 36, εἶπε μεγάλη τῇ φωνῇ Acts 14. 10; 1 Cor. 11. 5 ἀκατακαλύπτῳ τῇ κεφαλῇ, so in

Engl., *with the head uncovered*, i. e. *her head*; Heb. 7. 24, Rev. 4. 7. The definiteness of such nouns is often strengthened by the genit. of a pronoun, Matt. 3. 4 ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ, Mark 8. 17, John 19. 2: so τὸ ὄνομα αὐτοῦ Matt. 1. 21. The article may also be omitted before such nouns when otherwise definite, 1 Tim. 2. 8 ἐπαίροντας ὁσίους χεῖρας, 2 Pet. 2. 14.

f) where two or more nouns in the same case are *connected by καί*, &c., if the first have the article, the second either takes or omits it in certain circumstances. (α) if the nouns are of different genders or numbers, the article is repeated; Matt. 15. 4 τίμα τὸν πατέρα καὶ τὴν μητέρα, v. 5, 8. 26, Luke 14. 26, Eph. 2. 3, Col. 2. 13; as connected by οὕτε, 1 Cor. 3. 7. But sometimes the article is here omitted, espec. where the nouns express kindred ideas, Col. 2. 22 τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρ., Luke 1. 6, 14. 23. (β) if the nouns are of the same gender, but express different and independent objects, the article is repeated; Mark 2. 16 οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, v. 18, 12. 13, Luke 1. 58, 12. 11: so with τέ... καί, Acts 17. 10, 14: also where the article is necessary for distinctness, 1 Cor. 1. 28. (γ) but if the nouns be of the same gender, and stand in near relation to each other, the article is more commonly not repeated; e. g. when they all are parts of one general idea, of a whole, &c. Mark 15. 1 οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, where the elders and scribes stand as one division over against the priests; Luke 14. 3, 21, Col. 2. 8, 19, 1 Tim. 4. 7, 1 Pet. 2. 25;—or where a noun is added for clearer explanation, Col. 3. 17 εὐχ. τῷ Θεῷ καὶ πατρί, Eph. 1. 3, 2 Pet. 1. 11;—or where with the first noun and its article there is connected a genit. or other adjunct which refers also to the second, Phil. 1. 25 εἰς τὴν ὑμῶν προκοπὴν καὶ χάραν τῆς πίστεως, 1 Thess. 2. 12, 3. 7, Acts 1. 25 τῆς διακονίας ταύτης καὶ ἀποστολῆς, Eph. 3. 5;—or where the nouns thus connected are adjectives or other predicates referring to one

subject, Acts 3. 14 ὑμεῖς τὸν ἅγιον καὶ δίκαιον ἡρνήσασθε, 2. 20, John 21. 24, Phil. 3. 3, 1 Thess. 2. 15; so with ἀλλά John 10. 1; also in pr. names, when they all stand in like relation, Acts 1. 13, 15. 23.

g) with the *subject* or *predicate* of a sentence: here a common rule is, that the subject takes the article, and the predicate omits it; but this is true only in so far as the former is more frequently definite than the latter; and the case may be inverted; or both may be definite or indefinite; so that, strictly speaking, the subject and predicate, *as such*, neither take nor reject the article, but are governed in respect to it by the same principles as other nouns.

(α) the *subject* takes the article, but not the predicate, John 1. 1 Θεὸς ἦν ὁ λόγος, 4. 24 πνεῦμα ὁ Θεός, 6. 63 τὰ ῥήματα πνευμά ἐστι καὶ ζωὴ ἐστιν, Rom. 6. 21, 1 John 3. 15, 4. 8 ὁ Θεὸς ἀγάπη ἐστίν: so Luke 1. 35. (β) both *subject* and *predicate* have the article, Matt. 6. 22 ὁ λύχνος τοῦ σώματος ἐστίν ὁ ὀφθαλμός, John 1. 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, 6. 63 τὸ πνεῦμά ἐστι τὸ ζωοποιούν, 1 Cor. 15. 56, 2 Cor. 3. 17 ὁ κύριος τὸ πνεῦμά ἐστιν, Phil. 3. 19 ὦν ὁ Θεὸς ἡ κοιλία, 1 John 3. 4 ἡ ἁμαρτία ἐστίν ἡ ἀνομία: so Matt. 13. 19-23, where the subject with art. is repeated by οὗτος.

(γ) the *predicate* has the article, where the subject is without it; e. g. where the subject is a proper name, 1 John 4. 15, 5. 1, 6; — or a pronoun, John 6. 51 ἐγὼ εἰμι ὁ ἄρτος, Acts 7. 32; 2 Cor. 3. 2 ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ, Matt. 5. 13, 14; 3. 17 οὗτός ἐστιν ὁ υἱός μου, Mark 6. 3, John 1. 19 αὕτη ἐστίν ἡ μαρτυρία, Acts 4. 11: so where the predicate is a participle with the article, the subject being still a pronoun, ἐγὼ εἰμι ὁ μαρτυρῶν John 8. 18, οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες Matt. 10. 20; οὗτος Mark 4. 16; ἐκεῖνος 7. 15: so Luke 8. 21, where the subject without the article is repeated by οὗτος. Once the predicate has two nouns, one without and the other with the article, John 8. 44 ὅτι ψεύστης ἐστὶ καὶ ὁ πατήρ αὐτοῦ sc. τοῦ ψεύδους. (δ) but sometimes both *subject* and *predicate* are without the article,

Matt. 20. 16 πολλοὶ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

h) with a *noun* in the *nominative*, where it stands for the *vocative*, Matt. 11. 26 ναί, ὁ πατήρ, ὅτι, 27. 29 χαῖρε, ὁ βασιλεὺς, Mark 9. 25, 10. 47 ὁ υἱὸς Δ., ἐλέησόν με, Luke 8. 54 ἡ παῖς, ἐγείρου, 12. 32, John 8. 10, Acts 13. 41, Rom. 8. 15.

2. with *nouns* as *accompanied by adjuncts*. Here the use of the article depends on the definiteness of the noun, either in itself, or as affected by the adjunct: the adjunct may stand either *before* the noun (i. e. between it and the article, if it have one), or *after* the noun; and then, if the noun have an article, this may be repeated or not before the adjunct, according to circumstances.

a) with a *substantive* as adjunct, either in the gen. or in apposition. (α) *in genitive*; and here each noun, both the leading and the governed, takes or omits the art. according to the general rules in 1. above: e. g. between the art. and noun, 1 Pet. 3. 20 ἡ τοῦ Θεοῦ μακροθυμία, 2 Pet. 3. 2. More freq. the gen. is put last, Matt. 3. 2 ἡ βασιλεία τῶν οὐρανῶν, 3. 1 ἐν τῇ ἐρήμῳ τῆς Ἰουδ., 6. 22: here the art. is sometimes repeated for the sake of emphasis, 26. 28 τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης, 1 Cor. 1. 18 ὁ λόγος ὁ τοῦ σταυροῦ. Where the leading noun is readily *understood* from the connexion, it is very commonly omitted, and then its article stands alone before the genitive of the adjunct; so espec. γυνή, μήτηρ, παῖς, υἱός, ἀδελφός, &c., Matt. 1. 6 ἐκ τῆς τοῦ Οὐρίου sc. γυναικός, 4. 21 τὸν τοῦ Ζεβεδαίου sc. υἱόν: this occurs mostly in apposition; see below. (β) *in apposition*; and here the leading noun takes or omits the article as above in 1.; while with the adjunct the article is either inserted, or omitted, according as the latter is, or is not, intended to distinguish the leading noun from all others of the like kind or name; Rom. 8. 23 υἰοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν, John 16. 13 ὅταν ἔλθῃ ἐκεῖνος, τὸ πνεῦμα κτλ. More usually with pr. names, which then commonly omit

the art., Matt. 2. 1, 3 Ἡρώδης ὁ βασιλεὺς, 3. 1 Ἰωάννης ὁ βαπτιστής, 4. 21 Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, 21. 11 Ἰησοῦς ὁ προφήτης, 27. 2, Mark 10. 47. Here too the article often stands without its substantive, Matt. 10. 2 Ἰάκωβος ὁ τοῦ Ζεβεδαίου sc. υἱός, v. 3, Mark 2. 14, 16. 1 Μαρία ἡ τοῦ Ἰακώβου sc. μήτηρ comp. 15. 40 (Μαρία Ἰακώβου Luke 24. 10), John 19. 25 Μ. ἡ τοῦ Κλωπᾶ sc. γυνή. But where the noun in apposit. is not thus meant for definite distinction, it omits the article, Luke 2. 36 Ἄννα προφήτις, θυγάτηρ Φανουήλ, 3. 1 Τιβηρίου Καίσαρος, Acts 6. 5, 7. 10 Φαῶν βασιλεὺς, Matt. 12. 24, Rom. 1. 1 Παῦλος δοῦλος Ἰ. Χρ., Jude 1: so Luke 4. 31 Καπερναοὺμ πόλιν τῆς Γαλ., 23. 51. Sometimes a pr. name is thus added in apposition, espec. names of rivers, either with or without the art., Rev. 16. 12 ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην, but 9. 14 ἐπὶ τῷ π. τῷ μεγάλῳ Εὐφράτῃ: or the name is put between the art. and ποταμός, Mark 1. 5 ἐν τῷ Ἰορδάνῃ ποταμῷ.

b) with an *adjective* as adjunct. (α) pr. as expressing an *essential or intrinsic quality of the subst.*, and forming with it one idea: here if the subst. have no art., the adjct. takes none, and is put either before or after the noun; Matt. 14. 14 εἶδε πολλὸν ὄχλον, 26. 47 ὄχλος πολὺς, Luke 11. 13 ἀγαθὰ δόματα, Matt. 7. 11 δόματα ἀγαθὰ. But if the noun have the article, the adjective may stand either between the noun and its article; or after the noun, in which case the article is repeated before the adjective; Matt. 7. 13 διὰ τῆς στενῆς πύλης, 12. 35 ὁ ἀγαθὸς ἄνθρ., 28. 19 τοῦ ἁγίου πνεύματος, John 4. 23: more commonly after the noun, Acts 12. 10 ἐπὶ τὴν πύλην τὴν σιδηρᾶν, Mark 13. 11 τὸ πνεῦμα τὸ ἅγιον, Luke 21. 3 ἡ χήρα ἡ πτωχή, John 10. 11; so where the noun has also a genit., Matt. 1. 25 τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, 3. 17, 6. 6. (β) where the adjective is the *predicate* of a clause or sentence, it naturally stands without the article, as being indefinite; its place is then usually before the subject, Matt. 7. 13 πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδός,

Heb. 5. 11 περὶ οὗ πολλὸς ἡμῖν ὁ λόγος: but also after the subject, Matt. 9. 37 ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι, Jam. 2. 26. (γ) where an adjective connected with a noun having the article expresses not an *intrinsic quality* belonging to the noun, but a *circumstance or condition predicated of it*, the adjective then stands without the art., either after the noun, or before the noun and its article, and constitutes a species of indirect predicate, John 5. 36 ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου. So where an adj. has an adverbial sense, Luke 23. 45 ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. Also the adjectives of quantity ὅλος and πᾶς, Matt. 4. 23 ὅλην τὴν Γαλιλαίαν, Luke 5. 5 δι' ὅλης τῆς νυκτός, Mark 1. 33 ἡ πόλις ὅλη: so πᾶς, Matt. 6. 29 ἐν πάσῃ τῇ δόξῃ, Acts 1. 18 πάντα τὰ σπλάγχνα, Matt. 9. 35 τὰς πόλεις πάσας: adj. ἅπας follows the same rule, Matt. 28. 11, Mark 16. 15, Luke 19. 48: less frequently πᾶς stands between the art. and subst., and is then emphatic, Acts 20. 18 τὸν πάντα χρόνον, Gal. 5. 14, 1 Tim. 1. 16. To the above rule belong apparently the following, 1 John 5. 20 ἡ ζωὴ αἰώνιος and Luke 12. 12 τὸ πνεῦμα ἅγιον text. rec., 1 Cor. 10. 3 τὸ βρῶμα πνευματικόν, Gal. 1. 4 τοῦ αἰῶνος πονηροῦ: but in all these the adj. expresses an *intrinsic quality*; and the construction is rather to be referred to the later Greek usage, which began in such cases to omit the article. (δ) *numerals* follow the general rule in a. above; cardinals, Matt. 10. 1 τοὺς δώδεκα ἀποστόλους, 20. 21 οἱ δύο υἱοί μου: ordinals, v. 6 τὴν ἑνδεκάτην ὥραν, Mark 14. 12, 15. 34 τῇ ὥρᾳ τῇ ἐννάτῃ, Luke 1. 59, John 2. 1.

c) with a *pronoun* as adjunct. (α) *personal* pronouns in the gen., used instead of possessives, follow the same general rule as the gen. of nouns, see above, a. α.; Matt. 5. 30 ἡ δεξιὰ σου χεῖρ, Rom. 6. 12 ἐν τῷ θνητῷ ὑμῶν σώματι: oftener after the noun, Matt. 3. 17 ὁ υἱός μου ὁ ἀγαπητός, Acts 2. 39 ὁ Θεὸς ἡμῶν. (β) *possessive* pronouns follow the rule of adjectives, see above, b. α.; Matt. 18. 20 εἰς τὸ ἐμὸν ὄνομα, John 4. 42; and so where the subst. is implied,

Luke 5. 33 οἱ δὲ σοί i. e. μαθηταί, 22. 42, 1 John 2. 2; also with art. after the noun, John 5. 30 ἡ κρίσις ἡ ἐμή, 14. 27. (γ) *demonstrative* pronouns are put between the art. and noun, 2 Cor. 12. 3 τὸν τοιοῦτον ἄνθρωπον, Mark 9. 37; or, more commonly, either before the article and noun, or after the noun, as αὐτός, οὗτος, ἐκεῖνος, &c., which, being definite, usually require the article along with the subst. which they qualify, Matt. 3. 4 αὐτός ὁ Ἰωάννης, John 5. 36 αὐτὰ τὰ ἔργα, Acts 16. 18 αὐτῇ τῇ ὥρᾳ, also οἱ περιτεμνόμενοι αὐτοί Gal. 6. 13;—Matt. 20. 21 οὗτοι οἱ δύο υἱοί μου, Luke 7. 44, 9. 48, John 6. 51, 58, also Matt. 3. 9 ἐκ τῶν λίθων τούτων, 26. 8, 31, John 2. 19;—Matt. 27. 63 ἐκεῖνος ὁ πλάνος, 18. 1 ἐκείνη τῇ ὥρᾳ, also 7. 25 τῇ οἰκίᾳ ἐκείνῃ, Mark 3. 24: but the genit. αὐτοῦ instead of a possessive pron. stands like the genitives in α. above and in a. α., except that it is put before both the noun and article, Matt. 2. 2 εἶδομεν αὐτοῦ τὸν ἀστέρα.

d) with a *participle* as adjunct, where the construction is nearly the same as with adjectives. The particip. sometimes stands between the noun and article, Matt. 2. 2 ὁ τεχθεὶς βασιλεὺς, ver. 7, 3. 7, 4. 18. More commonly it stands *after* the noun; and then if the noun be definite, the participle also takes the article, when a definite, well-known, or special relation is to be expressed, Matt. 7. 13 ἡ ὁδὸς ἡ ἀπάγουσα, 20. 12, 26. 28, Luke 22. 19, Acts 9. 7, Rom. 1. 3, 2 Tim. 3. 15, 1 Pet. 1. 21. Elsewhere the article is not repeated, and there arises the *participial construction*, in which the participle merely expresses a predicate, like a finite verb; John 4. 6 ὁ Ἰησοῦς κεκοπιακῶς κτλ, v. 39, Acts 3. 26, 23. 27 τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων.

e) with a *preposition and its case* as adjunct, i. e. as a periphrasis for an adj. or the like: here if the leading noun be indefinite, the adjunct in general is so likewise, and is put after the noun, 1 Tim. 4. 3 εἰς μετὰληψιν μετὰ εὐχαριστίας, 1. 5 ἀγάπη ἐκ καθαρᾶς καρδίας, Rom. 14. 17. But if the leading noun have the article,

or be in itself definite, then the adjunct sometimes stands *between* it and the article; but more commonly *after* it, with the article repeated, or not, according to circumstances; Matt. 15. 1 οἱ ἀπὸ Ἱεροσ. γραμματεῖς, Rom. 9. 11 ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ, 11. 27 ἡ παρ' ἐμοῦ διαθήκη, Luke 1. 70, Acts 27. 2;—after the noun, with art. repeated, Matt. 6. 6 τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ, 7. 3, Mark 4. 31, John 12. 21, Acts 4. 2, 27. 5; so, for the sake of definiteness or distinction, where the leading noun has not the article, Acts 26. 18 πίστει τῇ εἰς ἐμέ, 2 Tim. 1. 13 ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χ. Ἰ., Tit. 3. 5: but, *vice versa*, the adjunct sometimes omits the article when it stands before the leading noun, Rom. 9. 3 τῶν συγγενῶν μου κατὰ σάρκα, 2 Cor. 7. 7 τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, Eph. 2. 11 τὰ ἔθνη ἐν σαρκί, also Col. 1. 4 τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰ., Eph. 1. 15.

f) with an *adverb* as adjunct, i. e. as placed between the article and subst., and thus forming a periphrasis for an adjective, Acts 13. 42 τὸ μετὰξὺ σάββατον, Rom. 7. 22 κατὰ τὸν ἔσω ἄνθρωπον, 2 Pet. 1. 9.

B) with ADJECTIVES. a) as *connected with nouns*, see above, A. 2. b.

b) used *as nouns*, and then the article is employed or not, precisely as with nouns. (α) genr., ὁ ἀγαθός *the good man*, generic, Rom. 5. 7; οἱ τυφλοί Matt. 9. 28; οἱ σοφοί, οἱ συνετοί, 1 Cor. 1. 19, 27; οἱ τέλειοι 2. 6; John 8. 7 ὁ ἀναμάρτητος ὑμῶν, definite; so 2 Cor. 8. 15 ὁ τὸ πολὺ... καὶ ὁ τὸ ὀλίγον sc. συλλέξας. In some adjectives a difference of signification is thus produced, see ἅλλος, ἕτερος, πλείων, πολὺς, πᾶς, &c. (β) neut. adjectives with the art. are often put as abstract nouns; sing., Rom. 1. 19 τὸ γνωστὸν τοῦ Θεοῦ, 2. 4 τὸ χρηστὸν τ. Θ., 8. 3, 1 Cor. 1. 25, 2 Cor. 4. 17; as collect. Heb. 7. 7 τὸ ἕλαττον, τὸ κρείττον, *the less; the greater*. Pl. with gen., τὰ κρυπτὰ τῶν ἀνθρ. or τῆς καρδίας Rom. 2. 16, 1 Cor. 14. 25; τὰ ἀόρατα αὐτοῦ Rom. 1. 20; so Luke 18. 27 τὰ ἀδύνατα παρὰ ἀνθρώποις: fig. for persons, 1 Cor. 1. 27, 28. So neut. acc. as adverb, τοῦναντίον for τὸ ἐναντίον,

2 Cor. 2. 7, Gal. 2. 7. (γ) *numerals* used as nouns follow the same rule; card. οἱ δέκα Matt. 20. 24, οἱ δώδεκα Luke 8. 1; ord. οἱ πρῶτοι Matt. 20. 10, ὁ δεύτερος καὶ ὁ τρίτος 22. 26. Neut. as adv. with or without the article, τὸ πρῶτον John 10. 40, more comm. πρῶτον Matt. 6. 23; τὸ δεύτερον 2 Cor. 13. 2, δεύτερον John 3. 4; τὸ τρίτον Mark 14. 41, τρίτον Luke 20. 12.

C) with PRONOUNS. (α) pron. *possessive*, as connected with nouns, see above, A. 2. c. As standing for nouns, these take or omit the article, like nouns; τὸ ἐμὸν lit. *the mine*, what is mine, Matt. 25. 27; τὰ ἐμά id. 20. 15; τὸ σὸν v. 14, οἱ σοί thy family Mark 5. 19; οἱ ἡμέτεροι our fellow-Christians, &c. Tit. 3. 14. (β) with *demonstratives*; ὁ τοιοῦτος, either as a generic idea, *every* or *all such*, as a class, Matt. 19. 14, Acts 22. 22, Rom. 16. 18 οἱ τοιοῦτοι, Acts 19. 25 τὰ τοιαῦτα; or as a definite person already mentioned, 2 Cor. 12. 2. With αὐτός the art. affects the signification, see αὐτός III. For nouns with οὗτος, ἐκεῖνος, see above, A. 2. c. γ.

D) with PARTICIPLES. a) as connected with nouns, see above, A. 2. d.

b) absol., in the place of nouns, and then the use of the article corresponds to the usage with nouns. (α) genr. Matt. 4. 3 ὁ πειράζων the tempter; 13. 3 ὁ σπείρων, generic; Mark 5. 14 οἱ βόσκοντες αὐτούς for the herdsmen, Luke 7. 14: so neut. as abstr. John 3. 6 τὸ γεγεννημένον ἐκ τῆς σαρκός, with gen. Phil. 3. 8. (β) where the idea of verbal action still remains in the participle, corresponding in Engl. to *he who*, *those who*, &c.: here the participle in itself is indefinite and general, but the action which it expresses is thus made definite, and becomes limited to certain specified individuals, or a class, which themselves thus become definite and specific; οἱ ἐσθίοντες, lit. *those eating*, those who ate, not the same as 'the eaters,' Matt. 14. 21; so Mark 4. 9 ὁ ἔχων ὦτα ἀκούειν ἀκούετω, 10. 42, John 5. 29, v. 32 ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμέ, 1 Cor. 9. 13 οἱ τὰ ἱερὰ ἐργαζόμενοι, 2 Cor. 10. 17: foll. by οὗτος emphat.,

Matt. 26. 23, Mark 12. 40, John 6. 46: as limiting a more general word, πᾶς ὁ αἰτῶν Luke 11. 10, πρὸς τινὰ τοὺς πεποιοθότας ἐφ' ἑαυτοῖς 18. 9, Gal. 1. 7: in apposition with a personal pron. impl. Matt. 7. 23, Rom. 2. 1. (γ) with neut. accus. as adv., τὸ νῦν ἔχον for the present, Acts 24. 25.

E) before PREPOSITIONS with their cases, which then form a periphrasis for a subst. or adjective. (α) genr., of person, οἱ ἀπὸ τῆς Ἰταλίας those from Italy, the Italians, Heb. 13. 24; Phil. 4. 22 οἱ ἐκ τῆς Καίσαρος οἰκίας, Rom. 4. 14 οἱ ἐκ νόμου they of the law, 2. 8 οἱ ἐξ ἐριθείας the contentious, Mark 3. 21 οἱ παρ' αὐτοῦ. Spec. before περί with acc. of pers., either as οἱ περὶ τὸν Παῦλον i. e. Paul and his companions, Acts 13. 13; or αἱ περὶ Μάρθαν καὶ Μαρίαν i. e. simply Martha and Mary, John 11. 19: or also οἱ περὶ αὐτόν those around him, his companions only, Mark 4. 10, Luke 22. 49. (β) neut. τό, τά, Eph. 1. 10 τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς the things celestial and terrestrial, Luke 24. 35 τὰ ἐν τῇ ὁδῷ the events in the way: Rom. 12. 18 τὸ ἐξ ὑμῶν as far as depends on you, 1 Cor. 13. 10 τὸ ἐκ μέρους comp. v. 9: τὸ or τὰ ἐπὶ, Rom. 16. 19, Eph. 1. 10: τὸ κατὰ, adverbially, Rom. 9. 5, Luke 11. 3: τὰ περὶ τινος the things concerning any one, Luke 24. 19, Phil. 1. 27; τὰ περὶ τὸν ἐμέ my affairs, state 2. 23, τὰ περὶ τὸν τόπον the environs Acts 28. 7: τὰ πρὸς τινα Luke 14. 28, 32, τὰ πρὸς τὸν Θεόν divine things Heb. 2. 17: τὸ ὑπὲρ τινος Phil. 1. 29, 4. 10.

F) before ADVERBS, which then usually stand in place of a subst. or adjective. (α) as subst. Phil. 3. 14 τὰ ὀπίσω ἐπιλανθανόμενος, Matt. 11. 23 μέχρι τῆς σήμερον, Mark 5. 1 εἰς τὸ πέραν, 15. 1 ἐπὶ τὸ πρῶτ', Luke 10. 35 ἐπὶ τὴν αὔριον, John 1. 29, Eph. 2. 17. (β) with the adverbial sense retained; τὰ νῦν or τανῦν now, at present, Acts 4. 29.

G) the NEUTER of the article is prefixed: a) absol. to the genitive of a noun, and thus expresses the abstract idea of something having relation or reference to that noun, as pertaining to it or derived from it, as done by or to it, &c.; sing. τό,

Matt. 21. 21 τὸ τῆς συκῆς *the thing of the fig-tree*, i. e. done to it; 1 Cor. 10. 24 τὸ ἑαυτοῦ, τὸ τοῦ ἑτέρου, Jam. 4. 14, 2 Pet. 2. 22. More freq. in pl. τά, Matt. 22. 21 ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ, 16. 23, Luke 2. 49, Rom. 8. 5, 14. 19, Phil. 2. 4 τὰ ἑαυτῶν, τὰ ἑτέρων: so 2 Cor. 11. 30 τὰ τῆς ἀσθενείας μου *things pertaining to my infirmity*, or perhaps as a mere periphrasis for *my infirmity*.

b) the sing. τό is prefixed both to single words and to whole clauses, when they are to be taken as independent, or as themselves constituting an object; with single words, Gal. 4. 25 τὸ Ἄγαρ, i. e. *the name Agar*, as here used, signifies, &c.; 2 Cor. 1. 17 τὸ ναὶ ναί, καὶ τὸ οὐ οὐ, Jam. 5. 12. So with a phrase or clause, Luke 22. 2 ἐζήτουν τὸ πῶς ἀνέλωσιν αὐτόν, Mark 9. 23, Luke 1. 62, 19. 48, 22. 24, 37.

c) the singular τό is prefixed to the *infinitive* when taken as a noun, which is then employed in all the constructions that occur with substantives. (α) *nominative* with τό, Phil. 1. 21 ἐμοὶ τὸ ζῆν Χριστός, καὶ τὸ ἀποθανεῖν κέρδος, v. 29, 1 Cor. 7. 26, 2 Cor. 8. 11, Gal. 4. 18. (β) *genitive* with τοῦ, and this is the most frequent construction: (1) as depending on nouns and verbs that elsewhere govern the genitive; on a noun, Acts 20. 3 ἐγένετο γνώμη τοῦ ὑποστρέφειν, Rom. 15. 23 ἐπιποθίαν ἔχων τοῦ ἐλθεῖν, 1 Cor. 9. 6, 10, 2 Cor. 8. 11 ἡ προθυμία τοῦ θέλειν, Heb. 5. 12; so in a laxer use of the genit. Luke 1. 57, 2. 21 ἡμέραι ὀκτῶ τοῦ περιτεμεῖν αὐτ., Rom. 11. 8, Phil. 3. 21;—on an adj., ἄξιος 1 Cor. 16. 4, βραδύς Luke 24. 25, ἔτοιμος Acts 23. 15, also Luke 17. 1;—on a verb, ἔλαχε τοῦ θυμιᾶσαι 1. 9; so after verbs of restraining, hindering, 4. 42, 24. 16 οἱ ὀφθ. αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν, Acts 10. 47, 14. 18, 20. 27. (2) as referring to a whole sentence, and expressing *purpose*, where some supply ἕνεκα or the like: here it nearly resembles the Engl. infin. with *to*, = *in order to*, *that*, and so τοῦ μὴ *in order not to*, *that not*, *lest*, &c., Matt. 2. 13 μέλλει Ἦρ. ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι

αὐτό, 3. 13, 13. 3 ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν, Luke 1. 73 comp. v. 68, 1. 79 comp. v. 78: so negat. Acts 21. 12 παρεκαλοῦμεν τοῦ μὴ ἀναβαίνειν αὐτόν, Rom. 6. 6, Jam. 5. 17. Here it sometimes alternates with the simple infin., Luke 1. 77 comp. v. 76, 2. 24 comp. v. 22. Once with εἵνεκεν expressed, 2 Cor. 7. 12. In this sense also after verbs of *deciding*, *commanding*, &c. which of course imply purpose, Acts 27. 1 ὡς ἐκρίθη τοῦ ἀποπλεῖν, Luke 9. 51, 4. 10 τοῖς ἀγγέλοις ἐντελεῖται τοῦ διαφυλάξαι σε, Acts 15. 20. (3) in a laxer sense, expressing more the notion of *result*, like the later use of ἵνα (comp. ἵνα II. III.), and put, as explanatory, where the simple infin., or ὥστε with inf., might stand: here also it corresponds to the Engl. infin. with *so as to*, *so that*, &c. Acts 7. 19 ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη: once after ποιεῖν, 3. 12 ἡμῖν τί ἀπενίζετε, ὡς πεποιηκόσι τοῦ περιπατεῖν αὐτόν; so Rom. 1. 24 παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα, 7. 3, 1 Cor. 10. 13. Here too, probably, belongs the difficult construction, Rev. 12. 7 ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος, where ὁ Μ. and οἱ ἄγγ. are in the nom. absol., and the clause is = ὥστε πολεμῆσαι τὸν Μ. καὶ τοὺς ἄγγ. μετὰ τ. δ.,—others read ἐπολέμησαν. (4) after a preposition, ἀντί Jam. 4. 15, ἐκ 2 Cor. 8. 11, πρό Matt. 6. 8.

(γ) *dative* with τῷ; as implying cause, 2 Cor. 2. 12; purpose, 1 Thess. 3. 3; after ἐν, see ἐν 2. a. (δ) *accusative* with τό, as depending on a verb, Luke 7. 21 τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν, 1 Cor. 14. 39, 2 Cor. 8. 11 τὸ ποιῆσαι ἐπιτελέσατε, Rom. 14. 13: as governed by διὰ, εἰς, πρὸς, see διὰ II. 2. a., εἰς 3. a. c. d., πρὸς III.

ὀγδοήκοντα, indec. (ὀκτώ), *eighty*, Luke 2. 37.

ὀγδοος, η, ον, ordin. (ὀκτώ), *eighth*, Luke 1. 59; 2 Pet. 2. 5 ὀγδοον Νῶε ἐφύλαξε Noah *the eighth person*, i. e. one of eight, Noah and seven others, comp. 1 Pet. 3. 20.

ὄγκος, ου, ὁ, pr. mass, *weight*, magni-

tude, a tumour, swelling, fig. inflation, elation, pride; in N. T. weight, burden, impediment, Heb. 12. 1 ὄγκον πάντα ἀποθέμενοι.

ὅδε, ἥδε, τόδε, demonstr. pron. (fr. ὁ, ἡ, τό as pron., and enclitic δε), *this, that*, genr. = οὗτος, but stronger. a) as referring to the person or thing last mentioned, Luke 10. 39 τῇδε ἦν ἀδελφή, 16. 25. b) as introducing what follows, = *the following*, Acts 15. 23 γράψαντες τάδε, οἱ ἀπ. κτλ, 21. 11, Rev. 2. 1. c) instead of an adv., for *here, there*, i. e. δεικτικῶς, Jam. 4. 13 πορευσώμεθα εἰς τήνδε τὴν πόλιν.

ὁδεύω, fut. εὗσω (ὁδός), *to be on the way, to journey, travel*, intrans. Luke 10. 33.

ὁδηγέω, ὦ, f. ἥσω (ὁδηγός), *pr. to lead the way, i. e. to lead, guide*, trans. Matt. 15. 14 τυφλὸς τυφλὸν ἐὰν ὁδηγῇ, Rev. 7. 17. Fig. of teaching, John 16. 13 ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν, Acts 8. 31.

ὁδηγός, οὗ, ὁ (ὁδός, ἡγέομαι), *pr. way-leader, i. e. a leader, guide*, Acts 1. 16: fig. of a teacher, Matt. 15. 14, 23. 16, Rom. 2. 19.

ὁδοιπορέω, ὦ, f. ἥσω (ὁδοιπόρος, fr. ὁδός, πόρος), *to be on the way, to journey, travel*, intrans. Acts 10. 9.

ὁδοιπορία, ας, ἡ (ὁδοιπορέω), *a journeying, travel*, John 4. 6.

ὁδός, οὗ, ἡ, *a way*. a) in respect to PLACE, *a way, highway, road, street*. (α) genr. Matt. 2. 12 δι' ἄλλης ὁδοῦ ἀνεχώρησαν, 7. 13, 14: of a street in a city, &c. 22. 9 ἐπὶ τὰς διεξόδους τῶν ὁδῶν, v. 10, Luke 14. 23: also κατὰ τὴν ὁδὸν *along or on the way*, 10. 4, Acts 8. 36. (β) foll. by gen. of place *to which a way leads*, Heb. 9. 8 ἡ τῶν ἁγίων ὁδός *the way, entrance into the sanctuary*. Meton. for the whole region *to or through which a way leads*, Matt. 10. 5 εἰς ὁδὸν ἐθνῶν *into the way, i. e. country, of the gentiles*; 4. 15 ὁδὸν θαλάσσης *way of the sea, i. e. the region around the sea of Galilee*. (γ) in the phrases ἐτοιμάζειν or κατασκευάζειν τὴν ὁδὸν *to prepare the way for a king* (see ἐτοιμάζω a.), pr. Rev. 16. 12; fig. Matt. 3. 3, 11. 10: so εὐθύνειν τὴν ὁδὸν John 1. 23. (δ) meton. of Je-

sus as *the way*, i. e. the author and medium of access to God and eternal life, John 14. 6.

b) in respect to ACTION, *way, a being on the way, a going, journey, progress, course*. (α) genr. εἰς τὴν ὁδὸν *for the way, journey*, Luke 9. 3; ἐξ ὁδοῦ 11. 6; ἐν τῇ ὁδῷ *in or by the way, on the journey*, Acts 9. 17; κατὰ τὴν ὁδὸν *by or on the way*, 25. 3: also 1 Thess. 3. 11 κατευθύναι τὴν ὁδὸν ἡμῶν, Acts 8. 39 πορεύεσθαι τὴν ὁδὸν *to go on one's way, continue one's journey*. So Mark 2. 23 ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυν *his disciples began to go plucking the ears of grain, i. e. they went along plucking the ears, &c.*, where ὁδὸν ποιεῖν is a Hebraism, and corresponds to the Lat. *iter facere*,—for the sense comp. Matt. 12. 1. (β) foll. by gen. of time, Luke 2. 44 ἡμέρας ὁδὸν *a day's journey*, Acts 1. 12 σαββάτου ἔχον ὁδὸν *a sabbath-day's journey, i. e., according to the rabbinic limitation, 1000 larger paces, equal to about 7½ furlongs*.

c) fig. *way, manner, means*. (α) *way or method of proceeding, of doing or effecting any thing*, 1 Cor. 4. 17 τὰς ὁδοὺς μου τὰς ἐν Χρ., 12. 31; αἱ ὁδοὶ τοῦ Θεοῦ *the ways of God, his mode of proceeding, administration, counsels*, Acts 13. 10. (β) *way or means of arriving at or obtaining any thing*, Luke 1. 79 ὁδὸς εἰρήνης *i. e. the way to salvation*, Acts 2. 28 ὁδοὺς ζωῆς, 16. 17, 2 Pet. 2. 21. (γ) *way of thinking, feeling, acting, manner of life and conduct*, Matt. 21. 32 ἦλθεν Ἰωάννης ἐν ὁδῷ δικαιοσύνης *i. e. living a just and holy life*; Rom. 3. 17 ὁδὸν εἰρήνης *peaceful life*. Foll. by gen. of pers. *the way, or ways, of any one, i. e. his mode of life, conduct, actions*, 2 Pet. 2. 15, Jude 11, Acts 14. 16, Rom. 3. 16. But the *way of God, or of the Lord, is also the way, walk, life, which God approves and requires*, Matt. 22. 16, Acts 18. 25, Heb. 3. 10: hence absol. for *the Christian way, the Christian religion*, Acts 9. 2, 19. 9, al.; so 2 Pet. 2. 2 ἡ ὁδὸς τῆς ἀληθείας *the true religion*.

ὁδοὺς, ὄντος, ὁ, *a tooth*, Matt. 5. 38.

ὁδυνάω, ὦ, fut. ἥσω (ὁδύνη), *to pain, distress, in body or mind*, trans.; in

N. T. only pass. or mid. *to be pained, distressed, to sorrow*, Luke 2. 48, 16. 24 ὁδυνῶμαι ἐν τῇ φλογὶ ταύτῃ, v. 25 σὺ ὁδυνᾷσαι (for which 2d pers. sing. see Stuart's N. T. Gram. p. 95), Acts 20. 38.

ὁδύνη, ης, ἡ, *pain, distress, sorrow*, of body or mind, Rom. 9. 2.

ὁδυρμός, οῦ, ὁ (ὁδύρομαι), *wailing, lamentation, mourning*, Matt. 2. 18 κλαυθμός καὶ ὁδυρμός μέγας.

Ὁζίας, ου, ὁ, *Ozias*, Heb. *Uzziah*, 'might of Jehovah,' a pious king of Judah, Matt. 1. 8.

ὀζω, f. ἥσω and rarely ἔσω, *to smell, have a scent*, intrans.; in N. T. of a corpse, *to stink*, absol. John 11. 39.

ὅθεν, relat. adv., *whence*. a) of place, Acts 14. 26 ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θ., 28. 13: in the sense of ἐκεῖθεν ὅπου *thence where*, Matt. 25. 24 συνάγων ὅθεν οὐ διεσκόρπισας. b) of a source, means, = *whereby*, 1 John 2. 18 ὅθεν γινώσκουμεν. c) *illative*, as referring to a cause, ground, or motive, = *wherefore, whereupon*, Matt. 14. 7 ὅθεν μεθ' ὅρκου ὠμολόγησεν, Acts 26. 19.

ὀθόνη, ης, ἡ, pr. *fine white linen*; in N. T. genr. *linen cloth*, e. g. a sheet, Acts 10. 11.

ὀθόνιον, ου, τό (ὀθόνη), *a small linen cloth, a bandage*; in N. T. only of bandages in which the dead were swathed for burial, Luke 24. 12.

οἶδα, see εἶδω II.

οἰκεῖος, α, ον (οἶκος), *belonging to the house, domestic, familiar*; in N. T. only pl. οἱ οἰκεῖοί τινος *those of one's house, = household, family*, 1 Tim. 5. 8. Fig. for associates, kindred, τοῦ Θεοῦ (= τὰ τέκνα τοῦ Θεοῦ) Eph. 2. 19, τῆς πίστεως Gal. 6. 10.

οἰκέτης, ου, ὁ (οἶκος), *house-companion, one living in the same house*; in N. T. a domestic, a servant, slave, Luke 16. 13, Acts 10. 7.

οἰκέω, ὦ, f. ἥσω (οἶκος), *to dwell*. a) intrans., with ἐν *to dwell in*, fig. of the Holy Spirit abiding in Christians, Rom. 8. 9 πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν: of sin or a sinful propensity abiding in men, 7. 17 ἡ οἰκοῦσα ἐν ἡμῖν ἁμαρτία, ver. 18: foll. by μετὰ with gen. *to dwell with any one*, and when spoken of man and wife *to*

live with, cohabit, 1 Cor. 7. 12, 13. b) trans. *to dwell in, inhabit*, 1 Tim. 6. 16 φῶς οἰκῶν ἀπρόσιτον.

οἷκημα, ατος, τό (οἰκέω), pr. *a dwelling, a house*; in N. T., and espec. in Attic usage, *a prison*, Acts 12. 7.

οἰκητήριον, ου, τό (οἰκητήρ, fr. οἰκέω), *a dwelling, abode*, Jude 6: fig. of the future spiritual body as the abode of the soul, 2 Cor. 5. 2.

οἰκία, ας, ἡ (οἶκος), *a house, dwelling, habitation*. a) pr. and genr. Matt. 2. 11 ἐλθόντες εἰς τὴν οἰκίαν, 7. 24; 5. 15 οἱ ἐν τῇ οἰκίᾳ *those in the house*, i. e. the household: of heaven as the dwelling of God, John 14. 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς: fig. of the body as the habitation of the soul, 2 Cor. 5. 1. b) meton. *a household, family*, those who live together in a house, Matt. 10. 13, 12. 25 οἰκία μερισθείσα καθ' ἑαυτῆς, John 4. 53: spec. *domestics, servants, attendants*, Phil. 4. 22 οἱ ἐκ τῆς Καίσαρος οἰκίας. c) meton. *goods, property*, i. e. 'one's house and what is in it,' Matt. 23. 14 κατεσθίετε τὰς οἰκίας τῶν χρηρῶν.

οἰκιακός, ῃ, ὄν (οἰκία), *belonging to the house, domestic, = οἰκεῖος*; in N. T. only pl. οἱ οἰκιακοί τινος *those of one's house, i. e. household, family*, Matt. 10. 25, 36.

οἰκοδεσποτέω, ὦ, f. ἥσω (οἰκοδεσπότης), pr. *to be house-master*, and genr. *to be head of a family, to rule a household*, absol. 1 Tim. 5. 14.

οἰκοδεσπότης, ου, ὁ (οἶκος, δεσπότης), *a house-master, head of a family, paterfamilias*, Luke 12. 39; pleonast. 22. 11 ὁ οἰκοδεσπότης τῆς οἰκίας.

οἰκοδομέω, ὦ, f. ἥσω (οἰκοδόμος), pr. *to build a house*, and genr. *to build, construct, erect*, trans. a) pr., οἰκίαν Luke 6. 48, πύργον 14. 28, ἀποθήκας 12. 18, ναόν Mark 14. 58; with dat. commodi, Luke 7. 5 τὴν συναγωγὴν αὐτοῦς ὠκοδόμησεν ἡμῖν, Acts 7. 47, 49: foll. by ἐπὶ with gen. *to build upon*, Luke 4. 29, with acc. 6. 49: absol. 14. 30, 17. 28. Part. οἱ οἰκοδομοῦντες *the builders*, Matt. 21. 42, Acts 4. 11. Fig. of a system of instruction, doctrine, &c. Rom. 15. 20, Gal. 2. 18. b) by impl. *to rebuild, renew*, a building decayed or destroyed, Matt. 23. 29 τοὺς τάφους τῶν προφη-

τῶν: so 26. 61, 27. 40. c) metaph. *to build up, establish, confirm*, spoken of the Christian church and its members, who are thus compared to a building, erected on the only foundation, Jesus Christ. (α) externally, Matt. 16. 18 ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, 1 Pet. 2. 5, Acts 9. 31. (β) internally, in a good sense, *to build up* in the faith, *to edify*, cause to advance in the divine life, 1 Cor. 8. 1 ἡ ἀγάπη οἰκοδομεῖ, 10. 23: in a bad sense, *to embolden*, 8. 10.

οἰκοδομή, ἡς, ἡ (οἶκος, δομή), a later word, used for both οἰκοδόμησις and οἰκοδόμημα. 1. *a building up*, act of building; in N. T. only metaph. *a building up* in the faith, *edification*, advancement in the divine life, spoken of the Christian church and its members, Rom. 14. 19 διώκετε τὰ τῆς οἰκοδομῆς, 15. 2: so 1 Cor. 14. 3 λαλεῖ οἰκοδομήν i. e. τὰ τῆς οἰκοδομῆς.

2. *a building, an edifice*, Matt. 24. 1 τὰς οἰκοδομὰς τοῦ ἱεροῦ. Fig. of the Christian church as the temple of God, 1 Cor. 3. 9 Θεοῦ οἰκοδομή ἐστε. Spoken of the future spiritual body as the abode of the soul, 2 Cor. 5. 1.

οἰκοδομία, ας, ἡ (οἰκοδομέω), *a building up*, act of building; in N. T. fig. *edification*, Christian improvement, 1 Tim. 1. 4 text. rec.

οἰκοδόμος, ου, ὁ (οἶκος, δέμω), lit. *house-builder*, i. e. genr. *a builder, architect*, Acts 4. 11 in some eds.

οἰκονομέω, ᾧ, f. ἥσω (οἰκονόμος), pr. *to be manager of a household*, and genr. *to be manager, steward, &c.* absol. Luke 16. 2.

οἰκονομία, ας, ἡ (οἰκονομέω), *economy*, pr. *management of a household* or of household affairs. a) pr., *stewardship, administration*, the office of a manager or steward, Luke 16. 2 ἀπόδος τὸν λόγον τῆς οἰκονομίας: fig. of the apostolic office, Col. 1. 25, Eph. 3. 2. b) *an economy*, i. e. a disposition or arrangement of things, *a dispensation, scheme*, Eph. 1. 10 εἰς τὴν οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν: so 3. 9.

οἰκονόμος, ου, ὁ (οἶκος, νέμω), *a house-manager, overseer, steward*. a) pr. one who had authority over the servants or slaves of a family to as-

sign their tasks and portions, with which was also united the general management of affairs and accounts; such persons were themselves usually slaves, Luke 12. 42, but free persons likewise appear to have been thus employed, 16. 1 comp. v. 3, 4: the οἰκονόμοι had also some charge over the sons of a family, probably in respect to pecuniary matters; thus differing from the ἐπίτροποι or tutors, Gal. 4. 2. b) in a wider sense, for one who administers a public charge or office, *a steward, minister, agent*, genr. 1 Cor. 4. 2; so of the fiscal officer of a city or state, *treasurer, quæstor*, Rom. 16. 23: fig. of the apostles and other teachers, as *stewards, ministers* of the gospel, Tit. 1. 7, 1 Pet. 4. 10.

οἶκος, ου, ὁ, *a house, dwelling*. a) genr. Matt. 9. 6 ὑπάγε εἰς τὸν οἶκόν σου, Mark 3. 20: so ἐν οἴκῳ *at home*, 1 Cor. 11. 34; κατ' οἶκον, κατὰ τοὺς οἶκους, κατ' οἶκους, *from house to house*, in private houses, Acts 2. 46, 8. 3, 20. 20; ἡ κατ' οἶκόν τινος ἐκκλησία Rom. 16. 5, see ἐκκλησία b. α. Spoken of various kinds of edifices; ὁ οἶκος τοῦ βασιλέως or τοῦ ἀρχιερέως, i. e. *a palace*, Matt. 11. 8, Luke 22. 54; οἶκος ἐμπορίου *a house of traffic, bazar*, John 2. 16. Spec. ὁ οἶκος τοῦ Θεοῦ *the house of God*, i. e. *the tabernacle or the temple*, where the presence of God was manifested, and where He was said to dwell, Matt. 12. 4, 21. 13: once for ὁ ναός alone, Luke 11. 51, comp. Matt. 23. 35: also οἶκος προσευχῆς id. Mark 11. 17. By synecd. put for a room or part of a house, e. g. the *coenaculum*, or large room for eating, Luke 14. 23; for the ὑπερῶον, or place of prayer, Acts 2. 2, 10. 30, 11. 13. Fig. of persons, e. g. Christians as the spiritual house or temple of God, 1 Pet. 2. 5: of those in whom evil spirits dwell, Matt. 12. 44. b) in a wider sense, *dwelling-place, habitation, abode*, as a city or country, Matt. 23. 38 ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. c) meton. *a household, family*, those who live together in a house, Luke 10. 5 εἰρήνην τῷ οἴκῳ τούτῳ, Acts 10. 2: including also the idea of household affairs, &c. 7. 10, 1 Tim. 3. 4. Fig. ὁ οἶκος τοῦ

Θεοῦ *the household of God, i. e. the Christian church, Christians*, 1 Tim. 3. 15 ἐν οἴκῳ Θεοῦ, ἥτις ἐστὶν ἐκκλησία Θεοῦ, Heb. 10. 21: so of the Jewish church, 3. 2, 5. d) meton. *family, lineage, posterity*, descended from one head or ancestor, Luke 1. 27 ἐξ οἴκου Δαβίδ: by Hebraism extended to a whole *people, nation*, οἶκος Ἰσραήλ *house or people of Israel* Matt. 10. 6, Luke 1. 33, Heb. 8. 8.

οἰκουμένη, ης, ἡ (οἰκέω), sc. γῆ, *the inhabited earth, the world*. a) pr. as inhabited by Greeks, and later by Greeks and Romans; hence (α) *the Roman empire*, Acts 17. 6, 24. 5 τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην. (β) of *Palestine* and the adjacent countries, Luke 2. 1 ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην, 21. 26, Acts 11. 28.

b) genr., in later usage, *the habitable globe, the earth, the world*, as known to the ancients. (α) pr. Matt. 24. 14 κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον ἐν ὅλῃ τῇ οἰκουμένην, Rom. 10. 18, Rev. 16. 14: hyperbol. Luke 4. 5 πᾶσας τὰς βασιλείας τῆς οἰκουμένης, = τοῦ κόσμου Matt. 4. 8. (β) meton. *the world, for the inhabitants of the earth, mankind*, Acts 17. 31 κρίνειν τὴν οἶκ., 19. 27, Rev. 3. 10, 12. 9. (γ) fig. Heb. 2. 5 ἡ οἰκουμένη ἡ μέλλουσα, = ὁ αἰὼν ὁ μέλλων.

οἰκουργός, οὔ, ὁ, ἡ, adj. (οἶκος, ἔργον), *doing house-work, fem. a house-wife*, Tit. 2. 5 some eds. for οἰκουρός.

οἰκουρός, οὔ, ὁ, ἡ, adj. (οἶκος, οἶρος), pr. *guarding the house*; in N. T. *keeping the house*, i. e. *keeping at home, domestic*, spoken of women, Tit. 2. 5.

οἰκτείρω, f. ἐρῶ and later οἰκτειρήσω (οἶκτος), *to pity, have compassion on*, with acc. Rom. 9. 15 οἰκτειρήσω ὃν ἂν οἰκτείρω.

οἰκτιρμός, οὔ, ὁ (οἰκτείρω), *pity, compassion, mercy*, i. e. *the feeling*, less strong than ἔλεος; Col. 3. 12 σπλάγχνα οἰκτιρμοῦ, text. rec. σπλ. οἰκτιρμῶν: elsewhere only pl., Rom. 12. 1, al.

οἰκτίρμων, ονος, ὁ, ἡ, adj. (οἰκτείρω), *compassionate, merciful*, Luke 6. 36.

οἶμαι, see οἶομαι.

οἶνοπότης, ου, ὁ (οἶνος, πότης), *a wine-drinker*, Matt. 11. 19.

οἶνος, ου, ὁ, *wine*. a) pr. οἶνος νέος *new wine, must*, Mark 2. 22; 15. 23 ἐσμυρνισμένον οἶνον, Luke 1. 15 οἶνον καὶ σίκερα, 7. 33: meton. *for the vine and its fruit*, Rev. 6. 6. b) symbol., ὁ οἶνος τοῦ θυμοῦ τοῦ Θεοῦ *the wine of God's wrath* (see θυμός), Rev. 14. 10: also symbol. ὁ οἶνος τοῦ θυμοῦ τῆς πορνείας *the wine of the wrath of fornication*, i. e. *a love-potion*, with which a harlot seduces to fornication (idolatry), and thus brings on men the wrath of God, v. 8; so ellipt. ὁ οἶνος τῆς πορνείας, 17. 2.

οἶνοφλυγία, ας, ἡ (οἶνόφλυξ, fr. οἶνος, φλύω), *wine-drinking, drunkenness*, 1 Pet. 4. 3.

οἶομαι, contr. οἶμαι, *to suppose, think, be of opinion*, pr. foll. by infin. and acc., aor. John 21. 25 οὐδὲ αὐτὸς οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία: with simpl. inf., when the subject of both verbs is the same, Phil. 1. 16; with ὅτι instead of inf. Jam. 1. 7.

οἶος, α, ον, a correlative relat. pron. corresponding to ποῖος, τοῖος, &c., pr. *of what kind or sort, what, such as, qualis*. a) pr. in a *dependent clause*, with τοιοῦτος, &c. corresponding, 1 Cor. 15. 48 οἶος ὁ χοῖκός, τοιοῦτοι καὶ οἱ χοῖκοί, 2 Cor. 10. 11; with ὁ αὐτός Phil. 1. 30; with τοιοῦτος, &c. impl. Matt. 24. 21 θλίψις μεγάλη, οἷα οὐ γέγονεν, Mark 9. 3, 2 Cor. 12. 20. b) in an *independent clause*, when it has the nature of an exclamation, implying something great or unusual, *what, what manner of, how great!* Luke 9. 55 οὐκ οἶδατε οἷου πνεύματός ἐστε ὑμεῖς, 1 Thess. 1. 5, 2 Tim. 3. 11 ult. c) neut. οὐχ οἶον, adv. *not so as, not so*, usually followed by an antith., as ἀλλά, *not so... but*; hence Rom. 9. 6 οὐχ οἶον δέ, ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ *but not so* [i. e. *would I reason*] *as that the promise of God is become void*, and then the antithesis follows indirectly in the general sense, and directly in ἀλλά v. 7,—others take οὐχ οἶον δέ ὅτι for οἶον foll. by infin. *such that*, q. d. οὐχ οἶον *it is not possible*, but this accords less well with the context.

ὀκνέω, ῶ, f. ἤσω (ὀκνος), *to be slow, tardy, to delay*, intrans. with inf. Acts 9. 38 μὴ ὀκνῆσαι εἰσελθεῖν ἕως αὐτῶν.

ὀκνηρός, ἄ, ὄν (ὀκνέω), *slow, tardy, slothful*; of persons, Matt. 25. 26 πονηρὲ δοῦλε καὶ ὀκνηρέ, Rom. 12. 11: neut. of things, *tedious, tiresome*, Phil. 3. 1.

ὀκταήμερος, ου, ὁ, ἡ, adj. (ὀκτώ, ἡμέρα), *an eighth-day person*, Phil. 3. 5 περιτομῇ ὀκταήμερος *as to circumcision an eighth-day man*, i. e. circumcised on the eighth day.

ὀκτώ, οἱ, αἱ, τά, indec., card. num. *eight*, Luke 2. 21.

ὀλεθρος, ου, ὁ (ὄλλυμι), *destruction, ruin, death*, 1 Cor. 5. 5: of divine punishment, 1 Thess. 5. 3.

ὀλιγόπιστος, ου, ὁ, ἡ, adj. (ὀλίγος, πίστις), *of little faith, incredulous*, Matt. 6. 30, 8. 26, 14. 31.

ὀλίγος, η, ου, *little*, pr. opp. of πολὺς. a) of NUMBER, *small*, in N. T. only pl. ὀλίγοι, αι, α, *few*, Matt. 7. 14 ὀλίγοι οἱ εὐρίσκοντες αὐτήν, 25. 21, Luke 12. 48 δαρήσεται ὀλίγας sc. πληγὰς, Heb. 12. 10 πρὸς ὀλίγας ἡμέρας: hence 1 Pet. 5. 12 δι' ὀλίγων ἔγραψα *briefly*. b) of MAGNITUDE, amount, *little, small*, in N. T. only sing., Luke 7. 47 ὀλίγον ἀφίεται, or ὀλίγον may here be an adv., comp. in d.; Acts 12. 18 τάραχος οὐκ ὀλίγος, 15. 2, 1 Tim. 4. 8 πρὸς ὀλίγον ὠφέλιμος *profitable for little*: hence Eph. 3. 3 ἐν ὀλίγῳ προέγραψα *in brief, briefly*. c) of TIME, *little, short, brief*, Acts 14. 28 χρόνον οὐκ ὀλίγον, Jam. 4. 14 πρὸς ὀλίγον sc. χρόνον: so ἐν ὀλίγῳ sc. χρόνῳ Acts 26. 28. d) neut. ὀλίγον as adv., spoken of space, amount, time, &c. Mark 1. 19 προβάς ὀλίγον, 6. 31, Luke 7. 47 ἀγαπᾷ ὀλίγον, Rev. 17. 10 ὀλίγον αὐτὸν δεῖ μέναι.

ὀλιγόψυχος, ου, ὁ, ἡ, adj. (ὀλίγος, ψυχή), *low-spirited, faint-hearted*, 1 Thess. 5. 14.

ὀλιγωρέω, ὦ, f. ἥσω (ὀλίγος, ὥρα), *to care little for, make light of, contemn*, with gen. Heb. 12. 5 μὴ ὀλιγώρει παιδείας κυρίου.

ὀλίγως, adv. *little, but a little, scarcely*, 2 Pet. 2. 18 later eds., for ὄντως text. rec.

ὀλοθρευτής, ου, ὁ (ὀλοθρεύω), *a destroyer*, 1 Cor. 10. 10.

ὀλοθρεύω, f. εὔσω (ὀλεθρος), *to destroy*, trans., only in particip. Heb. 11. 28 ὁ ὀλοθρεύων τὰ πρωτότοκα.

ὀλοκαύτωμα, ατος, τό (ὅλος, καίω), *a holocaust, whole burnt-offering*, pr. in which the whole victim was burned; but genr. *burnt-offering*, Mark 12. 33, Heb. 10. 6, 8.

ὀλοκληρία, ας, ἡ (ὀλόκληρος), *wholeness, soundness of body*, Acts 3. 16.

ὀλόκληρος, ου, ὁ, ἡ, adj. (ὅλος, κλήρος), *whole in every part*, i. e. genr. *whole, entire, perfect*, 1 Thess. 5. 23 ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα *your whole spirit, soul and body*, i. e. *your whole man*. Fig. in a moral sense, Jam. 1. 4.

ὀλολύζω, fut. ξω, an onomatopoetic verb, pr. *to cry aloud* to the gods, either in supplication or thanksgiving, espec. of prayers and hymns of joy uttered by females on festival-days, accompanied with shouts and shrieks; in later usage, genr. *to cry aloud* in joy, *to shout*; in N. T. in complaint, *to shriek, howl*, absol. Jam. 5. 1 κλαύσατε ὀλολύζοντες.

ὅλος, η, ου, *whole, the whole, all*, including every part; of space, extent, amount, &c. Matt. 4. 23 ὅλην τὴν Γαλιλαίαν, 5. 29 ὅλον τὸ σῶμα, 16. 26 τὸν κόσμον ὅλον κερδήσῃ, 21. 4 τοῦτο ὅλον γέγονεν, Mark 1. 33 ἡ πόλις ὅλη. Neut. ὅλον *the whole*, i. e. mass, Matt. 13. 33; δι' ὅλου *throughout*, in every part, John 19. 23. Of time, Matt. 20. 6 ὅλην τὴν ἡμέραν, Luke 5. 5 δι' ὅλης τῆς νυκτός, Acts 11. 26 ἐνιαυτὸν ὅλον. Of an affection, emotion, condition, Matt. 22. 37 ἐν ὅλῃ τῇ καρδίᾳ σου κτλ, John 9. 34 ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλος, 13. 10.

ὀλοτελής, έος, ους, ὁ, ἡ, adj. (ὅλος, τέλος), *wholly, complete, perfect*, 1 Thess. 5. 23 ἀγιάσαι ὑμᾶς ὀλοτελεῖς i. e. *wholly*, in every part.

Ὀλυμπᾶς, ᾶ, ὁ, *Olympas*, pr. name of a man, Rom. 16. 15.

ὄλυνθος, ου, ὁ, *an untimely fig, winter-fig, grossus*, i. e. such as grow under the leaves, and do not ripen at the proper season, but hang upon the trees during winter, Rev. 6. 13.

ὅλως, adv. (ὅλος), *wholly, altogether*, in every part or sense, 1 Cor. 6. 7 ὅλως ἡττημα ὑμῶν ἐστίν: also *everywhere*, generally, 5. 1: negat. οὐ or μὴ ὅλως *not at all*, 15. 29, Matt. 5. 34.

ὄμβρος, ου, ὁ, *a heavy shower, violent rain, with thunder and tempest, Lat. imber*, Luke 12. 54.

ὀμείρομαι, *to long for, have strong affection for*, with gen., = ἰμείρομαι, 1 Thess. 2. 8 later eds.

ὀμιλέω, ὦ, f. ἤσω (ὀμιλος), *to be in a crowd or in company with any one, to have intercourse with*; in N. T. *to converse, talk with*, absol. Acts 20. 11; foll. by dat. 24. 26, by πρὸς ἀλλήλους Luke 24. 14.

ὀμιλία, ας, ἡ (ὀμιλέω), *a being together, companionship*; in N. T. *intercourse*, 1 Cor. 15. 33.

ὀμιλος, ου, ὁ (ὁμός, ἴλη), *pr. a crowding together, i. e. a crowd, multitude*, Rev. 18. 17 text. rec.

ὀμίχλη, ης, ἡ, *a cloud, mist, dark cloud*, 2 Pet. 2. 17 ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, some eds. νεφέλαι.

ὀμμα, ατος, τό (ὀψομαι, ὤμμαι), *pr. sight, things seen*; usually *eye*, pl. τὰ ὀμματα *the eyes*, Mark 8. 23.

ὀμνυμι and ὀμνύω, f. ὀμοῦμαι, aor. 1 ὥμοσα, *to swear*, i. e. a) *genr. and absol. to take or make oath*, Matt. 26. 74 ἤρξατο ὀμνύειν, 5. 34 μὴ ὀμόσαι ὅλως. The person or thing by which one swears is variously construed; accus., τὸν οὐρανόν Jam. 5. 12; κατὰ with gen. Heb. 6. 13 ὥμοσε κατ' ἐαυτοῦ, v. 16, comp. κατὰ I. 1. c. γ.; once with εἰς Ἱερουσαλήμ Matt. 5. 35, see εἰς 1. b.; by Hebr. with ἐν (see ἐν 3. c. a. ult.), 5. 34 ἐν τῷ οὐρανῷ, ἐν τῇ γῇ, sæp. b) *spec. = to declare with an oath*; foll. by the words of the oath, Heb. 3. 11 ὥς ὥμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται, 7. 21; by inf. 3. 18. Hence *to promise with an oath*, foll. by dat. and ὅτι Mark 6. 23; with ὅρκῳ foll. by dat. and infin. Acts 2. 30 ὅτι ὅρκῳ ὥμοσεν αὐτῷ ὁ Θεὸς καθίσαι: foll. by accus. and dat. 7. 17 τῆς ἐπαγγελίας ἧς ὥμοσεν ὁ Θεὸς τῷ Ἀβραάμ, where ἧς is by attraction for ἧν: so with πρὸς τινα, Luke 1. 73 ὅρκον ὃν ὥμοσε πρὸς Ἀβραάμ.

ὀμοθυμαδόν, adv. (ὀμόθυμος, fr. ὁμός, θυμός), *with the same mind, with one accord, all together*, Acts 1. 14.

ὀμοιάζω, f. ἄσω (ὅμοιος), *to be like*, intrans. Mark 14. 70 ἡ λαλιά σου ὀμοιάζει.

ὁμοιοπαθής, έος, οὗς, ὁ, ἡ, adj. (ὅμοιος, πάθος), *like-affected, suffering like things*, i. e. of like nature, affections, condition; hence *genr. = like unto*, with dative, Acts 14. 15 ἡμεῖς ὁμοιοπαθεῖς ἐσμὲν ὑμῖν ἄνθρωποι, Jam. 5. 17.

ὅμοιος, α, ον (ὁμός), *once ὅμοιος fem. Rev. 4. 3,—like, resembling*, foll. by dat. a) *genr., in external form and appearance*, John 9. 9, Rev. 1. 13 ὅμοιον υἱῷ ἀνθρώπου, v. 15: in kind or nature, Acts 17. 29, Gal. 5. 21: in conduct, character, Matt. 11. 16: in condition, circumstances, 13. 31, sæp. b) = *just like, equal, the same with*; in kind or nature, Jude 7 τὸν ὅμοιον τούτοις τρόπον: in conduct, character, once with gen. John 8. 55 ἔσομαι ὅμοιος ὑμῶν ψεύστης: in authority, dignity, power, Matt. 22. 39, Rev. 13. 4.

ὁμοιότης, ητος, ἡ (ὅμοιος), *likeness, similitude*, Heb. 4. 15, 7. 15.

ὁμοιόω, ὦ, f. ὠσω (ὅμοιος), *to make like*, with acc. and dat., pass. aor. 1 ὠμοιώθην, *to be or become like*, with dat. a) *genr. only pass.*; in external form, Acts 14. 11 οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις: in conduct, character, Matt. 6. 8: in condition, circumstances, Heb. 2. 17 τοῖς ἀδελφοῖς ὁμοιωθῆναι: once foll. by ὡς, Rom. 9. 29 ὡς Γόμορρά ἂν ὠμοιώθημεν. b) in comparisons, *to liken, compare*, pass. *to be likened, be like*, Matt. 7. 24 ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, sæp.

ὁμοίωμα, ατος, τό (ὁμοιόω), *prop. 'something made like,' a likeness*. a) *pr. form, shape, figure*, Phil. 2. 7 ἐν ὁμοιώματι ἀνθρώπου γενόμενος parall. with μορφή, Rev. 9. 7. b) *abstr. likeness, resemblance, similitude*, only in the sense of an adj., Rom. 1. 23 ἐν ὁμοιώματι εἰκόνης φθαρτοῦ ἀνθρώπου, = ἐν εἰκόνι ὁμοία κτλ, *an image like unto mortal man*; 5. 14 ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, i. e. a transgression like that of Adam; 6. 5, 8. 3.

ὁμοίως, adv. (ὅμοιος), *in like manner, likewise*, Matt. 22. 26 ὁμοίως καὶ ὁ δεύτερος, 1 Cor. 7. 3, ὁμοίως ποιεῖν Luke 3. 11.

ὁμοίωσις, εως, ἡ (ὁμοιόω), *pr. a likening, comparison*; in N. T. *likeness, resemblance*, Jam. 3. 9.

ὁμολογέω, ᾧ, f. ἤσω (ὁμοῦ, λέγω), pr. *to speak or say the same with another*, e. g. *to speak the same language, to say the same things* i. e. *to assent, accord, agree with*; hence in N. T. a) *to concede, admit, confess*, with accus.; a charge, Acts 24. 14 ὁμολογῶ τοῦτό σοι, ὅτι κτλ: so of sins, 1 John 1. 9. Hence *to confess publicly, acknowledge openly, profess*; with acc. of cogn. noun, 1 Tim. 6. 12 ὡμολόγησας τὴν κ. ὁμολογίαν: with accus. genr. Acts 23. 8 Φαρισαῖοι ὁμολογοῦσι τὰ ἀμφοτέρω: with infin. Tit. 1. 16 Θεὸν ὁμολογοῦσιν εἰδέναι: with part. for infin. 1 John 4. 2 πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χ. ἐν σαρκὶ ἐληλυθότα, 2 John 7; with part. ὄντα impl. John 9. 22, Rom. 10. 9 ἐὰν ὁμολογήσης κύριον [ὄντα] Ἰησοῦν: absol., but with part. impl., John 12. 42, Rom. 10. 10: foll. by ὅτι instead of infin. Heb. 11. 13 ὁμολογήσαντες ὅτι ξένοι εἰσίν, 1 John 4. 15; by ὅτι as citing the express words, Matt. 7. 23, John 1. 20. Peculiar is the construction ὁμολογεῖν ἐν τινι *to confess in one's case*, i. e. *to profess or acknowledge him* (see ἐν 3. c. α.), Matt. 10. 32. By Hebr. with dat. of pers. *to acknowledge in honour of any one*, = *to give thanks, to praise*, Heb. 13. 15 χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. b) *to accord with or to any one*, = *to promise*, with dat. and infin. Matt. 14. 7 μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι.

ὁμολογία, ας, ἡ (ὁμολογέω), *assent, accord, agreement*; in N. T. *confession, profession*, 1 Tim. 6. 12 τὴν καλὴν ὁμολογίαν: in the sense of an adj., 2 Cor. 9. 13 ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν = *your professed subjection*, Heb. 10. 23 κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος *the hope we have professed*, i. e. *the Christian religion*. Hence meton. *profession* for 'the thing professed,' Christianity, Heb. 3. 1, 4. 14.

ὁμολογουμένως, adv. (ὁμολογέω), *by consent of all, confessedly, without controversy*, 1 Tim. 3. 16.

ὁμότεχνος, ου, ὁ, ἡ, adj. (ὁμός, τέχνη), *of the same trade*, Acts 18. 3.

ὁμοῦ, adv. (pr. gen. of ὁμός), *at the same place or time, together*; of place, John 21. 2; of time, 4. 36.

ὁμόφρων, ονος, ὁ, ἡ, adj. (ὁμός, φρήν), *of the same mind, like-minded*, 1 Pet. 3. 8, comp. Rom. 12. 16.

ὁμως, advers. part. (ὁμός), = Engl. *at the same time*, i. e. *nevertheless, notwithstanding, yet*; as strengthened by μέντοι, John 12. 42 ὁμως μέντοι καὶ κτλ, as in Engl. *yet nevertheless*. In the usage of Paul, ὁμως is put before a comparison with something inferior, out of which there then follows a conclusion *à minore ad majus*, = *yet even*, 1 Cor. 14. 7 ὁμως τὰ ἄψυχα φωνὴν διδόντα κτλ, i. e. *yet even* as to inanimate musical instruments, you require them to give forth distinct sounds, [how much more then, &c.]; Gal. 3. 15 *yet even* a man's covenant, duly confirmed, no one annulleth, &c.

ὄναρ, τό, indec., *a dream*; in N. T. only κατ' ὄναρ *in a dream*, Matt. 1. 20, 2. 12, 13, 19, 22, 27. 19.

ὄνάριον, ου, τό (ὄνος), *a young ass*, John 12. 14, coll. v. 15.

ὀνειδίζω, f. ἴσω (ὀνειδος), pr. *to defame*, i. e. *to disparage, reproach*. a) genr. = *to rail at, revile, assail with opprobrious words*; in later usage with acc. of pers. Matt. 5. 11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς, 27. 44, 1 Pet. 4. 14, Rom. 15. 3. b) spec. *to reproach with any thing*, = *to upbraid, chide*; with acc. of pers. and ὅτι, Matt. 11. 20 τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ὅτι οὐ μετενόησαν: with acc. of thing for which, Mark 16. 14 τὴν ἀπιστίαν αὐτῶν: absol. *to upbraid*, sc. with benefits conferred, James 1. 5.

ὀνειδισμός, οῦ, ὁ (ὀνειδίζω), *reproach, reviling, contumely*, Rom. 15. 3 οἱ ὀνειδισμοὶ τῶν ὀνειδίζόντων σε, 1 Tim. 3. 7, Heb. 10. 33, 11. 26 τὸν ὀνειδ. τοῦ Χρ. *reproach like that of Christ*.

ὀνειδος, εος, ους, τό, pr. *fame, name, report, good or bad*; usually, and in N. T., *ill-fame*, i. e. *reproach, disgrace*, Luke 1. 25 ἀφελεῖν τὸ ὀνειδος μου i. e. *for sterility*.

Ὀνήσιμος, ου, ὁ (ὀνίνημι, pr. 'profitable'), *Onesimus*, pr. name of a slave of Philemon, converted under Paul's preaching at Rome, and sent back by him to Philemon with an epistle, Col. 4. 9, Philem. 10.

Ὀνησίφορος, ου, ὁ (ὄνησις, φέρω, pr. 'profit-bringing'), Onesiphorus, pr. name of a Christian at Ephesus, 2 Tim. 1. 16, 4. 19.

ὀνικός, ἡ, ὄν (ὄνος), pertaining to an ass, Matt. 18. 6; see μύλος.

ὀνίνημι, f. ὀνήσω, to be of use, to profit; in N. T. only mid. ὀνίναμαι, aor. 2 opt. ὀναίμην, to have profit or joy, with gen. of or from any one, Philem. 20 ναί, ἐγὼ σου ὀναίμην.

ὄνομα, ατος, τό, a name, i. e. the proper name or appellation of a person, &c. a) pr. and genr., Matt. 10. 2 τῶν δῶδ. ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα, Luke 1. 63, Rev. 13. 1 ὄνομα βλασφημίας a blasphemous name: so Mark 6. 14 φανερόν ἐγένετο τὸ ὄνομα αὐτοῦ his name had become known abroad,—others fame, but unnecessarily. The verb καλέω sometimes takes ὄνομα with the name in apposition, Matt. 1. 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, v. 23, 25: so Mark 3. 16 ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον, v. 17: also καλεῖν τινὰ τῷ ὀνόματι τούτῳ by this name, Luke 1. 61; κ. ἐπὶ τῷ ὀνόματι after the name of any one, ver. 59 (see καλέω 2. a., and ἐπί II. 3. c. η.). Further, οὗ τὸ ὄνομα sc. ἐστί Mark 14. 32; τὸ ὄνομα αὐτοῦ or αὐτῆς sc. ἐγένετο Luke 1. 5; ὀνομά μοι, σοι, αὐτῷ, my, thy, his name, &c. Mark 5. 9, Luke 2. 25, John 1. 6; accus. ἄνθρωπος τοῦ ὀνόματος Ἰωσήφ sc. καλούμενος, Matt. 27. 57; but also dat. ἄνθρωπος ὀνόματι Σίμωνος Simon by name, ver. 32. Adv. κατ' ὄνομα by name, severally, John 10. 3. Meton. name is put for the person or persons bearing that name, Luke 6. 22 ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πορνῆρόν (see ἐκβάλλω a.), Acts 1. 15 ἦν ὄχλος ὀνομάτων.

b) implying authority, e. g. 'to come or to do any thing in or by the name of any one,' i. e. using his name, as his messenger, envoy, representative, by his authority, with his sanction; ἐν ὀνόματι τινος (see ἐν 3. c. β.), Acts 4. 7 ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι, Matt. 21. 9 ὁ ἐρχόμενος ἐν ὀν. κυρίου, John 10. 25 ἐν τῷ ὀν. τοῦ πατρὸς, Mark 16. 17 ἐν τῷ ὀν. μου δαιμόνια ἐκβαλοῦσι, Acts 3. 6 ἐν τῷ ὀν. Ἰ. Χρ. [λέγω σοι,] ἔγειρε, 9. 27, αἰτεῖν ἐν τῷ ὀν. Ἰησοῦ John 14.

13 (see ἐν 3. c. β.);—also ἐπὶ τῷ ὀνόματι τινος (see ἐπί II. 3. c. α.), Mark 9. 39 ὃς ποιήσει δύνάμιν ἐπὶ τῷ ὀν. μου: so λαλεῖν or διδάσκειν ἐπὶ τῷ ὀν. Ἰησοῦ (see ἐπί II. 3. c. α.), Acts 4. 17, 18. Of impostors, Matt. 24. 5. Dat. τῷ ὀνόματι τινος, Matt. 7. 22 τῷ σῷ ὀνόματι προεφητεύσαμεν.

c) as implying character, dignity, = name and dignity, honourable appellation, title, Matt. 10. 41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, i. e. in the character of a prophet, as a prophet (see εἰς 3. e.); 18. 5 ὃς ἐὰν δέξηται παιδίον ἐν ἐπὶ τῷ ὀνόματι μου, i. e. in the character of being mine, as my disciple, comp. the fuller expression Mark 9. 41 ἐν ὀνόματι ὅτι Χριστοῦ ἐστέ (see ἐπί II. 3. c. α.): so Eph. 1. 21 ὑπεράνω παντὸς ὀνόματος, Phil. 2. 9 ὄνομα τὸ ὑπὲρ πάντων ὀνομα, Acts 4. 12. Hence mere name, as opp. to reality, Rev. 3. 1 ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ, i. e. thou art said to live, thou livest in name only.

d) emphat. τὸ ὄνομα τοῦ Θεοῦ, τοῦ κυρίου, τοῦ Χριστοῦ, &c. the name of God, of Christ, as a periphrasis for God himself, Christ himself, in all their being, attributes, relations, manifestations; genr. Matt. 28. 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος (see βαπτίζω 2. a. β.). Spec. (α) of God, where his name is said to be hallowed, revealed, invoked, honoured, and the like, Matt. 6. 9 ἁγιασθήτω τὸ ὀνομά σου, i. e. 'all that the name of God includes, God himself in all his attributes and relations;' Luke 1. 49 ἅγιον τὸ ὄνομα αὐτοῦ, John 12. 28, 17. 6 ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρ., Rom. 9. 17: after ἐπικαλέω, Acts 2. 21, Rom. 10. 13: of praise, homage, 15. 9 τῷ ὀνόματι σου ψαλῶ, Heb. 6. 10: so Matt. 28. 19: Acts 15. 14 λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ, i. e. 'in honour of his name, of himself:' John 17. 11 τήρησον αὐτοὺς ἐν τῷ ὀνόματι σου, i. e. 'in the knowledge and observance, enjoyment of thy name,' of thyself; vice versa Rom. 2. 24 τὸ ὀν. τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται. (β) of Christ, as the Messiah, where his name is said to be honoured, revered, believed on, in-

voked, and the like, Acts 19. 17. ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, Phil. 2. 10, 2 Thess. 1. 12, Rom. 1. 5, Matt. 12. 21 ἐν τῷ ὄν. αὐτοῦ ἔθνη ἐλπιοῦσι, John 1. 12 τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, 2. 23: after ἐπικαλέω, Acts 9. 21; after βαπτίζω, e. g. εἰς τὸ ὄνομα τοῦ κ. Ἰησοῦ 8. 16, β. ἐπὶ τῷ ὄν. Ἰ. 2. 38, β. ἐν τῷ ὄν. τοῦ κ. 10. 48 (see βαπτίζω 2. a. β.), comp. Rom. 6. 3 βαπ. εἰς Χριστόν. (Hence by antith. also βαπ. εἰς τὸ ὄν. Παύλου 1 Cor. 1. 13.) Where benefits are said to be received in or through the name of Christ, John 20. 31 ἵνα πιστεύοντες ζῶν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ, Acts 4. 10, 30: where any thing is done in his name, i. e. 'in and through him,' through faith in him, Eph. 5. 20 εὐχαριστοῦντες ἐν τῷ ὄν. τοῦ κ. Ἰ. Χρ. τῷ Θεῷ καὶ πατρί, where it is = δι' αὐτοῦ, e. g. Col. 3. 17 πάντα [ποιεῖτε] ἐν ὄν. κυρίου Ἰ., εὐχαριστοῦντες τῷ Θεῷ καὶ π. δι' αὐτοῦ. Espec. the name of Christ stands for Christ as the head of the gospel-dispensation, = Christ and his cause, Acts 8. 12 εὐαγγελιζόμενος τὰ . . . τοῦ ὄν. Ἰησοῦ Χρ., 9. 15, Matt. 18. 20 συνηγμένοι εἰς τὸ ἐμὸν ὄνομα (see εἰς 3. d. α.): so where evils and sufferings are endured διὰ τὸ ὄνομα τοῦ Χρ., Matt. 10. 22 μισούμενοι διὰ τὸ ὀνομά μου i. e. 'on account of me and my cause,' as believing on me, John 15. 21; ἐν ὄν. Χρ. 1 Pet. 4. 14; ἐνεκεν τοῦ ὄν. Χρ. Matt. 19. 29; ὑπὲρ τοῦ ὀνόμ. Χρ. Acts 5. 41: or where one opposes and blasphemes τὸ ὄνομα τοῦ Χρ. 26. 9. (γ) of the Holy Spirit, Matt. 28. 19, see d. init.

ὀνομάζω, fut. ἄσω (ὄνομα), to name, call by name, trans. a) genr. and foll. by ὄνομα, to name the name of anyone, to call or pronounce his name, with ἐπὶ τινα Acts 19. 13: also to call upon, invoke, profess the name of any one, 2 Tim. 2. 19 πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου. Pass. to be named, i. e. to be mentioned, heard of, known, Rom. 15. 20 ὅπου ὠνομάσθη Χριστός, i. e. where Christ is already known and professed; Eph. 5. 3 μηδὲ ὀνομαζέσθω ἐν ὑμῖν let it not be so much as named among you, i. e. let it not exist even in name; 1 Cor. 5. 1. b) in the sense of to call, i. e. to give

a name or appellation, with double acc. Luke 6. 13, 14 ὃν καὶ ὠνόμασε Πέτρον. Pass. 1 Cor. 5. 11; foll. by ἔκ τινος, to be named from or after any one, Eph. 3. 15.

ὄνος, ου, ὅ, ἡ, an ass, male or female, Matt. 21. 2, 5, 7.

ὄντως, adv. (ὦν), really, truly, in very deed, Mark 11. 32 ὅτι ὄντως προφήτης ἦν, Gal. 3. 21: with the art. ἡ ὄντως as adj. real, true, 1 Tim. 5. 3, 5, 16.

ὄξος, εος, ους, τό (ὀξύς), pr. sharp-wine, vinegar, also genr. vinegar, sour wine, posca, vinum culpatum i. e. cheap poor wine, which mixed with water constituted a common drink, espec. for the poorer classes and soldiers: mingled with myrrh or bitter herbs it was given to persons about to be executed in order to stupify them, so in N. T. genr. Matt. 27. 48 λαβὼν σπόγγον πλήσας τε ὄξους, Luke 23. 36; also Matt. 27. 34 ὄξος μετὰ χολῆς μεμιγμένον, = ἐσμυρνισμένον οἶνον Mark 15. 23.

ὀξύς, εἶα, ὅ, sharp, keen. a) pr. having a sharp edge, ῥομφαία, δρέπανον, Rev. 1. 16, 14. 14. b) quick, swift, since the idea of sharpness, keenness, implies also eagerness, vehemence, Rom. 3. 15 ὀξεῖς οἱ πόδες αὐτῶν.

ὀπή, ἦς, ἡ, an opening, hole, e. g. a fissure in the earth, rocks, &c. Heb. 11. 38; a fountain, Jam. 3. 11.

ὀπισθεν, adv. (ὀπισ), pr. from behind; in N. T. only of place, behind, after, at the back of any person or thing. a) absol. Mark 5. 27 ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν i. e. 'from behind;' Rev. 4. 6, 5. 1 βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν a scroll written within and on the back. b) with genit. as prep., behind, after, Matt. 15. 23 κράζει ὀπισθεν ἡμῶν, Luke 23. 26.

ὀπίσω, adverb (ὀπισ), behind, back, backwards, both of place and time. a) absol., in N. T. of place only, Luke 7. 38 στασα ὀπίσω, Matt. 24. 18 μὴ ἐπιστρεψάτω ὀπίσω i. e. to his house. With the art. τὰ ὀπίσω pr. things behind, and εἰς τὰ ὀπίσω = backward, back; ἀπέρχ. εἰς τὰ ὀπίσω to go back, fall back, pr. John 18. 6,

fig. from a teacher 6. 66; βλέπω εἰς τὰ ὀπ. Luke 9. 62; στρέφομαι εἰς τὰ ὀπ. *to turn back* i. e. about, John 20. 14; ἐπιστρέφάτω εἰς τὰ ὀπ. *to turn back* i. e. to one's house, Mark 13. 16: fig. Phil. 3. 14 τὰ ὀπίσω ἐπιλανθανόμενος i. e. former pursuits and acquirements. b) as *prep.* foll. by gen., spoken both of place and time. (α) of PLACE, *behind, after*; place where, Rev. 1. 10 ἤκουσα ὀπίσω μου φωνήν *behind me*: with verbs implying motion *after* any one, i. e. following as a disciple, partisan, or otherwise, ἀκολουθεῖ ὀπίσω μου Matt. 10. 38, δεῦτε ὀπίσω μου 4. 19, ἐλθεῖν 16. 24, ἀπελθεῖν Mark 1. 20; so Luke 19. 14, Acts 5. 37: fig. 1 Tim. 5. 15, 2 Pet. 2. 10: prægn. Rev. 13. 3, see θαυμάζω b.: also implying motion *behind* any one, to his rear, in expressions of aversion, as ὑπαγε ὀπίσω μου *get thee behind me*, i. e. *away, avaunt thee*, Mark 8. 33. (β) of TIME, *after*; ὁ ὀπίσω μου ἐρχόμενος Matt. 3. 11, John 1. 15.

ὀπλίζω, fut. ἴσω (ὅπλον), *to furnish out, prepare, to equip, arm, mid. to prepare one's self for a work, to arm one's self, take arms*; in N. T. only mid. *to arm one's self*, fig. in a moral sense, with acc. 1 Pet. 4. 1 ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε.

ὅπλον, ου, τό, *an instrument, implement*; in N. T. only pl. τὰ ὅπλα, *instruments, implements*. a) of war, weapons, arms, armour, John 18. 3: fig. 2 Cor. 10. 4 τὰ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, Rom. 13. 12. b) metaph. *instruments*, with which any thing is effected or done, Rom. 6. 13.

ὁποῖος, α, ον, relat. pron., correlat. to ποῖος, τοῖος, *what, i. e. of what kind or sort, qualis*, and with τοιοῦτος = *as*, Acts 26. 29 τοιοῦτους ὁποῖος καὶ γὰρ εἰμι: simpl. 1 Cor. 3. 13 ἔργον ὁποῖόν ἐστι, Gal. 2. 6.

ὁπότε, compound relat. particle of time (ὅτε), *when, at what time*, with indic. of what actually took place at a certain time, Luke 6. 3.

ὅπου, compound relat. adv. of place (ποῦ), pr. *where, in which or what place*. a) pr. and after express mention of a place; foll. by indic. Matt. 6. 19, 20 ἐν οὐρανῷ, ὅπου οὔτε

σῆς κτλ, Mark 9. 44, John 1. 28; with ἐκεῖ added pleonast. Rev. 12. 6 ὅπου ἔχει ἐκεῖ τόπον, v. 14, or also ἐπ' αὐτῶν 17. 9; — by subjunct. of that which is indef. Mark 14. 14. With ἐκεῖ emphatic in the corresponding clause, Matt. 6. 21 ὅπου ἐστὶν ὁ θ. ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδιά ὑμῶν, Luke 17. 37, John 12. 26. Simply, and including the idea of a demonstrative, *there where*, Matt. 25. 24 θερίζων ὅπου οὐκ ἔσπειρας, Mark 5. 40. With ἄν, as ὅπου ἄν *wheresoever*; with subjunct. Mark 9. 18 ὅπου ἄν αὐτὸν καταλάβῃ, 14. 9; ὅπου εἰάν id. Matt. 24. 28, Mark 6. 10; — with indic. impf., v. 56. b) fig. in a wider sense, including also time, manner, circumstances, &c. Col. 3. 11 ὅπου οὐκ ἐν Ἑλλην, 2 Pet. 2. 11; with ἐκεῖ emphatic, Jam. 3. 16. Simply, = *there where*, Heb. 9. 16, 10. 18: so in reasoning, *where, whereas, = since*, 1 Cor. 3. 3 ὅπου ἐν ὑμῖν ζῆλος, οὐχὶ σαρκικοί ἐστε; c) by attract. after verbs of motion, instead of *whither*; foll. by indic. John 8. 21, 22 ὅπου ἐγὼ ὑπάγω, 14. 4: so ὅπου ἄν with subjunct. Luke 9. 57 ὅπου ἄν ἀπέρχῃ, Rev. 14. 4; ὅπου εἰάν id. Matt. 8. 19.

ὀπτασία, ας, ἡ (ὀπτάνω, ὀπτάζω), *a sight, appearance, espec. a vision, apparition*, Luke 1. 22, 24. 23 ὀπτασίαν ἀγγέλων ἑωρακεῖναι.

ὀπτός, ἡ, ὄν (ὀπτάω), *roasted, broiled, cooked by fire*, Luke 12. 42 ἰχθύος ὀπτοῦ μέρος.

ὀπώρα, ας, ἡ, pr. *late summer, dog-days*, — in the East the season in which fruits ripen; hence in N. T. meton. and collect. *fruits*, Rev. 18. 14 ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς i. e. 'the fruits in which thou hast delighted.'

ὅπως, pr. a relative adv. of manner, *in what manner, how*; it passes over also into a conjunction, *in the manner that, so that, &c.*

I. as a RELATIVE ADVERB, *in what manner, how*; once in N. T., foll. by indic. aor. in the narration of an actual event, Luke 24. 19, 20 τὰ περὶ Ἰησοῦ... ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς.

II. as a CONJUNCTION, pr. *in such manner that*, and then genr. *so that*,

that, in the various senses of *ἵνα*, with which it may be compared throughout; viz. τελικῶς, *final*, as marking end or purpose, *to the end that, in order that*; but also ἐκβατικῶς, *eventual*, as marking the event or result of an action, *so that it was or is so and so*. In the N. T. ὅπως is found only with the subjunctive; though in the classics it is construed with other moods, like *ἵνα*.

1. τελικῶς, *final, to the end that, in order that*, and ὅπως μή *in order that not, lest*, with subjunct. a) simply, i. e. without ἄν. (α) preceded by the present or an aorist of any mood except the indicative, and then the subjunct. marks what it is supposed will really take place; pres. Matt. 6. 2 ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν, ὅπως δοξασθῶσιν, v. 16, impl. 1 Pet. 2. 9; —aor. Mark 5. 23 ἵνα ἐπιθῇς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ, Luke 16. 28, John 11. 57, ὅπως μή Acts 20. 16. (β) by the imperative aor., Matt. 2. 8 ἀπαγγείλατέ μοι, ὅπως καὶ γὰρ ἐλθὼν κτλ., 6. 4, Acts 23. 15, 23, ὅπως μή Matt. 6. 18. (γ) by a past tense, Matt. 26. 59 ἐζήτουν ψευδομαρτυρίαν, ὅπως θανατώσωσιν αὐτόν, Rom. 9. 17.

b) ὅπως ἄν; preceded by pres. Matt. 6. 5, impl. Rom. 3. 4; by imper. Acts 3. 19 ὅπως ἂν ἔλθωσι καιροὶ κτλ. *that at length the times, &c. may come*; by fut. 15. 17.

2. ἐκβατικῶς, *eventual, so that, so as that*, with subjunct. (α) preceded by pres. Matt. 5. 45 καλῶς ποιεῖτε... ὅπως γένησθε κτλ.: with perf. as pres. Luke 16. 26 χάσμα μέγα ἐστήρικται, ὅπως κτλ. (β) by aor. Matt. 5. 16 οὕτω λαμψάτω τὸ φῶς, ὅπως ἴδωσιν. (γ) by fut. Matt. 23. 35 διώξετε... ὅπως ἔλθῃ. (δ) by perf. Heb. 2. 9 βλέπομεν Ἰησοῦν... ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσεται θανάτου *we see Jesus for the suffering of death crowned with glory and honour, so as that, by the grace of God, he may taste death for every man*. Here belongs the phrase ὅπως πληρωθῇ τὸ ῥηθὲν (= ἵνα πληρωθῇ, see *ἵνα* II. d.), preceded by a past tense, or by τοῦτο γέγονεν implied, Matt. 2. 23, 8. 17. (ε) once ὅπως ἄν, Luke 2. 35.

3. after verbs of asking, entreating, exhorting, also of deciding, com-

manding, which in themselves imply purpose, ὅπως becomes equivalent to a demonstrative conjunction, like our *that*, simply pointing out or introducing that to which the preceding words refer (comp. *ἵνα* III.), Matt. 9. 38 δεήθητε... ὅπως ἐκβάλῃ ἐργάτας, Acts 8. 24; ἐρωτάω, Luke 11. 37, Acts 23. 20; εὐχομαι, Jam. 5. 16; προσεύχομαι Acts 8. 15, impl. Philem. 6; παρακαλέω, Matt. 8. 34 (these verbs are also followed by *ἵνα* or an infin.): after verbs of deciding, Matt. 12. 14 συμβούλιον ἔλαβον κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν, comp. 27. 1 where ὥστε with inf.: so after verbs or phrases implying decision, authority, command, ἡτήσατο ἐπιστολάς, ὅπως εἰάν τινας εὕρῃ Acts 9. 2, 25. 3.

δραμα, ατος, τό (ὁράω), pr. thing seen, a sight, spectacle, genr. Acts 7. 31 ὁ Μωυσῆς ἰδὼν ἐθαύμασε τὸ δ-ραμα, Matt. 17. 9: spec. of a supernatural appearance, a vision, Acts 9. 10, sæp.

δρασις, εως, ἡ (ὁράω), pr. the sight, sense of seeing; in N. T. appearance, i. e. a) pr. = aspect, external form, Rev. 4. 3 ὁμοιος ὁράσει λίθω ἰάσπιδι, i. e. in his appearance. b) = δραμα, a sight, vision, presented to the mind, Rev. 9. 17, Acts 2. 17.

δρατός, ἡ, όν (ὁράω), seen, visible, Col. 1. 16 τὰ ὁρατὰ καὶ τὰ ἀόρατα.

ὁράω, ὦ, less freq. ὀπτάνω, f. ὀψομαι, aor. 1 ὠψάμην, aor. 1 pass. ὠφθην; aor. 2 εἶδον; perf. ἐώρακα, plupf. ἐώρακειν, for the double augm, see Stuart's N. T. Gram. p. 68,—(fut. ὀψομαι is from ὀπτω obsol., for 2d pers. sing. ὀψει see Stuart, p. 95; aor. 1 ὠψάμην is late and rare; pres. ὀπτάνω, from the same theme, only pass. Acts 1. 3; for 3d person plur. perf. ἐώρακαν, Col. 2. 1 in some eds., see Stuart, p. 81; for aorist 2 see εἶδω I.),—to see, perceive with the eyes, look at, trans., implying not the mere act of seeing, but also the actual perception of some object, and thus differing from βλέπω.

a) pr., with accus. of person or thing (comp. εἶδω I. a.), Luke 16. 23 ὁρᾷ τὸν Ἀβραάμ, 1. 22 ὀπτασίαν ἐώρακεν, 9. 36, John 6. 2, Acts 7. 44; Matt. 28. 7 ἐκεῖ αὐτὸν ὤψεσθε, v. 10,

Luke 3. 6 ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ, 13. 28 ὅταν ὀψήσθε Ἀβραάμ, John 11. 40 ὄψει τὴν δόξαν, with acc. impl. 1. 34. So with acc. and particip., Heb. 2. 8 οὐπω ὀρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα, Matt. 24. 30 ὄψονται τὸν υἱὸν τοῦ ἀνθρ. ἐρχόμενον. Also in various modified senses: (α) *to look upon, behold, contemplate*, John 19. 37 ὄψονται εἰς ὃν ἐξεκέντησαν. (β) *to see face to face, to see and converse with*, i. e. to have personal acquaintance and intercourse with, John 6. 36, 8. 57; 16. 16, 1 John 3. 2: foll. by τὸ πρόσωπόν τινος, *to see one's face*, id., Col. 2. 1, Acts 20. 25. So *to see God*, fig. for *to know him*, i. e. to be acquainted with him, to know his character, &c. only in John's writings, 14. 7, 9, al. In a wider sense, *to see God* means *to be admitted to his presence, to enjoy intercourse with him and his special favour*, Matt. 5. 8 ὄψονται τὸν Θεόν, Heb. 12. 14, Rev. 22. 4. In the sense of *to visit*, ὄψομαι ὑμᾶς John 16. 22, Heb. 13. 23. (γ) *to see take place, to witness*, τὴν ἡμέραν τινός Luke 17. 22, see εἶδω I. a. ε.

b) fig. *to see*, i. e. *to perceive* with the mind, senses, &c. (α) genr. *to be aware of, to observe*, with accus. and part., Acts 8. 23 εἰς σύνδεσμον ἀδικίας ὀρῶ σε ὄντα: foll. by ὅτι Jam. 2. 24. (β) of things, *to see and know*, i. e. to come to know, to learn, John 3. 11 ὃ ἐωράκαμεν μαρτυροῦμεν, v. 32, 8. 38: in the sense of *to understand*, Col. 2. 18 & μὴ ἐώρακεν ἐμβατεύων, Rom. 15. 21 parall. with συνίημι.

c) by Hebr. *to see*, i. e. *to experience*; of good, *to attain to, to enjoy*, John 3. 36 οὐκ ὄψεται ζώην.

d) absol. *to see to it, to take care, take heed*, only in imperat. phrases: (α) Heb. 8. 5 ὄρα γάρ, φησί, ποιήσης πάντα, strictly for ὄρα ὅπως. Elsewhere only as followed by μή or its compounds or an equivalent phrase, ὄρα μή, ὀρᾶτε μή, *take heed lest, beware*; with subjunct. Matt. 8. 4 ὄρα μηδενὶ εἰπῆς, 1 Thess. 5. 15 ὀρᾶτε μή τις κακὸν ἀποδῶ, Rev. 19. 10 ὄρα μή sc. ποιῆς: with imperat. Matt. 9. 30, 24. 6: so before another like imperative, foll. by ἀπό, = *beware of*, 16. 6 ὀρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης, Mark 8. 15, Luke 12. 15. (β)

fut. σὺ ὄψει, ὑμεῖς ὄψεσθε, *see thou to it, look ye to it*, a milder form for the imperat., Matt. 27. 4, 24.

e) pass., aor. 1 ὤφθην, fut. 1 ὀφθήσομαι, present part. ὀπτανόμενος, with dat., *to be seen by any one, to appear to any one*. (α) pr. and spoken of things, foll. by ἐν of place, Rev. 11. 19 ὤφθη ἡ κιβωτὸς ἐν τῷ ναῷ αὐτοῦ, 12. 1; with dat. of pers. Acts 2. 3 ὤφθησαν αὐτοῖς γλῶσσαι ὥσει πυρός, 16. 9. Spoken of persons, with dat. of pers.; of God, ὁ Θεὸς ὤφθη τῷ πατρί Acts 7. 2: of Jesus after his resurrection, Luke 24. 34, ὀπτανόμενος Acts 1. 3, sæp.; or at his second coming, ὀφθήσεται Heb. 9. 28: of angels, Luke 1. 11, Acts 7. 30: of persons dead, Matt. 17. 3; with ἐν of manner, Luke 9. 31 οἱ ὀφθέντες ἐν δόξῃ. (β) as mid. *to shew one's self, to present one's self to or before any one*, Acts 7. 26 ὤφθη αὐτοῖς μαχομένοις. (γ) fut. 1 pass. ὀφθήσομαι as causative, Acts 26. 16 μάρτυρα ὦν τε εἶδες, ὦν [τούτων ἅ] τε ὀφθήσομαι σοι *a witness of what thou seest, and of what I will yet cause thee to see*,—better perhaps, *of those things [as to] which I will hereafter appear unto thee*.

ὀργή, ἥς, ἡ (ὀργάω, ὀρέγω), pr. 'the native character, disposition, temper of mind,' *impulse, impetus*; hence genr. and in N. T. *passion*, i. e. any violent commotion of mind, *indignation, anger, wrath*, especially as including the desire of vengeance, punishment, and therein differing from θυμός. a) pr. and genr., Mark 3. 5 περιβλεψάμενος αὐτοὺς μετ' ὀργῆς i. e. indignantly, Rom. 12. 19, Eph. 4. 31: also for *irascibleness, fretfulness*, 1 Tim. 2. 8, Jam. 1. 19, 20. Spoken of God, as implying utter abhorrence of sin, and aversion to those who live in it, Rom. 9. 22, Heb. 3. 11. b) meton. *wrath*, as including the idea of *punishment*; as the penalty of law, Rom. 4. 15 ὁ νόμος ὀργὴν κατεργάζεται, 13. 4, 5: also of the *punitive wrath* of God, the divine judgments to be inflicted upon the wicked, ἀπὸ τῆς μελλούσης ὀργῆς Matt. 3. 7, 1 Thess. 1. 10, ὀργὴ Θεοῦ ἀπ' οὐρανοῦ Rom. 1. 18, ὀργὴ ἐν ἡμέρᾳ ὀργῆς 2. 5; so Luke 21. 23, John 3. 36, Rom. 2. 8, 9. 22 σκεύη

ὀργῆς, Eph. 2. 3 τέκνα φύσει ὀργῆς, 5. 6; Rev. 16. 19 τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς, see θυμός.

ὀργίζω, f. ἴσω (ὀργή), to make angry, provoke; in N. T. only pass. or mid. ὀργίζομαι, aor. 1 ὤργισθην, to be or become angry, provoked, &c., absol. Matt. 18. 34, 22. 7; Eph. 4. 26 ὀργίσεσθε καὶ μὴ ἁμαρτάνετε, i. e. if angry, suppress your anger, so as not to sin: foll. by dat. πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ Matt. 5. 22; with ἐπί τινι, Rev. 12. 17.

ὀργίλος, η, ον (ὀργή), prone to anger, irascible, Tit. 1. 7.

ὀργυιά, ᾰς, ῆ (ὀρέγω), a fathom, pr. the space which one can measure by extending the arms laterally, Acts 27. 28.

ὀρέγω, f. ξω, to reach or stretch out; in N. T. only mid. ὀρέγομαι, to stretch one's self, to reach after any thing, and hence fig. to long after, try to gain, desire, with gen. Heb. 11. 16 κρείττονος ὀρέγονται sc. πατρίδος, 1 Tim. 3. 1: by impl. to indulge in, to love, 6. 10.

ὀρεινός, ῆ, όν (ὄρος), mountain, i. e. found on mountains, wild; in N. T. mountainous, ῆ ὀρεινή sc. χώρα mountainous country, Luke 1. 39, 65.

ὀρεξις, εως, ῆ (ὀρέγω), pr. a reaching after, fig. longing, lust, Rom. 1. 27.

ὀρθοποδέω, ᾠ, f. ἥσω (ὀρθός, πούς), pr. to foot it straight, to walk straight, fig. to live uprightly, οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν Gal. 2. 14.

ὀρθός, ῆ, όν, straight, right. a) pr. upright, erect, Acts 14. 10 ἀνάστηθι ὀρθός. b) horizontally, straight and level, not crooked or uneven, fig. Heb. 12. 13 τροχίᾱς ὀρθὰς ποιήσατε.

ὀρθοτομέω, ᾠ, f. ἥσω (ὀρθοτόμος, fr. ὀρθός, τέμνω), to cut straight, divide right; hence ὀρθοτομεῖν ὁδόν, Lat. viam recte secare, pr. to cut a straight way, i. e. to make one's way straight and right, to direct him; later also intrans. to make one's self a right way, i. e. to go straight or right; in N. T. fig. to go the right way, proceed aright, 2 Tim. 2. 15 ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας rightly proceeding as to the word of life, by impl. = 'rightly and skilfully teaching the word of life.'

ὀρθρίζω, f. ἴσω (ὄρθρος), to rise early, do any thing early in the morning, prægn. Luke 21. 38 πᾶς ὁ λαὸς ὠρριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ.

ὀρθρινός, ῆ, όν (ὄρθρος), morning, early, Rev. 22. 16 text. rec.

ὄρθριος, α, ον (ὄρθρος), morning, early, matutinus, as adv. Luke 24. 22 γενόμεναι ὄρθριαι ἐπὶ τὸ μνημεῖον.

ὄρθρος, ον, ό (kindred with ὄρνυμι, ὄρθαι), morning, day-break, pr. the time before and about day-break, while one still needs a light; but later also including the morning twilight until near sunrise. a) pr. Luke 24. 1 ὄρθρου βαθείος, comp. John 20. 1. b) = ἔως or ἡώς, morning, twilight, dawn, John 8. 2 ὄρθρου πάλιν παρεγένετο εἰς τὸ ἱερόν, Acts 5. 21.

ὀρθῶς, adv. (ὀρθός), straight, right, i. e. erectly; in N. T. of manner, rightly, correctly, pr. Mark 7. 35 ἐλάλει ὀρθῶς: fig. in a moral sense, Luke 7. 43 ὀρθῶς ἐκρίνας, 10. 28, 20. 21.

ὀρίζω, fut. ἴσω (ὄρος), to bound, make or set a boundary; in N. T. and usually to mark out definitely, i. e. to determine, appoint, constitute, foll. by acc. of thing, Heb. 4. 7 τινὰ ὀρίζει ἡμέραν, Acts 17. 26; part. perf. pass. ὠρισμένος, determined, decreed, Luke 22. 22, Acts 2. 23;—by acc. of pers., as appointed to an office or station, ἐν ἀνδρὶ ᾧ [δν] ὠρισε 17. 31; pass., with a noun of office, &c. in apposit., αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ κριτῆς ζώντων 10. 42; so Rom. 1. 4 τοῦ ὀρισθέντος υἱοῦ Θεοῦ (comp. Phil. 2. 8 sq. and Eph. 1. 20 sq.),—others, declared, publicly set forth, but against the usus loquendi: with inf. Acts 11. 29 ὠρισαν ἕκαστος... πέμψαι.

ὄριον, ον, τό (ὄρος), a bound, border; in N. T. only pl. τὰ ὄρια, the borders. a) prop. the borders of a land, the frontiers, Matt. 19. 1 εἰς τὰ ὄρια τῆς Ἰουδαίας. b) meton. and by Hebr. for a space within certain boundaries, region, territory, district, Matt. 2. 16 ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὀρίοις αὐτῆς, 8. 34, 15. 22, 39.

ὀρκίζω, f. ἴσω (ὄρκος), to put to an oath, to make swear, with acc.; in N. T. to adjure, with double acc., of

person *whom* and *by whom*, Mark 5. 7 ὀρκίζω σε τὸν Θεόν, Acts 19. 13, 1 Thess. 5. 27.

ὄρκος, ου, ὅ, *an oath*, Matt. 14. 7: meton. what is promised with an oath, 5. 33 ἀποδώσεις τῷ κυρίῳ τοὺς ὄρκους σου.

ὀρκωμοσία, ας, ἡ (ὀρκωμοτέω, fr. ὄρκος, ὀμνυμι), pr. *the swearing of an oath, the taking of an oath*, i. e. by impl. *an oath*, Heb. 7. 20.

ὀρμάω, ῶ, f. ἤσω (ὀρμή), pr. *to MAKE to rush on, to impel, incite*, trans.; but more usually and in N. T. intrans. *to rush on, to move forwards impetuously*, foll. by ἐπὶ τινα, Acts 7. 57 ὤρμησαν ἐπ' αὐτόν: with εἰς τι, 19. 29 εἰς τὸ θέατρον.

ὀρμή, ἡς, ἡ (ὀρνυμι), *a rushing on, onset, impetus*, Acts 14. 5: fig. of the mind, *impulse, purpose, will*, James 3. 4.

ὀρμημα, ατος, τό (ὀρμάω), pr. *an impetuous movement, a rushing on*; hence, by impl., *impetus, violence*, as dat. of manner, Rev. 18. 21 ὀρμήματι βληθήσεται 'with violence.'

ὀρνεον, ου, τό (ὀρνις), *a bird, fowl*; carnivorous, Rev. 18. 2, 19. 17.

ὀρνις, ιθος, ὅ, ἡ, *a bird, fowl*, genr.; in N. T. only of poultry, *the hen, gallina*, Matt. 23. 37.

ὀροθεσία, ας, ἡ (ὀροθετέω, fr. ὄρος, τίθημι), pr. *a setting bounds*, meton. *a bound, limit*, Acts 17. 26.

ὄρος, εος, ους, τό, pl. τὰ ὄρη, gen. τῶν ὀρέων, *a mountain, hill*, Matt. 5. 1 ἀνέβη εἰς τὸ ὄρος, sæp.; so τὸ ὄρος τὸ καλούμενον ἐλαιῶν. Proverbially, *to remove mountains* is = 'to accomplish great and difficult things,' 1 Cor. 13. 2.

ὀρύσσω, f. ξω, *to dig, dig out*, with accus. Matt. 21. 33 ὥρυξεν ἐν αὐτῷ λήνον: absol. 25. 18.

ὀρφανός, ἡ, ὅν (kindr. with ὄρφνη, ὀρφνός), *orphan, bereaved*, pr. of children bereaved of parents, Jam. 1. 27 ὀρφανούς καὶ χήρας: fig. of disciples without a master, John 14. 18.

ὀρχέω, ῶ, fut. ἤσω (kindr. with ὄρνυμι), *to take or lift up, raise aloft*; earlier and more usual mid. ὀρχέομαι, f. ἤσομαι, *to leap* sc. by rule, *to dance*, intrans. Matt. 11. 17 ἠυλόησαμεν ὑμῖν, καὶ οὐκ ὤρχήσασθε, 14. 6.

ὅς, ἡ, ὅ, gen. οὗ, ἡς, οὗ, originally a demonstrative pronoun, *this, that*; but in Attic and later usage mostly the postpositive article, or relative pronoun, *who, which, what, that*.

I. as a DEMONSTRATIVE PRONOUN, *this, that*, only in distinctions and distribution, with μὲν...δέ; ὅς μὲν...ὅς δέ *that one...this one, the one...the other, &c.*, less frequent in Attic than ὁ μὲν...ὁ δέ, but equally common with it in later writers and N. T.; 2 Cor. 2. 16 οἷς μὲν...οἷς δέ *to the one...to the other*; Matt. 21. 35 ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν *one...another*; 13. 8 ὁ μὲν...ὁ δέ, 25. 15, sæp. Further, ὅς μὲν...ἄλλος δέ Matt. 13. 4 sq., ὅς μὲν...ἄλλος δέ...ἕτερος δέ 1 Cor. 12. 8 sq., ὁ μὲν...καὶ ἕτερον Luke 8. 5 sq.

II. as the POSTPOSITIVE ARTICLE, or relative pronoun, *who, which, what, that*. The construction with the relative strictly implies two clauses; in the first of which there should stand with the verb a noun (the antecedent), and in the second the corresponding relative, each in the case which the verb of its own clause demands, the relative also agreeing with the antecedent in gender and number: but the form and power of the relative are much varied, both in construction and in signification, as well as by its connexion with other particles.

1. in CONSTRUCTION. a) as to gender, the relative agrees regularly with its antecedent, Matt. 2. 9 ὁ ἄσκηρ ὃν εἶδον, Luke 5. 3, John 6. 51: so where it relates to a remoter antecedent, 1 Cor. 1. 8 ὃς βεβαιώσκει ὑμᾶς i. e. ὁ Θεός v. 4, comp. v. 9. But from this rule there are two departures in form: (α) where the relat. with the verb *to be*, &c. conforms in gender to the following noun, Gal. 3. 16 σπέρματί σου, ὃς ἐστὶ Χριστός, Eph. 1. 14, 6. 17 μάχαιραν, ὃ ἐστὶ ῥῆμα Θεοῦ, 1 Tim. 3. 15. (β) where, by the *constructio ad sensum*, the relative takes the gender implied in the antecedent, and not that of its external form, Rom. 9. 23 sq. σκεῦη ἐλέους, ἃ προητοίμασεν...οὓς καὶ ἐκάλεσεν, Gal. 4. 19, Phil. 2. 15, 2 Pet. 3. 16 ἐν πάσαις ταῖς ἐπιστολαῖς [= γράμμασι], ἐν οἷς κτλ. So ὃ often

refers to a masc. or fem. antecedent, taken in the general sense of *thing*; in explanations, Matt. 1. 23 Ἐμμανουήλ, ὃ ἐστὶ κτλ, 27. 33, Mark 3. 17, 12. 42 λεπτὰ δύο, ὃ ἐστὶ κοδράντης, 15. 16; also where ὃ refers to a whole preceding clause, Mark 15. 34, 1 John 2. 8.

b) as to *number*, the relat. agrees regularly with its antecedent; and the departures from this rule are rare, e. g. relat. pl. after an antec. sing. collect. Phil. 2. 15 ἐν μέσῳ γενεᾶς σκολιᾶς, ἐν οἷς φαίνεσθε, here the construction is *ad sensum* both in number and gender: so where the anteced. includes in any way the idea of plurality, Acts 15. 36 κατὰ πᾶσαν πόλιν, ἐν αἷς κτλ, 2 Pet. 3. 1 δευτέραν ἐπιστολήν, ἐν αἷς κτλ i. e. in both which, the first and second.

c) as to *case*; here the general rule is, that the relative stands in that case which the verb of its own clause demands; as subject, John 1. 9 τὸ φῶς ὃ φωτίζει πάντα ἄνθρ., v. 30 ἄνθρ ὃς ἔμπροσθέν μου γέγονεν, Matt. 10. 26; as object, acc. 9. 9 ὃ ἀστήρ ὃν εἶδον, dat. Acts 8. 10 ἄνθρ ᾧ προσείχον πάντες. But the departures from this rule are frequent, viz.

(α) by *attraction*, i. e. where the relative in respect to its own verb would stand in the accus., but the antecedent stands in the *genitive* or *dative*, and then the relative is *attracted* by the antecedent into the same case with itself; *genit.* John 4. 14 ὕδατος οὗ ἐγὼ δώσω, 7. 31 τούτων ὧν οὗτος ἐποίησεν, v. 39, sæp.; neglected, Heb. 8. 2 τῆς σκηνῆς ἣν ἔπηξεν ὁ κύριος. *Dative*, Luke 2. 20 ἐπὶ πᾶσιν οἷς ἤκουσαν, 5. 9, John 4. 50 τῷ λόγῳ ᾧ εἶπεν Ἰησοῦς, sæp. Here the antecedent is often omitted, especially the demonstr. pron. οὗτος, ἐκεῖνος, and then the relative stands alone in a case not properly belonging to it, and resembles our Engl. *what* for *that which*, *he who*, &c.; Luke 9. 36 οὐδὲν ὧν ἐωράκασιν for οὐδὲν τούτων ὧν [ᾧ] ἐωράκασιν, 23. 41 ἄξια [ἐκείνων] ὧν ἐπράξαμεν, Acts 22. 15, 26. 16 sæpiss.

(β) by *inverted attraction*, i. e. where the antecedent is *attracted* by

the relative into the same case with itself, viz. (1) where the antecedent remains connected with its own clause, and before the relative, Matt. 21. 42 λίθον ὃν ἀπεδοκίμασαν, οὗτος κτλ, Luke 1. 73 ὄρκον [for ὄρκου] ὃν ὥμοσε, 1 Cor. 10. 16 τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία; (2) where the antecedent itself is attracted over into the clause of the relative, and stands after it in the proper case of the relative, Mark 6. 16 ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν for οὗτός ἐστιν Ἰωάννης ὃν ἐγὼ ἀπεκεφ., Luke 1. 4, Acts 21. 16 ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι for ἄγοντες Μνάσωνα παρ' ᾧ ξενισθῶμεν, Rom. 6. 17, Philem. 10, 1 John 2. 25, Rev. 17. 8 βλέπόντων for βλέποντες. (3) this transposition may also take place when the antecedent would already stand in the same case with the relative, John 11. 6 ἔμεινεν ἐν ᾧ ἦν τόπῳ for ἐν τόπῳ ᾧ ἦν, Matt. 7. 2 ἐν ᾧ κρίματι κρίνετε for ἐν κρίματι ᾧ, 24. 44. Here belongs the adverbial phrase ὃν τρόπον, καθ' ὃν τρόπον, for κατὰ τρόπον ὃν, pr. 'in the manner which, in the same manner as,' and hence = *as*, Matt. 23. 37, Acts 15. 11.

(γ) often the case of the relative depends on a preposition with which the verb is construed. (1) *genr.* Matt. 3. 17 ὃ υἱός μου, ἐν ᾧ εὐδόκησα, 10. 11, 11. 10 οὗτός ἐστι περὶ οὗ γέγραπται, Rom. 10. 14, 1 Cor. 8. 6 εἰς Θεὸς ὃ πατήρ, ἐξ οὗ τὰ πάντα. (2) sometimes the prep. which stands with the anteced. is repeated before the relative, John 4. 53 ἐν τῇ ὥρᾳ ἐν ᾗ εἶπεν, Acts 7. 4, 20. 18: more commonly, when the prep. stands before the antecedent, it is omitted before the relative, Matt. 24. 50 ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, Luke 1. 25, 12. 46, Acts 13. 2 εἰς τὸ ἔργον, ὃ προσκέκλημαι αὐτούς. (3) by *attraction* the relative is put with the preposition belonging to the omitted antecedent, comp. c. a., John 6. 29 ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος for εἰς τούτον ὃν, 19. 37, Rom. 14. 22, 1 Cor. 7. 1.

δ) sometimes the relative is not dependent on the verb, but on some noun connected with the verb, and then the relative is put in the *geni-*

tive, Matt. 3. 11 οὐ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι, v. 12 οὐ τὸ πτύον, Mark 14. 32, Luke 13. 1 ὦν τὸ αἷμα, John 1. 27, 4. 46.

d) as to *position*; here the relative with its clause regularly follows the antecedent, as in most of the preceding examples: but, for the sake of emphasis, the relative clause may be put first, especially where a demonstr., as αὐτός, οὗτος, &c. follows, Matt. 26. 48 ὃν ἂν φιλήσω, αὐτός ἐστι, John 3. 26 ὃς ἦν μετὰ σοῦ, οὗτος βαπτίζει, Heb. 13. 11. In both these positions, the antecedent, espec. the demonstr. pron. αὐτός, οὗτος, ἐκεῖνος, is very frequently omitted, so that the relative then stands like Engl. *what for that which, he who*, &c. comp. c. a.; genr. Matt. 13. 17 ἀκοῦσαι ἃ ἀκούετε for ταῦτα ἃ, 14. 7, Mark 2. 24, sæp. So in the inverted position, Matt. 7. 2, 10. 38 ὃς οὐ λαμβάνει, οὐκ ἔστι μου ἄξιος, 13. 12 ὃ ἔχει ἀρθήσεται, 19. 6, John 8. 38 ἐγὼ δ' ἐώρακα λαλῶ. Here too belongs the elliptic use of ὅ with its clause before another proposition, in the sense of *as to that, in that, quod attinet ad*, the corresponding τοῦτ' ἐστι, τοῦτ' ἔστι ὅτι, or the like, being omitted before the latter clause, Rom. 6. 10 ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ Θεῷ, Gal. 2. 20.

2. in SIGNIFICATION. The relative, in strictness, serves simply to introduce a dependent clause, and mark its close relation to the leading proposition, as Matt. 2. 9 ὁ ἄσ-τήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς: but in common use it was employed in a wider extent, both as a general connective particle, and also sometimes as implying *purpose, result, cause*, or the like, which would properly be expressed by a conjunction: for the sense *what, that which, he who*, see 1. d. a) as a general connective. (α) genr. John 4. 46, 11. 2 ἦν Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ, ἧς ὁ ἀδελφὸς Λ. ἠσθένει. In this way it is not uncommon for Paul, and also Peter, to connect two, three, or more clauses by relatives referring either to the same or to different subjects, Acts 26. 7, Eph. 3. 11, 12, Col. 1. 13 sq.; 1 Pet.

1. 8, 10, 12, 2. 22 sq. (β) where it is equivalent to a demonstrative, and *this, these; and he, they, &c.*; Luke 12. 24 οἷς οὐκ ἔστι ταμεῖον = and they have no storehouse, Acts 6. 6 οὗς ἔστησαν and these, &c., 7. 45, 11. 30, ἐφ' ᾧ Phil. 3. 12, ἐν οἷς = ἐν τούτοις δέ Luke 12. 1, εἰς ὃ = εἰς τοῦτο δέ Col. 1. 29: this is rare in early Greek writers, but more frequent in later ones. (γ) in the formula ὃν τρόπον, which see above, 1. c. β. 3.

b) as implying *purpose*, = ἵνα, Matt. 11. 10 ἀποστέλλω τὸν ἄγγελόν μου, ὃς κατασκευάσει τὴν ὁδὸν σου. c) as marking *result, event, &c.* = ὥστε, Luke 5. 21 τίς ἐστὶν οὗτος, ὃς λαλεῖ βλασφημίας, 7. 49 ὃς καὶ ἁμαρτίας ἀφίησι. d) as implying *cause, ground, a reason, &c.* = ὅτι, because, Luke 8. 13 οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσιν, Lat. *ut qui*, = because, since, &c.; 4. 18: so in the formulas ἀνθ' ὧν, ἐφ' ᾧ, see ἀντί 2. d., ἐπὶ II. 3. c. δ. e) once ἐφ' ὃ in direct interrog. for ἐπὶ τί, Matt. 26. 50 ἔταῖρε, ἐφ' ὃ πάρει; f) including the notion of a particle of time, as ὅτε, ὅταν, Col. 1. 6, 9 ἀφ' ἧς ἡμέρας = ἀπὸ τῆς ἡμ. ὅτε: ellipt. ἀφ' ἧς = ἀπὸ τῆς ἡμ. or ὥρας ὅτε Luke 7. 45, 2 Pet. 3. 4, see ἀπό II. b.: so ἄχρι ἧς ἡμέρας, ἄχρις οὗ, see ἄχρι I. b.; ἐν ᾧ, see ἐν 2. a.; ἕως οὗ, see ἕως II. 1. b.; μέχρις οὗ, see μέχρι I. b. β. g) neut. genit. οὗ as adv. of place, *where*. (α) pr. Luke 4. 16 οὗ ἦν τεθραμμένος, 23. 53, Acts 1. 13, Col. 3. 1, fig. Rom. 4. 15, 5. 20; so with ἐκεῖ emphatic corresponding, Matt. 18. 20 οὗ εἰσὶ δύο ἢ τρεῖς, ἐκεῖ εἰμί, 2 Cor. 3. 17: with prepositions, ἐπάνω οὗ Matt. 2. 9; ἐξ οὗ whence, Phil. 3. 20. (β) in attraction with verbs of motion, for *whither*, as in English often *where*, Luke 10. 1 εἰς πάσαν πόλιν καὶ τόπον, οὗ ἐμελλεν αὐτὸς ἔρχεσθαι, 22. 10, 24. 28, Matt. 28. 16: so οὗ ἐάν whithersoever, 1 Cor. 16. 6.

3. connected with other particles. (α) ὃς ἄν, ὃς ἐάν, *whosoever*, Matt. 5. 21, 19. (β) ὃς γε, see γέ I. b. (γ) ὃς δήποτε, see δήποτε. (δ) ὃσπερ *who indeed, who namely*, = ὃς, but stronger and more definite, Mark 15. 6 ἕνα δέσμιον, ὃνπερ ᾗτοῦντο i. e. 'the very one whom they demanded.'

ὁσάκις, adv. (ὅσος), pr. *how many times, how often*; in N. T. only with ἄν and ἐάν, see ἄν I. 2. b. δ., ἐάν I. 4. θ.

ὅσιος, α, ον, *holy, pure, sanctus*, pr. *right as conformed to God and his laws*; thus distinguished from δίκαιος, which refers more to *human laws and duties*; in N. T. a) of PERSONS, *holy*; spoken of God, as the personification of holiness and purity, Rev. 15. 4 ὅτι μόνος ὅσιος, 16. 5: of men, = *pious, godly, careful of all duties towards God*, Tit. 1. 8 δεῖ τὸν ἐπίσκοπον εἶναι σώφρονα, δίκαιον, ὅσιον: elsewhere of Christ, Heb. 7. 26, Acts 2. 27 and 13. 35 οὐ δώσεις τὸν ὁσιόν σου ἰδεῖν διαφθοράν. b) of things, *holy*, 1 Tim. 2. 8 ἐπαίροντας ὁσίους χεῖρας, i. e., by impl., *pure, spotless*; Acts 13. 34 δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πιστά pr. *I will give you the holy [promises] of David, the sure promises*, i. e. the things inviolably promised by God to David.

ὁσιότης, ητος, ἡ (ὅσιος), *holiness*, i. e. *godliness, piety, careful observance of all duties towards God*; distinguished from δικαιοσύνη as ὅσιος from δίκαιος (see ὅσιος), Luke 1. 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ, Eph. 5. 24.

ὁσίως, adv. (ὅσιος), *holily, piously, godly*, 1 Thess. 2. 10, comp. ὅσιος.

ὁσμή, ἡς, ἡ (ὄζω), *a smell, odour*; in N. T. only of fragrant odour, John 12. 3 ἡ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. By Hebr. ὁσμή εὐωδίας *odour of fragrance*, i. e. *sweet odour*, as accompanying an acceptable sacrifice, Eph. 5. 2, Phil. 4. 18. Fig. 2 Cor. 2. 14, 16.

ὅσος, η, ον, relat. pron., correl. to τόσος, in N. T. to τοσοῦτος or the like, either expr. or impl. (= Lat. *quantus*), *how great, how much, how many, as great as, as much as, &c.* a) of MAGNITUDE, *how great, as great as*, Rev. 21. 16 τὸ μῆκος αὐτῆς [τοσοῦτόν ἐστι text. rec.] ὅσον τὸ πλάτος. b) of TIME, *how long, as long as, ὅσον χρόνον* Mark 2. 19; ἐφ' ὅσον χρόνον Rom. 7. 1, and so ἐφ' ὅσον Matt. 9. 15, see ἐπί III. 2. a. Repeated, intens., Heb. 10. 37 ἔτι μικρὸν ὅσον ὅσον, like Engl. *yet a very very little*

while. c) of QUANTITY, number, multitude, *how much, how many, &c.* (α) sing. *as much as*, John 6. 11 ἐκ τῶν ὀψαρίων [τοσοῦτον] ὅσον ἤθελον. (β) pl. ὅσοι, ὅσαι, *as many as, all who*, neut. ὅσα, *as many as, all that or which, all what, &c.* Matt. 14. 36 ὅσοι ἠψαντο διεσώθησαν, Mark 3. 10, Acts 4. 6, 34; neut. Luke 12. 3 ὅσα ἐν τῇ σκοτίᾳ εἶπατε, John 15. 14, Acts 9. 39: preceded by πάντες, where πάντες ὅσοι is = ὅσοι, but stronger, Matt. 13. 46, 22. 10: with οὗτος or αὐτός corresponding, Rom. 8. 14 ὅσοι... οὗτοί εἰσιν, Gal. 6. 12; John 1. 12 ὅσοι ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς, Gal. 6. 16: with ἄν, as ὅσος ἄν, ὅσος ἐάν, *whosoever, whatsoever*, Matt. 18. 18 ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς, Mark 6. 11 ὅσοι ἂν μὴ δέξωνται ὑμᾶς, John 11. 22, Rev. 3. 19; strengthened by πάντες, Matt. 7. 12, Acts 3. 22. (γ) neut. ὅσα by impl. expresses also admiration, *how many and great things*, as in Engl. *what things* = *what great things*; Acts 9. 13 ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου, v. 16, 15. 12 ὅσα ἐποίησεν ὁ Θεὸς σημεῖα: so genr. of great or unusual deeds, Mark 6. 30, Luke 4. 23, John 21. 25; of benefits conferred, Mark 3. 8, 5. 19, Acts 14. 27.

d) of MEASURE, degree, extent. (α) before a comparative, καθ' ὅσον... κατὰ τοσοῦτον *by how much... by so much*, Heb. 7. 20, 22; ὅσῳ... τοσοῦτῳ id., 1. 4; so ὅσῳ *by how much*, with τοσοῦτῳ impl. 8. 6: with μᾶλλον omitted after ὅσῳ, 10. 25 τοσοῦτῳ μᾶλλον, ὅσῳ βλέπετε κτλ. (β) absol. neut. ὅσον, adv. *how much, by how much*, Mark 7. 36 ὅσον αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον ἐκήρυσσον: pl. ὅσα, same as τοσοῦτον, Rev. 18. 7; ἐφ' ὅσον *inasmuch as*, Matt. 25. 40; καθ' ὅσον *by how much, as*, foll. by οὕτω, Heb. 9. 27.

ὅσπερ, ἥπερ, ὅπερ, see ὅς 3. δ.

ὀστέον, contr. ὀστοῦν, οὔ, τό, pl. uncontr. ὀστέα, gen. ὀστέων, *a bone, pl. bones*, John 19. 36 ὀστοῦν οὐ συντριβήσεται, Luke 24. 39 σάρκα καὶ ὀστέα, Matt. 23. 27 γέμουσιν ὀστέων.

ὅστις, ἡτις, ὅτι, compound relative pron., i. e. ὅς strengthened by τις; gen. οὗτινος, &c. does not occur in the N. T., but only gen. ὅτου in the

phrase ἕως ὅτου;—pr. *any one who, some one who, whoever, whatever*; differing from ὅς in referring to a subject only *generally*, as one of a class, and not *definitely*, thus serving to render a proposition general.

1. in the *proper relative sense*. a) pr. and genr. *who*, i. e. *one who, some one who, whoever, &c.* Matt. 2. 6 ἐκ σοῦ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου i. e. *one who*, 7. 24 ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησε, 13. 52, Luke 2. 10 χαρὰν μεγάλην, ἥτις ἐστὶ παντὶ τῷ λαῷ, 7. 37: pl. Matt. 16. 28 εἰσὶ τινες οἵτινες οὐ μὴ κτλ, 25. 1; ἅτινα *things which*, 1 Cor. 6. 20; 3. 17 οἵτινες agrees with the subsequent ὑμεῖς instead of ναός.

b) by impl. *every one who, all who, whosoever, whatsoever*, where the relative clause often stands first. (α) genr. with indic., Matt. 5. 39 ὅστις σε ῥαπίσει... στρέψον αὐτῷ κτλ, v. 41, 13. 12; once with subjunct. 18. 4, perhaps because of ἄν impl. from v. 3: pl. Mark 4. 20 οὗτοί εἰσιν οἵτινες ἀκούουσι τὸν λόγον, Gal. 5. 4, Rev. 1. 7. (β) strengthened by πᾶς, but only in sing., the pl. form being always πάντες ὅσοι, not πάντες οἵτινες, Matt. 7. 24 πᾶς οὖν ὅστις ἀκούει, Col. 3. 17: so by Hebr. πᾶσα ψυχὴ, ἥτις ἄν κτλ Acts 3. 23. (γ) with ἄν, which strengthens the indefiniteness, *whosoever, whatsoever*, in N. T. only with the sing., with subjunct., Matt. 10. 33 ὅστις ἄν ἀρνήσῃται με, Luke 10. 35, John 2. 5: so ὅτι ἐάν Col. 3. 23, δ' ἐάν τι for ὅτι ἐάν Eph. 6. 8.

c) sometimes ὅστις refers to a definite subject, and is then apparently = ὅς, Luke 2. 4 εἰς πόλιν Δαβίδ, ἥτις καλεῖται Βηθλεέμ, Acts 11. 28, 16. 12; but in such instances the ultimate reference may perhaps be to a *general idea*, as in Luke 2. 4 *to a city of David, one which is called Bethlehem*, and so of the rest; John 8. 53 τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε *Abraham, a man who is dead*.

2. like ὅς, so also ὅστις is employed in a wider extent, both as connective, and as implying *result, cause, or the like*, where a conjunction might also stand; comp. ὅς 2. a) as a *general connective*, Luke 1. 20 ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λό-

γοῖς μου, οἵτινες πληρωθήσονται, 23. 19, Rom. 9. 4, Gal. 4. 24. b) as marking *result, event, &c.* = ὥστε; after τοιοῦτος, 1 Cor. 5. 1 τοιαύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν. c) implying *cause, ground, or reason, &c.* = ὅτι, *because*, Matt. 7. 15 προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς, Lat. *ut qui, as those who*, i. e. *because such, for such come to you, &c.*, 25. 3, Acts 10. 41; so ἥτις Col. 3. 5, 14: here it sometimes takes the number and gender of the *following noun*, Eph. 3. 13 μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν, Phil. 1. 28. d) including the notion of a particle of time, as ὅτε, ὅταν, only in the phrase ἕως ὅτου *until when, until*, see ἕως II. 1. b. β.

ὁστροάκινος, η, ον (ὄστρακον), *earthen*, 2 Tim. 2. 20: fig. as an emblem of frailty, 2 Cor. 4. 7.

ὄσφρησις, εως, ἡ (ὄσφραίνομαι), *the smell, the sense of smell*, 1 Cor. 12. 17.

ὄσφύς, ύος, ἡ, and pl. αἱ ὄσφύες, *the loins, the lower region of the back, lumbar region, the hips*; in N. T. a) *external*, = *the hips*, where the girdle is worn, Matt. 3. 4 ζώνην δερματίνην περὶ τὴν ὄσφυν αὐτοῦ: the orientals, in order to run or work with more ease, are accustomed to gird their long flowing garments close about them; hence *to have the loins girded* is = *to be in readiness, prepared for any thing*, Luke 12. 35, Eph. 6. 14; fig. 1 Pet. 1. 13. b) *internal*, as the seat of procreative power in men, Heb. 7. 5 see ἐξέρχομαι b., 7. 10, Acts 2. 30 ὁ καρπὸς τῆς ὄσφύος i. e. *children, offspring*.

ὅταν, adv. (ὅτε, ἄν), *when*, with the accessory idea of uncertainty, possibility, = *whenever, if ever, in case that, so often as, &c.*, comp. ἄν I. 2. b.: construed regularly with the subjunctive, referring to an often-repeated or possible action in the present or future time; in Greek writers sometimes with the optative; and in a few very late instances with the indicative.

1. pr. with the SUBJUNCTIVE. a) in *general propositions*, with subj. pres. Matt. 15. 2 ὅταν ἄρτον ἐσθί-

ωσιν, Luke 11. 21, John 16. 21; aor. Matt. 5. 11 ὅταν ὀνειδίσωσιν ὑμᾶς, 1 Tim. 5. 11, Rev. 9. 5. So in general exhortations, with pres. Matt. 6. 5 ὅταν προσεύχῃ, Mark 11. 25; aor. = Lat. fut. exact. Luke 14. 8 ὅταν κληθῇς ὑπό τινος, 17. 10. In a general comparison, with pres. Luke 11. 36 ὡς ὅταν φωτίξῃ σε. b) in reference to a *future action or time*; with subj. pres. Matt. 26. 29 ἕως τῆς ἡμ. ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν, Mark 13. 4, John 7. 27; with τότε corresp. 1 Thess. 5. 3: aor. = Lat. fut. exact. Matt. 19. 28 ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρ., Mark 8. 38, Luke 13. 28; with τότε corresp. John 8. 28.

2. with the *indic. imperf.* in narrating an actual event, once, Mark 3. 11 τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει i. e. *whenever, as often as*,—here Greek writers would employ the *optative*.

3. by impl. ὅταν is put like Engl. *since, while*, in assigning a cause, reason, = *because, in that*, foll. by subjunc. John 9. 5 ὅταν ἐν τῷ κόσμῳ ᾤ, φῶς εἰμὶ κτλ, Rom. 2. 14, 1 Cor. 15. 27.

ὅτε, adv. of time, *when*, correl. with ποτέ, τότε; construed regularly with the indicative, as relating to an *actual event*, something actually taking place; rarely with the subjunct. a) with indic. present, in general propositions, John 9. 4 νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι, Heb. 9. 17. b) usually of time *past*; with indic. pres. in an historical sense, Mark 11. 1, comp. Matt. 21. 1;—imperf. Mark 14. 12 ὅτε τὸ πάσχα ἔθουον, 15. 41 ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, John 17. 12 where Jesus speaks by anticipation, 21. 18; with ποτέ corresp. 1 Cor. 3. 7, 1 Pet. 3. 20;—aor. Matt. 7. 28 ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους, 12. 3, Mark 1. 32, Luke 22. 14; with τότε corresp. Matt. 21. 1, John 12. 16;—perf. 1 Cor. 13. 11 ὅτε γέγονα ἀνὴρ. c) of *future time*, foll. by indic. fut. Luke 17. 22 ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε κτλ, John 4. 21, Rom. 2. 16: once with subjunct. aor. instead of indic. fut. Luke 13. 35 ἕως ἂν ἤξῃ ὅτε εἴπητε κτλ.

ὅτε, ἥτε, τότε, the prepositive article with τε, so written to distin-

guish it from the adverbs ὅτε, τότε, &c., but also printed as two distinct words by some of the best modern editors: it thus expresses simply the article in connexion with the different senses of τέ, which see.

ὅτι, a conjunct. demonstrative and causal, like English *that*, originally the same as neut. of ὅστις: as *demonstrative* it stands properly for τοῦτο ὅτι, as pointing out or introducing that to which the preceding words refer, i. e. their object, contents, argument; as *causal* it is properly the same as διὰ τοῦτο ὅτι, and assigns the cause, reason, motive, ground of any thing, *that, because, &c.* It is construed in N. T. with the indicative.

1. as a conjunction *demonstrative*.

a) pr. after a demonstrative pron., as τοῦτο or the like, expr. or impl., John 3. 18 αὕτη ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν, Rom. 2. 3, Rev. 2. 6 τοῦτο ἔχεις, ὅτι κτλ, impl. v. 4; so ἐν τούτῳ... ὅτι 1 John 3. 16, 4. 13; also John 16. 19 περὶ τούτου... ὅτι εἶπον, κτλ:—implied, Matt. 16. 7 διελογίζοντο ἐν ἑαυτοῖς, λέγοντες, [ταῦτά ἐστιν ἃ λέγει,] ὅτι ἄρτους οὐκ ἐλάβομεν, ver. 17 τί διαλογίξεσθε ἐν ἑαυτοῖς [ταῦτα], ὅτι ἄρτους οὐκ ἐλάβετε;

b) after a pron. interrog., as τίς, τί, John 14. 22 τί γέγονεν, ὅτι ἡμῖν μέλλεις κτλ: so τί ὅτι for τί ἐστὶν ὅτι, pr. 'what cause is there that,' &c. Mark 2. 16, Acts 5. 4, 9: with a pron. or subst. Mark 4. 41 τίς ἄρα οὗτός ἐστιν, ὅτι κτλ, Heb. 2. 6 τί ἐστὶν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ i. e. 'what cause is there in man, that,' &c.: after ποταπός Matt. 8. 27.

c) most frequently ὅτι with indic. is put in construction after certain classes of verbs, to express the *object or reference* of the verb; and is then = an accus. with infin., or to the corresponding participial construction, and often alternates with these in one and the same verb. In Eng. with the same classes of verbs it is likewise often optional whether to employ *that* with the indic., or an accus. and infinitive; in Lat. the regular construction is the accus. with infinitive: the tendency of the later Greek was in general to mul-

tiply particles, and therefore it here often employed ὅτι in preference to an infinitive. (α) after verbs signifying *to say, speak*, and all verbs including this idea; e. g. after λέγω Matt. 3. 9, 12. 6, with ὡς 2 Cor. 11. 21; εἶπον Matt. 28. 7, 13; also after ἀναγγέλλω Acts 14. 27, γράφω Mark 12. 19, διδάσκω 1 Cor. 11. 14, διηγέομαι Acts 9. 27, μαρτυρέω Matt. 23. 31, μάρτυρα ἐπικαλοῦμαι 2 Cor. 1. 23, ὁμνυμι Rev. 10. 6, ὁμολογέω Heb. 11. 13, σφραγίζω John 3. 33. Sometimes λέγω or the like is implied in the preceding verb or words, e. g. παρακαλέω Acts 14. 22, John 7. 35 ποῦ οὗτος μέλλει πορεύεσθαι, [λέγων] ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; Acts 1. 5: so after a Hebrew formula of swearing, ζῶ ἐγώ, ὅτι Rom. 14. 11. Here also belongs οὐχ ὅτι *not that*, at the beginning of a clause, same as οὐ λέγω ὅτι, used by way of explanation or limitation of something previously said, and = *although*, John 6. 46 οὐχ ὅτι τὸν πατέρα τις ἑώρακεν, 7. 22, 2 Cor. 1. 24: so οὐχ οἶον δὲ ὅτι Rom. 9. 6, see in οἶος. (β) after verbs signifying *to shew, to make known*, &c. elsewhere with participle or infinitive; after δεικνύω Matt. 16. 21, ἀποδείκνυμι 2 Thess. 2. 4, δηλώω 1 Cor. 1. 11, δῆλον ὅτι 15. 27; also after ἀποκαλύπτω 1 Pet. 1. 12, ἐμφανίζω Heb. 11. 14, φανερόω 2 Cor. 3. 3. (γ) after verbs signifying *to hear, to see*, and fig. *to perceive, to know*, &c. elsewhere with particip. or infin.; after ἀκούω Matt. 20. 30; βλέπω Rev. 17. 8, εἶδον Mark 9. 25, ὁράω Jam. 2. 24, θεάομαι John 6. 5, θεωρέω 9. 8; γινώσκω Matt. 21. 45, γνωστόν ἐστι Acts 28. 28, ἀναγινώσκω Matt. 12. 5, ἐπιγινώσκω Mark 2. 8, οἶδα 2. 10; also after ἀγνοέω Rom. 6. 3, ἐπίσταμαι Acts 15. 7, καταλαμβάνω 4. 13, νοέω Matt. 15. 17, συνίημι 16. 12. (δ) after verbs signifying *to remember, to care for*, &c. elsewhere with particip.; after μιμνήσκω Matt. 5. 23, ὑπομιμνήσκω Jude 5, μνημονεύω John 16. 4, μέλει μοι Mark 4. 38. (ε) after verbs signifying *to hope, to believe, to think, to consider*, and the like, elsewhere with infinitive; after ἐλπίζω Luke 24. 21, πιστεύω Matt. 9. 28, πέποιθα, πέπεισμαι, Phil. 2. 24, Rom.

8. 38; also after δοκέω Matt. 6. 7, λογίζομαι Heb. 11. 19, διαλογίζομαι John 11. 50, νομίζω Matt. 5. 17, οἶμαι James 1. 7, ὑπολαμβάνω Luke 7. 43.

d) ὅτι serves also to *introduce* words quoted without change, chiefly after verbs implying *to say*, &c., and is then merely a *mark of quotation*, not to be translated in English; Matt. 2. 23 τὸ ῥηθὲν . . ὅτι Ναζωραῖος κληθήσεται, 5. 31, 7. 23, 26. 74.

2. as a conjunc. *causal*. a) after a demonstrative pronoun, as τοῦτο or the like, *that, because*; διὰ τοῦτο ὅτι John 8. 47, 10. 17; ἐν τούτῳ ὅτι Luke 10. 20; also οὕτως ὅτι Rev. 3. 16. b) after a pron. interrog., as τίς, τί, e. g. διατί, ὅτι, Rom. 9. 32, 2 Cor. 11. 11: so χάριν τίνος, ὅτι, 1 John 3. 12. c) absol. ὅτι is put after certain classes of verbs, and also generally, to express the cause, reason, motive, occasion of the action of those verbs, or of any action or event mentioned, *that, = seeing that, because, for*, &c. (α) after verbs or words signifying *an emotion* of the mind, as wonder, joy, pity, sorrow; θαυμάζω Luke 11. 38, ἐξίσταμαι Acts 10. 45, χαίρω Luke 10. 20, συγχαίρω 15. 6, σπλαγχνίζομαι Matt. 9. 36, κλαίω Rev. 5. 4, κλαίω καὶ πενθέω 18. 11. (β) after verbs or words expressing *praise, thanks*, and the like; ἐπαινέω 1 Cor. 11. 17, οὐκ ἐπαινέω v. 2, ἐξομολογέω Matt. 11. 25, εὐχαριστέω Luke 18. 11, χάρις ὅτι Rom. 6. 17. (γ) genr. Matt. 2. 18 οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσὶ, Mark 1. 27, 5. 9 λεγεὼν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν, Luke 11. 42 οὐαὶ ὑμῖν, ὅτι κτλ, 16. 3, 23 40 οὐδὲ φοβῆ σὺ τὸν Θεόν, ὅτι κτλ i. e. *seeing that*, &c., John 1. 30, 51, sæp. Ellipt. 1 John 3. 20 ὅτι ἐὰν καταγινώσκη ἡμῶν ἡ καρδιά, ὅτι μείζων ἐστὶν ὁ Θ. *for if our own heart condemn us*, [God will also condemn us,] *for God*, &c.

ὅτου, see ὅστις init. and 2. d.

οὐ, adv. *where*, see ὅς 2. g.

οὐ, also οὐκ or οὐχ before a vowel according as it is smooth or aspirated; usually without accent, but written οὗ when standing alone or at the end of a sentence; a negative

particle, *not, no*, expressing direct and full negation independently and absolutely, and hence *objective*; thus differing from *μή*, which implies a conditional and hypothetical negation, and is therefore *subjective*:—on this distinction between *οὐ* and *μή*, which holds good also in all their compounds, see *μή* init.

a) before the *subject* of a verb, where it renders the verb and proposition negative in respect to the subject. (α) genr. Matt. 1. 25 οὐκ ἐγίνωσκεν αὐτήν, Mark 3. 25 οὐ δύναται σταθῆναι ἢ οἰκία ἐκείνη, 14. 68, Luke 6. 43, 44, John 1. 10, 11, Acts 2. 15 οὐχ οὗτοι μεθύουσιν, v. 34. (β) with the 2d pers. *future* in prohibitions, where the neg. fut. then stands for a neg. imperative, precisely as Engl. *thou shalt not do it*, &c., which is stronger than the direct imperat. *do it not*; Matt. 6. 5 οὐκ ἔση ὥσπερ οἱ ὑποκριταί: elsewhere only in citations from the Sept., Luke 4. 12, Acts 23. 5, 1 Cor. 9. 9; so from the decalogue, Matt. 5. 21 οὐ φονεύσεις, v. 27, 33, Rom. 7. 7, 13. 9, al. (γ) where the subject is *πᾶς* or *εἷς*, and *οὐ* is joined not with *πᾶς* (see below e. β.), but with the verb; here by Hebraism *πᾶς . . . οὐ* or *οὐ . . . πᾶς* is = *οὐδεῖς not one, none*; Matt. 24. 22 οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ pr. *all flesh would not be saved* i. e. *no flesh*, Rom. 3. 20, Eph. 5. 5 πᾶς πόρνος οὐκ ἔχει, Luke 1. 37 οὐκ ἀδυνατήσῃ παρὰ τῷ Θεῷ πᾶν ῥῆμα, 2 Pet. 1. 20, 1 John 2. 21, Rev. 22. 3;—*εἷς . . . οὐ not one, none*, Matt. 10. 29 ἐν ἐξ αὐτῶν οὐ πεσεῖται, Luke 12. 6. (δ) where *οὐ* with its verb is followed by *ἀλλά*, i. e. *οὐ . . . ἀλλά*, pr. Matt. 9. 12 οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες, 15. 11, John 7. 16; also οὐχ ὅτι . . . ἀλλ' ὅτι, 6. 26, 12. 6. (ε) sometimes *οὐ* stands in a conditional sentence after *εἰ*, where the usual negative is *μή*, see *μή* I. a. (ς) as strengthened by other negative particles; *μη οὐ* only in interrog., see *μή* III. b.; *οὐ μή* as an intensive negative, see *μή* I. h.;—also by compounds of *οὐ*, as *οὐκ οὐδέ not even*, *οὐκ ἤθελεν οὐδέ τοὺς ὀφθ. ἐπᾶραι* Luke 18. 13; Rom. 3. 10 οὐκ οὐδεῖς, οὐκ οὐδέν, *no one whatever, nothing at all*, Mark 5. 37 οὐκ ἀφῆκεν

οὐδένα, Luke 4. 2; οὐκ οὐδέπω οὐδεῖς, 23. 53; οὐκ οὐκέτι, Acts 8. 39. Very rarely two negatives destroy each other, and thus imply an affirmative, 1 Cor. 12. 15 οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος.

b) before the *object* of a verb, where it renders the proposition negative in respect to the object; genr. Matt. 9. 13 ἔλεον θέλω, καὶ οὐ θυσίαν, 1 Cor. 4. 15: more freq. as followed by *ἀλλά* (see a. δ.), Mark 9. 37 οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν κτλ, Acts 5. 4, Eph. 6. 12; so οὐχ ὅτι . . . ἀλλ' ὅτι, 2 Cor. 7. 9; also οὐχ ἵνα as marking object, purpose, John 6. 38 καταβέβηκα ἐκ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ, 2 Cor. 8. 13.

c) before the *adjunct* of a verb, adverbial or the like, where it renders the proposition negative in respect to the adjunct; e. g. before a *noun* implying manner, 2 Cor. 3. 3 οὐ μέλανι, ἀλλὰ πνεύματι, 5. 7, John 3. 34, Gal. 2. 16; before an *adject.* as *adv.*, οὐχ ἐκοῦσα Rom. 8. 20; before an *adverb*, 1 Cor. 5. 10 ἔγραψα ὑμῖν οὐ πάντως i. e. *not altogether*, not generally, John 7. 10 οὐ φανερώς, ἀλλά. Spec. οὐ μόνον . . . ἀλλά or ἀλλὰ καὶ *not only . . . but also*, expressing a gradation of meaning, pr. as referring to place, time, manner, &c. Acts 19. 26 οὐ μόνον Ἐφέσου, ἀλλά, Rom. 9. 24, Eph. 1. 21: also as referring to the *subject*, Acts 19. 27, Rom. 1. 32; or to the *object*, Acts 21. 13, Rom. 4. 12.

d) before *participles*, where a direct and absolute negative is to be expressed, otherwise *μή*, which see, I. e.; 2 Cor. 4. 8 θλιβόμενοι, ἀλλ' οὐ στενοχ. κτλ, Gal. 4. 27, Eph. 5. 4.

e) as affecting single words, *οὐ* not only renders them negative, but often gives them the directly contrary sense, sometimes as a sort of compound, like Engl. *non, un.* (α) with *verbs*; οὐκ ἀγαπάω *to not love*, = *to be careless of*, Rev. 12. 11; οὐκ ἀγνοέω = *to know well*, 2 Cor. 2. 11; οὐκ ἐάω = *to restrain*, Acts 16. 7; οὐκ ἀμελέω = *to be careful*, 2 Pet. 1. 12; οὐ θέλω *nolo, to be unwilling*, Matt. 23. 37; οὐκ εἰμι ἄξιος or ἱκανός, *to be unworthy*, &c. Acts 13. 25, Matt. 3. 11. (β) with *nouns*; οὐ λαός, οὐκ ἔθνος, q. d. *a non-people*,

1 Pet. 2. 10 οἱ ποτὲ οὐ λαός, νῦν δὲ λαός Θεοῦ, Rom. 10. 19. (γ) with *adjectives*; πᾶς, where in the form οὐ πᾶς, οὐ πάντες, it merely takes away the positive force, = *not every one, not all*, Matt. 7. 21 οὐ πᾶς ὁ λέγων, 19. 11: but πᾶς ... οὐ means *no one*, see a. γ.; once, through the force of the antith., πάντες ... οὐ is = οὐ πάντες, 1 Cor. 15. 51. With other adjectives it expresses the contrary; οὐκ ἄσημος *not mean*, = *renowned*, Acts 21. 39; οὐκ ὀλίγοι *not a few* i. e. *many*, 17. 4; οὐ πολλαὶ ἡμέραι *not many* i. e. *a few*, 25. 6. (δ) with *adverbs*, οὐ μετρίως Acts 20. 12, οὐκ εὐθέως Luke 21. 9.

f) in negative answers, *no, nay, not*, = *not at all*; Matt. 13. 29 ὁ δὲ ἔφη, οὐ, 2 Cor. 1. 17; οὐ οὐ intens. Matt. 5. 37; with the art. τὸ οὐ, i. e. the word οὐ, 2 Cor. 1. 17. Strengthened by other particles; οὐ γάρ Acts 16. 37, see γάρ I. c. β.; οὐ πάντως *not at all*, Rom. 3. 9.

g) in negative questions, *nonne? is not? are not?* where an affirmative answer is always presupposed, so that the neg. question stands instead of a direct affirmation; simply, Matt. 6. 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; 12. 3, 5, Mark 4. 13, 21; so 14. 60 οὐκ ἀποκρίνη οὐδέν; With other particles; οὐκ ἄρα Acts 21. 38, see ἄρα I. b.; οὐ μή, see μή I. h. α.; μή οὐ, see μή III. b.; ἀλλ' οὐ Heb. 3. 16 *who now* were they that *did* provoke God? ἀλλ' οὐ *yea*, were they *not all* those? &c. comp. ἀλλά.

οὐά, interj. *ah! aha!* Lat. *vah!* uttered in derision, Mark 15. 29.

οὐαί, interj. *wo! alas!* Lat. *væ!* uttered in grief, indignation, &c. a) pr. and in later usage with dative, Matt. 11. 21 οὐαί σοι, Χοραζίν, 23. 13 sq.; with dat. impl. Luke 17. 1: thrice repeated, intens. οὐαὶ οὐαὶ οὐαὶ Rev. 8. 13: before ἡ πόλις as voc. with σοί impl. 18. 10. b) as subst. indec., 1 Cor. 9. 16 οὐαὶ μοι ἐστὶ, Engl. *wo is me!* Hence with art. fem. ἡ οὐαί, *a wo, calamity*, Rev. 9. 12: here one might expect the neut. τὸ οὐαί, like τὸ Ἄγαρ Gal. 4. 25; but the writer assigns the gender *ad sensum*, as if = ἡ θλίψις, ἡ ταλαιπωρία, &c.

οὐδαμῶς, adv. (οὐδαμός), *in no wise, by no means*, Matt. 2. 6.

οὐδέ, conjunct. (οὐ, δέ), denying absolutely and objectively, and differing from μηδέ as οὐ from μή; properly continuative, *and not, also not*, and hence = *nor, neither, not even*; usually as connecting whole clauses or propositions. a) in continued negation, at the beginning of a subsequent clause. (α) *and not, nor, neither*, genr. preceded by οὐ, Matt. 5. 15, 6. 20 ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν, v. 26 οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν, v. 28, Acts 8. 21; οὐ ... οὐδὲ οὔτε 1 Thess. 2. 3; οὔπω ... οὐδέ interrog. Mark 8. 17;—preceded by οὐδεῖς, Matt. 9. 17, Rev. 5. 3; so in apposit. with οὐδεῖς, e. g. οὐδέ ... οὐδέ *neither .. nor*, Mark 13. 32;—by ἵνα μή .. οὐδέ Rev. 9. 4: once οὐδὲ μή preceded by οὐ ... οὐδέ, 7. 16. (β) *also not, neither*, in a stronger transition or antithesis; preceded by οὐ, Matt. 21. 27 οὐκ οἶδαμεν ... οὐδὲ ἐγὼ λέγω ὑμῖν, Mark 12. 21 comp. v. 20, Luke 16. 31 εἰ M. οὐκ ἀκούουσιν, οὐδὲ πεισθήσονται, John 15. 4, Rom. 4. 15;—by οὐδεῖς ... οὐδέ John 8. 11, οὐδεῖς ... οὐδὲ οὐκέτι Matt. 22. 46, ἐὰν μή ... οὐδέ 6. 15: so with preceding neg. impl. in ἀπιστέω, Mark 16. 13 οὐδὲ ἐκείνοις ἐπίστευσαν. With γάρ and ἀλλά, after a preceding neg. expressed or implied in the context; as οὐδὲ γάρ *for not also, for neither*, where οὐ denies, δέ connects, and γάρ assigns a reason, John 7. 5 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν, Rom. 8. 7; strengthened by οὐδεῖς, John 5. 22 οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα: Gal. 1. 12 οὐδὲ γὰρ ... οὔτε. Also ἀλλ' οὐδέ *yea, neither*, where ἀλλά merely strengthens the negation, Luke 23. 15 οὐδὲν εὑρον ... ἀλλ' οὐδὲ Ἡρώδης, 1 Cor. 3. 2, Gal. 2. 3.

b) = *not even, not so much as*. (α) in the middle of a clause, Matt. 6. 29 λέγω ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ, Mark 6. 31, Luke 7. 9, John 21. 25; as strengthening οὐ, comp. οὐ a. ζ.; also ἀλλ' οὐδέ *yea not even*, comp. above a. β., Acts 19. 2, 1 Cor. 4. 3. (β) in interrog. Mark 12. 10 οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Luke 6. 3, 23. 40: comp. οὐ g.

οὐδεὶς, οὐδεμία, οὐδέν (οὐδέ, εἷς), latter form neut. οὐθέν, decl. like εἷς, a neg. adjunct., denying absolutely and objectively, and differing from μηδὲς as οὐ from μή; genr. *no one, nothing*, i. e. none at all; pr. emphat. *not even one, not the least*, but in this sense it is commonly written separately, οὐδὲ εἷς, οὐδὲ ἓν, &c. see εἷς a. a) as *adj.* with subst. *no one, no*, Luke 4. 24 οὐδεὶς προφήτης, John 16. 29 παροιμίαν οὐδεμίαν: neut. Luke 23. 4 οὐδέν ἄτιον, Acts 17. 21. Partitively, with gen. of a whole, Luke 4. 26 πρὸς οὐδεμίαν αὐτῶν, v. 27 οὐδεὶς αὐτῶν, Acts 18. 17 οὐδέν τούτων: so οὐδεὶς ἐξ αὐτῶν John 7. 19. b) absolutely, as *subst.* οὐδεὶς, *no one, no man, no person*, Matt. 6. 24 οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν, John 5. 22 ὁ πατήρ κρίνει οὐδένα, Acts 9. 8. With other negatives for strength, Matt. 22. 16 οὐ μέλει σοι περὶ οὐδέενος, Luke 23. 53 οὐδέπω οὐδεὶς, Mark 12. 34 οὐδεὶς οὐκέτι. c) neut. οὐδέν, absol. *nothing*, genr. Matt. 10. 26 οὐδέν ἐστι κεκαλυμμένον, Acts 15. 9, Gal. 2. 6. With other negatives for intensity, Mark 14. 60 οὐκ ἀποκρίνη οὐδέν; Luke 4. 2; οὐκέτι . . . οὐδέν Mark 7. 12; οὐδέπω οὐδέν 1 Cor. 8. 2; οὐδέν . . . οὐ μή Luke 10. 19. Accus. οὐδέν, adv., i. e. *in no way, in no respect*, Acts 25. 10 Ἰουδαίους οὐδέν ἠδίκησα, Gal. 4. 12; with οὐ, John 6. 63 σὰρξ οὐκ ὠφελεῖ οὐδέν. Metaph. *nothing*, i. e. of no account, weight, value, authority, &c., Matt. 23. 16 ὃς ἂν ὁμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν, 1 Cor. 13. 2: so εἷς οὐδέν γενέσθαι *to come to nought*, Acts 5. 36; εἷς οὐδέν λογισθῆναι *to be set at nought*, be contemned, 19. 27.

οὐδέποτε, adv. (οὐδέ, ποτέ), *not ever, never*, comp. οὐ init.; foll. by pres. in general propositions, 1 Cor. 13. 8 ἡ ἀγάπη οὐδέποτε ἐκπίπτει, Heb. 10. 1;—by pret., Matt. 7. 23 οὐδέποτε ἔγνω ὑμᾶς, 9. 33, Luke 15. 29, Acts 14. 8;—by fut., Matt. 26. 33. In interrog., Matt. 21. 16 οὐδέποτε ἀνέγνωτε; comp. οὐ g.

οὐδέπω, adv. (οὐδέ, πω), pr. *also not ever, = not ever yet, not yet, never*; foll. by pret. John 7. 39 οὐδέπω ἔδοξάσθη, 20. 9. Strengthened by οὐδεὶς, Luke 23. 53 οὐδέπω οὐδεὶς, 1

Cor. 8. 2 οὐδέπω οὐδέν: comp. οὐδεὶς b. c.

οὐκέτι, also οὐκ ἔτι, adv. *no more, no further, no longer*, in the general sense of οὐ, which see, init.; genr. Matt. 19. 6 ὥστε οὐκέτι εἰσὶ δύο, Luke 15. 19, Rom. 7. 17. With other negatives for strength; οὐκ . . . οὐκέτι Acts 8. 39, οὐδὲ . . . οὐκέτι Matt. 22. 46, οὐδεὶς . . . οὐκέτι Rev. 18. 11, οὐκέτι . . . οὐδεὶς Mark 7. 12: so οὐκέτι οὐ μή intens. 14. 25.

οὐκοῦν, adv. (οὐκ οὖν), pr. interrog. *nonne ergo? not so then?* implying an affirmative answer (comp. οὐ g.), and hence used by the Attics as an *affirmative illative particle*, THEREFORE, THEN; in N. T. once, John 18. 37 οὐκοῦν βασιλεὺς εἶ σύ, either interrog. *not so then? thou art a king?* or without interrog. *thou art then a king.*

οὖν, conj. *thereupon*, i. e. *now, then, therefore*; put after one or more words in a clause, and expressing either the merely external connexion of two sentences, that the one follows *upon* the other; or also the internal relation of cause and effect, that the one follows *from* the other.

1. as marking mere *external connexion*, and thus denoting *transition* or *continuation* from what precedes to what follows, *thereupon, now, then, &c.* a) genr. Luke 6. 9 εἶπεν οὖν ὁ Ἰ. πρὸς αὐτοὺς *then said Jesus unto them*, John 12. 1, 9, 19. 29 σκεῦος οὖν ἔκειτο ὕψους μεστόν *now there was set a vessel, &c.*, Rom. 11. 1, 11: so where, after introductory matter, the transition is made to the thing itself, Matt. 13. 18, Luke 20. 29 ἐπὶ τὰ οὖν ἀδελφοὶ ἦσαν comp. v. 28, John 4. 5, 19. 40. Also μὲν οὖν, comp. μὲν a. b.; with δέ following, Mark 16. 19 ὁ μὲν οὖν κύριος . . . ἐκείνοι δέ *so then the Lord, &c.*, Acts 1. 6 sq., 8. 4 sq.; without δέ, 23. 22, 26. 4. b) joined with a *particle of time*, or words implying time; ὅταν οὖν Matt. 21. 40, but otherwise 6. 2, Luke 11. 34; ὅτε οὖν John 2. 22; ὥς οὖν 4. 1, 40: also ἐξαυτῆς οὖν Acts 10. 33, νῦν οὖν *ibid.*, πάλιν οὖν John 8. 12, οὖν πάλιν v. 21, τότε οὖν 11. 14. So with a participle, which may be resolved by a particle of time

(as ὅταν, ὅτε, ὥς) with a finite verb, John 6. 14 οἱ οὖν ἄνθρωποι ἰδόντες *then those men, when they had seen*, v. 15, Acts 15. 2.

2. as expressing the *internal connexion of two sentences*, that the one follows from the other as effect from cause, *therefore, then, consequently*, = for this cause, for this reason, from these premises, &c. a) genr., where any thing is said to be done, &c. in consequence of what is previously narrated. (α) genr. Luke 15. 28 ὠργίσθη, καὶ οὐκ ᾔθελεν εἰσελθεῖν· ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν; Acts 17. 20, Rom. 9. 19, Eph. 4. 1: so frequently, especially in John, in the phrases εἶπον οὖν, λέγει οὖν, &c. 8. 13, 21. 5; but such passages may often be referred to 1. a. above. (β) in *exhortations* founded on what precedes, Matt. 5. 48 ἔσεσθε οὖν ὑμεῖς τέλειοι, Mark 13. 35 γρηγορεῖτε οὖν, Acts 3. 19, Rom. 11. 22. (γ) where the consequence is connected with a conditional or causal clause; ἐὰν οὖν *if therefore*, Matt. 5. 23, Rom. 2. 26; εἰ οὖν Matt. 6. 23, Luke 16. 11; εἴτε οὖν 1 Cor. 10. 31: so ἐπεὶ οὖν Heb. 2. 14, 4. 6. Likewise with participles, = ἐπεὶ with a finite verb, Acts 17. 29 γένος οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν κτλ, Rom. 5. 1, 1 Pet. 4. 1.

b) *illative*, expressing an *inference* or conclusion from what precedes. (α) genr. Matt. 3. 10 ἡ ἀξίνη... κεῖται, πᾶν οὖν δένδρον, Mark 10. 9, Luke 20. 44, Rom. 6. 4, Heb. 9. 23. (β) after an enumeration of particulars, expressing the general result or conclusion, Matt. 1. 17 πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ, John 7. 43, 12. 17 comp. v. 9 sq.; so 20. 30, Luke 3. 18. (γ) where the conclusion is connected with a conditional or causal clause; εἰ οὖν in the sense of ἐπεὶ οὖν, Matt. 7. 11 εἰ οὖν ὑμεῖς οἴδατε κτλ, John 13. 14, Acts 11. 17.

c) where a sentence has been interrupted by a parenthesis, or by intervening clauses, and is again resumed, = 'I say,' 'as before said,' &c.; Matt. 7. 24 πᾶς οὖν ὅστις comp. v. 21, 10. 32 comp. v. 22, 1 Cor. 8. 4 comp. v. 1, Gal. 3. 5 comp. v. 2, Heb. 4. 11 comp. v. 6.

d) in interrogative sentences, re-

ferring back to a previous assertion, supposition, circumstances, &c.; genr. Matt. 13. 28 θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; After interrog. particles, Matt. 17. 10 τί οὖν οἱ γραμματεῖς λέγουσιν, where οὖν probably refers to the circumstances of the transfiguration, comp. v. 3, 4; 19. 7, Rom. 3. 1, 4. 1: πόθεν οὖν Matt. 13. 27, 56; πῶς οὖν 12. 26, 26. 54.

οὕπω, adv. (οὐ, πω), *not even yet, not yet*, comp. οὐ init.; foll. by pres., Matt. 24. 6 ἀλλ' οὕπω ἐστὶ τὸ τέλος, John 2. 4; by pret. 3. 24, Heb. 12. 4; οὕπω οὐδεὶς Acts 8. 16. In interrogat., Matt. 15. 17 οὕπω νοεῖτε; comp. οὐ g.

οὐρά, ᾤς, ἡ, *the tail* of an animal, Rev. 9. 10, 19, 12. 4.

οὐράνιος, α, ον (οὐρανός), Att. and in N. T. of two endings, *heavenly, celestial*, i. e. dwelling in heaven; ὁ πατήρ ὁ οὐράνιος Matt. 6. 14, 26, 32, 15. 13; στρατιὰ οὐράνιος *heavenly host, angels*, Luke 2. 13: also as coming from heaven, οὐράνιος ὀπτασία Acts 26. 19.

οὐρανόθεν, adv. (οὐρανός), *from heaven*, Acts 14. 17, 26. 13.

οὐρανός, οὐ, ὁ, pl. οὐρανοί, ὧν, οἱ, *heaven, the heavens*; spoken pr. of the expanse of the sky, the apparent concave hemisphere above us, which was regarded by the Hebrews as solid, the firmament; but in common usage including also the regions above the sky, where God is said to dwell; and likewise the region underneath and next the firmament, where the clouds are gathered, the birds fly, &c.: in N. T. a) pr. and genr., as including the *visible heavens* and all their phenomena; so where heaven and earth are spoken of together, opp. 1 Cor. 8. 5 εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς, 2 Pet. 3. 5: also ὁ οὐρανὸς καὶ ἡ γῆ *heaven and earth*, = the universe, Matt. 5. 18, Luke 10. 21, Rev. 14. 7 τὸν οὐρ. καὶ τὴν γῆν καὶ τὴν θάλασσαν, Col. 1. 16. So ἄκρον οὐρανοῦ, ἄκρα οὐρανῶν, *the extremities of the heavens*, where they seem to touch the earth, Mark 13. 27, Matt. 24. 31: ὑπὸ τὸν οὐρανόν *under heaven* i. e. on earth, Acts 4. 12; οἱ ὑπὸ τὸν οὐρ. 2. 5; ἡ ὑπ' οὐρανόν sc. χώρα = the earth, or region of the

earth, Luke 17. 24 ἐκ τῆς ὑπ' οὐρ. εἰς τὴν ὑπ' οὐρ. from one part of the earth to another. Further, οἱ νῦν οὐρανοί 2 Pet. 3. 7, and ὁ πρῶτος οὐρανός Rev. 21. 1, *the present heavens*, which are to be destroyed at the final consummation of all things, after which *new heavens* are to appear, καινοὶ οὐρανοί 2 Pet. 3. 13. Fig. ὑψωθῆναι ἕως τοῦ οὐρανοῦ, Lat. *ad coelum efferri*, to be exalted to heaven, i. e. to be highly distinguished, renowned, Matt. 11. 23. So prægn. κολλᾶσθαι ἄχρι τοῦ οὐρανοῦ Rev. 18. 15 in later eds. More specifically spoken

b) of the *firmament itself*, the *starry heaven*, in which the sun, moon, and stars are fixed, Mark 13. 25 οἱ ἀστέρες τοῦ οὐρανοῦ, Heb. 11. 12. Hence ἡ στρατιά τοῦ οὐρανοῦ Acts 7. 42, and αἱ δυνάμεις τῶν οὐρανῶν or ἐν τοῖς οὐρανοῖς Matt. 24. 29, Mark 13. 25, *the host or hosts of heaven*, i. e. the sun, moon, and stars. Further, the stars are said πίπτειν ἀπὸ τοῦ οὐρανοῦ to fall from heaven, as emblematical of great commotions and revolutions, Matt. 24. 29: the firmament itself, which is spread out over the earth as a tent or curtain, is likewise said to be rolled together as a scroll, Rev. 6. 14. Fig. Luke 10. 18 ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα, where the form of expression is in allusion to Isa. 14. 12, the lightning being emblematic of swiftness,—for the sense, q. d. *the power of Satan is broken*, comp. John 12. 31.

c) of the *lower heaven*, or region below the firmament, = the air, *atmosphere*, where clouds and tempests are gathered, and lightning breaks forth, where the birds fly, &c.; of clouds, Matt. 16. 2 πυρρᾶζει ὁ οὐρ., Luke 12. 56, ἐπὶ τῶν νεφελῶν τοῦ οὐρ. Matt. 24. 30, μετὰ Mark 14. 62; of rain and hail, Rev. 16. 21; of lightning or fire from heaven, Luke 9. 54, 17. 29; of signs, prodigies, Matt. 16. 1, Luke 11. 16, Acts 2. 19: so of birds, Matt. 6. 26 εἰς τὰ πετεινὰ τοῦ οὐρανοῦ. Fig. κλεῖσαι τὸν οὐρανόν to shut up heaven, i. e. 'to withhold rain,' Rev. 11. 6.

d) of the *upper or superior heaven*, beyond the visible firmament, the abode of God and his glory, of the Messiah, the angels, the spirits of

the just after death, and generally of every thing which is said to be with God. (α) genr., of God, Matt. 5. 34 μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ, 23. 22, Heb. 8. 1; hence God is called ὁ Θεὸς τοῦ οὐρ. Rev. 11. 13; κύριος τοῦ οὐρ. Matt. 11. 25; κ. ἐν τοῖς οὐρ. Eph. 6. 9; ὁ πατὴρ ὁ ἐν τοῖς οὐρανοῖς Matt. 5. 16, sæp.; ὁ πατὴρ ὁ ἐξ οὐρανοῦ Luke 11. 13;—of the MESSIAH, the Son of God, as coming from heaven, John 3. 13, 31; or as returning thither after his resurrection, Mark 16. 19, Acts 1. 10, whence he will again come to judge the world, 1 Thess. 1. 10, 4. 16;—of the HOLY SPIRIT, Matt. 3. 16, 1 Pet. 1. 12;—of angels, Matt. 18. 10, al.; hence called τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ Rev. 19. 14;—of the righteous after death, as the seat of their final and glorious reward, Matt. 5. 12 ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς, 6. 20 θησαυρὸς ἐν οὐρανῷ, Luke 10. 20, 1 Pet. 1. 4, al.:—in heaven also is the spiritual temple with its sacred utensils, Heb. 9. 23, 24, Rev. 11. 19; and there also the new Jerusalem is prepared and adorned, 3. 12. Hence to be or to be done ἐν τῷ οὐρανῷ, = among or by those who dwell in heaven, Luke 15. 7 χαρὰ ἐστὶ ἐν τῷ οὐρανῷ, Matt. 6. 10 γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, 16. 19; τὰ ἐν τοῖς οὐρανοῖς = the higher spiritual world, Eph. 1. 10, and so 3. 15 πᾶσα πατριὰ ἐν οὐρανοῖς: so poetically, where the heavens are said to rejoice, Rev. 12. 12. In various phrases, &c.: (1) to look up to heaven, as the abode of God, ἀναβλέπειν εἰς τὸν οὐρ. Matt. 14. 19, ἀπενίξιν Acts 1. 10, ἐμβλέπειν v. 11, ἐπαίρει τοὺς ὀφθ. Luke 18. 13. (2) to ascend or be taken up into heaven, ἀναβαίνειν εἰς τὸν οὐρ. Acts 2. 34, ἀναληφθῆναι 10. 16, ἀνασπᾶσθαι 11. 10, ἀπέρχεσθαι Luke 2. 15, πορεύεσθαι 1 Pet. 3. 22. (3) to come or be sent from heaven, ἀποσταλῆναι ἀπ' οὐρ. 1 Pet. 1. 12, ἐρχεσθαι ἐξ οὐρ. John 3. 31, καταβαίνειν ἐκ τοῦ or ἀπ' οὐρ. 6. 33, 1 Thess. 4. 16, καθίεσθαι ἐκ τοῦ οὐρ. Acts 11. 5: so with γίνεσθαι expr. or impl. τὸν ἀπ' οὐρανῶν Heb. 12. 25, φωνὴ ἐκ τῶν οὐρ. Matt. 3. 17 comp. Mark 1. 11. (4) also heaven is said to be opened, so as to let pass in or

out, to lay open the interior, &c.; οἱ οὐρ. ἀνεψύχθησαν, ὁ οὐρ. ἀνεψύγος, οἱ οὐρ. ἀνεψυγμένοι, Matt. 3. 16, John 1. 52, Acts 7. 56; οἱ οὐρ. σχιζόμενοι Mark 1. 10.

(β) ἕως τρίτου οὐρανοῦ *unto the third heaven*, 2 Cor. 12. 2, prob. in allusion to the three heavens as above specified, viz. the lower, the middle or firmament, and the superior, hence i. q. *the highest heaven*, the abode of God, angels, and glorified spirits, the spiritual paradise, v. 4; comp. Eph. 4. 10, Heb. 4. 14, 7. 26. (γ) meton. and from the later Heb. οὐρανός, οὐρανόι, like Engl. *heaven*, as being the abode of God, is often put for *God himself*; εἶναι ἐξ οὐρανοῦ, = ἐκ τοῦ Θεοῦ, Matt. 21. 25; δεδομένον ἐκ τοῦ οὐρ. John 3. 27, ἡμαρτον εἰς τὸν οὐρανόν Luke 15. 18: also in the formula so freq. in Matthew, ἡ βασιλεία τῶν οὐρ. 3. 2, al.; elsewhere ἡ βασ. τοῦ Θεοῦ, &c. see βασιλεία c.

Οὐρβανός, οὐ, ὁ, *Urban*, pr. name of a Christian at Rome, Rom. 16. 9.

Οὐρίας, ου, ὁ, *Urias*, Hebr. 'flame of Jehovah,' pr. name of the husband of Bathsheba, Matt. 1. 6.

οὖς, ὠτός, τό, *an ear*, pl. τὰ ὠτα *the ears*, Mark 7. 33 ἔβαλε τοὺς δακτ. αὐτοῦ εἰς τὰ ὠτα αὐτοῦ, 8. 18, Luke 22. 50. In phrases: ὁ ἔχων ὠτα or εἴ τις ἔχει ὠτα ἀκούειν ἀκούετω, or ὁ ἔχων οὖς ἀκουσάτω, i. e. 'whoever can hear and understand, let him hear and attend,' Matt. 11. 15, Mark 4. 23, Rev. 2. 7; θέσθαι εἰς τὰ ὠτα *to let sink into the ears*, to fix deep in the mind, Luke 9. 44: also *to come εἰς τὰ ὠτά τινος to or into the ears of any one*, to be heard, Acts 11. 22; λαλεῖν πρὸς or ἀκούειν εἰς τὸ οὖς *to speak or hear in the ear* i. e. privately, Luke 12. 3, Matt. 10. 27: so *to do any thing ἐν τοῖς ὠσίν τινος* i. e. in his hearing, presence, Luke 4. 21; ὠτα εἰς δέησιν = ὠτα Θεοῦ ἐστὶν εἰς δ. i. e. God listens to prayer, 1 Pet. 3. 12. Poetically, οὖς as the organ of hearing is put for the person who hears, Matt. 13. 16 μακάριοι τὰ ὠτα ὑμῶν, ὅτι ἀκούει, 1 Cor. 2. 9; comp. καρδία a. γ.

οὐσία, as, ἡ (οὐσα fem. part. of εἶμι), *entity, essence, nature, being, life*; in N. T. and usually *what is to any one*,

what he has, i. e. *substance, property*, Luke 15. 12, 13.

οὔτε, conj. (οὐ, τε), a continuative, referring usually to a part of a proposition or clause, and *not, also not*, i. e. *neither, nor, not even*. a) as introducing a negative clause, with or without a preceding negation, *neither, nor*; οὔτε γάρ Luke 20. 36; John 4. 11 οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ, comp. καί 1. a. More freq. repeated, οὔτε... οὔτε *neither... nor*, before different parts of a clause, Matt. 6. 20, Acts 15. 10, Gal. 5. 6, al.: also three times or more, Acts 25. 8, Rom. 8. 38, 39. After another negative, οὐ... οὔτε John 1. 25, οὐδὲ... οὔτε Gal. 1. 12. b) in the sense of *not even*, Mark 5. 3 οὔτε ἀλύσεσιν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι Luke 12. 26, 1 Cor. 3. 2 text. rec.

οὗτος, αὕτη, τοῦτο, gen. τούτου, ταύτης, τούτου, pron. demonstr. *this that*, pr. for ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *this same*. a) pr. as referring to a person or thing before mentioned, i. e. to something preceding. (α) pr. to that next preceding, Luke 1. 32 Ἰησοῦν οὗτος ἔσται μέγας, 2. 25, John 1. 2 Θεὸς ἦν ὁ λόγος οὗτος ἦν, 3. 2, 6. 71, Rom. 14. 18 ἐν τούτοις, 2 Pet. 2. 20, sæp. Neut. pl. ταῦτα sometimes refers only to one thing, 3 John 4, Luke 12. 4: so κατὰ ταῦτα = οὕτω 6. 23, 26, where later eds. read κατὰ ταῦτά. (β) sometimes οὗτος refers not to the nearest, but to another person or thing, as being the chief topic of discourse, Matt. 3. 3 οὗτός ἐστιν sc. Ἰωάννης v. 1, Luke 13. 2 comp. v. 1, John 1. 42, 11. 37 καὶ οὗτος even *this man*, Lazarus; Acts 4. 11 οὗτός ἐστιν ὁ λίθος sc. Χριστός, 7. 19, Gal. 4. 26. (γ) as referring generally to the preceding discourse, Matt. 7. 28 ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους τούτους, Mark 4. 13 comp. v. 2 sq., Luke 1. 29, 24. 21, John 2. 11, Rom. 11. 27.

b) as referring to or introducing what follows, with *emphasis*, as in Engl. *THIS*, i. q. 'the following'; as followed by the express words, Gal. 3. 17 τοῦτο λέγω, διαθήκην, 1 John 4. 2; or with subst. Matt. 10. 2 τὰ ὀνόματα ἐστὶ ταῦτα, Luke 2. 12, Acts 8. 32 ἡ περιοχὴ ἣν αὕτη ὥς κτλ, 1 Cor. 9. 3; or by a noun simply, as the

predicate, 2 Cor. 13. 9 τοῦτο εὐχόμεθα, τὴν ὑμῶν κατάρτισιν, 1 John 5. 4; or by an infin., without art. Acts 24. 16, 26. 16, with art. Rom. 14. 13 τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι κτλ, 2 Cor. 2. 1: so διὰ τοῦτο before a particip. of cause, Mark 12. 24; ἐν τούτῳ 2 Cor. 5. 2. Also before ὅτι and ἵνα, comp. ὅτι 1. and ἵνα III. a. ζ.; foll. by ὅτι, John 21. 23 ἐξῆλθεν οὖν ὁ λόγος οὗτος, ὅτι ὁ μαθητὴς κτλ, Acts 20. 29, Rom. 6. 6;—by ἵνα, of purpose, εἰς τοῦτο ἵνα 14. 9, 1 Pet. 3. 9; διὰ τοῦτο ἵνα John 1. 31, 2 Cor. 13. 10; or after a word of command, John 15. 17 comp. above a. α. fin., 1 John 3. 23; or genr. John 6. 29 τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε, 17. 3 αὕτη ἐστὶν ἡ αἰώνιος ζωή, ἵνα γινώσκωσι, 1 John 4. 17.

c) used δεικτικῶς, i. e. as pointing to a person or thing present either to the eyes or to the mind. (α) genr. Matt. 3. 17 οὗτός ἐστιν ὁ υἱός μου, 17. 5, v. 20, 26. 26 τοῦτό ἐστι τὸ σῶμά μου, v. 28; Mark 12. 43, 14. 69, John 1. 15, Matt. 8. 9 ἡ σοφία αὕτη, 26. 34 ἐν ταύτῃ τῇ νυκτί, Luke 12. 26 καιρὸν τοῦτον: so with a numeral referring to time, 24. 21 τρίτην ταύτην ἡμέραν ἄγει see ἄγω 2. a., 2 Cor. 13. 1 τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. (β) in admiration, Matt. 8. 27 ποταπός ἐστιν οὗτος, ὅτι κτλ, 12. 23, John 6. 14. (γ) more usually in contempt or aversion, as in Engl. 'this fellow,' &c., Matt. 9. 3 οὗτος βλασφημεῖ, 12. 24, 13. 54, Acts 7. 40: so τοῦτο 1 Cor. 5. 2, 3.

d) inserted for emphasis: (α) after the subject or object of a verb, i. e. between this and the verb; after a noun, Matt. 13. 38 τὸ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοί, see in k.; 21. 42 λίθον ὃν... οὗτος ἐγενήθη κτλ, see ὅς II. 1. c. β.; Luke 8. 21, Rom. 7. 10, 1 Pet. 2. 7;—after a relative pron., comp. in e., Matt. 5. 19 ὃς ἂν ποιήσῃ, οὗτος μέγας κληθήσεται, where in the preceding clause οὗτος is omitted; Mark 3. 35, Luke 9. 24, John 1. 33;—after a participle, Matt. 13. 20 ὁ σπαρείς, οὗτός ἐστιν, Mark 12. 40, Luke 9. 48, Acts 17. 6. (β) in apodosis after εἰ, Rom. 8. 8 εἴ τις πνεῦμα Χρ. οὐκ ἔχει, οὗτος οὐκ ἐστὶν αὐτοῦ, 1 Cor. 3. 17, 1 Pet. 2. 20. (γ) after a parenthesis or intervening sen-

tence, when the writer again returns to the leading subject, Acts 7. 35 τοῦτον τὸν Μωυσῆν... τοῦτον ὁ Θεὸς κτλ, comp. v. 31; so v. 37, 38.

e) where οὗτος is followed by a relative sentence, οὗτος... ὅς, = *this who, he who, that which*, Luke 9. 9 τίς ἐστὶν οὗτος, περὶ οὗ κτλ, 1 Pet. 5. 12, 1 John 5. 9; but both before and after a relative οὗτος is frequently omitted, and the relative then implies it, and stands for *he who, that which*, Engl. *what*, see ὅς II. 1. d. f) as strengthened by αὐτός, i. e. αὐτοὶ οὗτοι *these men themselves*, δεικτικῶς for 'they themselves,' Acts 24.

15, 20: oftener neuter αὐτὸ τοῦτο, τοῦτο αὐτό, *this very thing*, &c., as referring to what precedes, 2 Cor. 2. 3 ἔγραψα ὑμῖν τοῦτο αὐτό, Eph. 6. 18, with relat. ὃ... αὐτὸ τοῦτο Gal. 2. 10;—and introducing what follows, with τό and inf. 2 Cor. 7. 11, ὅτι Phil. 1. 6, ἵνα Eph. 6. 22, ὅπως Rom. 9. 17. Also αὐτὸ τοῦτο = *on this very account, for this very reason*, = διὰ ταῦτα, 2 Pet. 1. 5. g) after καί, as καὶ οὗτος, often genr. in the foregoing senses, e. g. *and this man, and he*, Luke 16. 1; *he also*, 20. 30; δεικτικῶς, 22. 56, 59. But spec. καὶ οὗτος, καὶ τοῦτο, καὶ ταῦτα, *and he too, and this too, and that indeed*, i. e. where a particular stress is to be laid upon the connexion of two circumstances, οὗτος is thus joined to καί, and then always refers back to the former, 1 Cor. 2. 2 εἰ μὴ Ἰησοῦν Χριστόν, καὶ τοῦτον ἐσταυρωμένον: oftener neut., Rom. 13. 11 καὶ τοῦτο εἰδότες comp. v. 8, 1 Cor. 6. 6; v. 8 ὑμεῖς ἀδικεῖτε... καὶ ταῦτα ἀδελφούς, Heb. 11. 12. h) in distribution, τοῦτο μὲν... τοῦτο δέ, pr. *as to this... as to that*, = partly... partly, Heb. 10. 33. i) neut. ταῦτα acc. as adv. *so, thus*, = οὕτως; after καθὼς John 8. 28; with οὕτως altern. Mark 2. 8; ταῦτα εἶναι *to be thus, such*, 1 Cor. 6. 11: as referring to what follows, Luke 18. 11 ταῦτα προσήχετο, ὁ Θεὸς κτλ. k) in gender, &c. the use of οὗτος exhibits some anomalies of syntax: (α) where οὗτος refers in sense to a preceding noun, it yet sometimes takes the gender and number of a noun following, Matt. 13. 38 τὸ καλὸν σπέρμα, οὗτοί εἰσιν

οἱ υἱοί, Luke 8. 14, 15: so Matt. 7. 12, Gal. 4. 24. (β) by Hebraism the fem. αὕτη stands for neut. τοῦτο in Matt. 21. 42 and Mark 12. 11.

οὕτως, also οὕτω before a consonant (οὗτος), demonstr. adv., *in this manner, so, thus*, to which corresponds relat. ὥς, &c. a) pr. as referring to what PRECEDES, and in complete sentences preceded by a relative adverb or adverbial word. (α) with a preced. relat. adv., *as... so*; καθάπερ... οὕτως Rom. 12. 5 comp. v. 4, 1 Cor. 12. 12 καθάπερ τὸ σῶμα ἐν ἑστίν, οὕτω καὶ ὁ Χριστός, 2 Cor. 8. 11; καθὼς... οὕτως, Luke 11. 30, 1 Thess. 2. 4; ὥς... οὕτως Acts 8. 32, Rom. 5. 15 οὐχ ὥς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα, 2 Cor. 7. 14; ὥσπερ... οὕτως Matt. 12. 40, Rom. 6. 4: further, καθ' ὅσον... οὕτως Heb. 9. 27, 28, ὃν τρόπον... οὕτως 2 Tim. 3. 8, κατὰ τὴν ὁδὸν... οὕτως Acts 24. 14, & [ὥς]... οὕτως 3. 18. (β) alone, and as referring generally to the preceding discourse, Matt. 3. 15 οὕτω πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικ. i. e. 'by being baptized,' comp. v. 13; 5. 12, 6. 30 comp. v. 29, 30; Luke 1. 25, John 11. 48, 1 Cor. 2. 11: interrog. John 18. 22: so εἰ ταῦτα οὕτως ἔχει, i. e. *so as they appear, are reported, &c.* Acts 7. 1, 17. 11. (γ) in *emphatic affirmation* or prohibition, οὕτως ἔσται *so shall it be*, Matt. 12. 45 οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ, 13. 49, 24. 39; οὐχ οὕτως ἔσται ἐν ὑμῖν 20. 26; with ἔσται impl. Luke 12. 21, 22. 26.

b) as referring to and introducing what FOLLOWS; in complete sentences followed by a relat. adv. or adverbial word. (α) with a following relat. adv., *so... as*; οὕτω καθὼς, Luke 24. 24 εἶδον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον, Rom. 11. 26; οὕτως... ὥς, John 7. 46 οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος ὥς οὗτος ὁ ἄνθρ., 1 Cor. 4. 1; οὕτως... ὥστε with inf. Acts 14. 1; οὕτως... ὃν τρόπον 1. 11; καθ' ὃν τρ. 27. 25. (β) alone; as followed by direct narration or quotation, Matt. 1. 18 τοῦ Ἰ. Χρ. ἡ γένεσις οὕτως ἦν, μνηστευθείσης κτλ., 2. 5 οὕτω γέγραπται, καὶ σὺ Βηθλεέμ, Rev. 9. 17; or foll. by infin. 1 Pet. 2. 15; also by ὅτι of quotation, Luke 19. 31, Acts 7. 6; by ἵνα 1 Cor. 9. 24.

c) used δεικτικῶς, see οὗτος c., Acts 21. 11 τὸν ἄνδρα... οὕτω δῆσουσιν ἐν Ἱερουσ., Rom. 9. 20: with the idea of aversion, 1 Cor. 5. 3 τὸν οὕτω τοῦτο κατεργασάμενον, comp. οὗτος c. γ.

d) inserted for emphasis: (α) after participles, before the following verb, like οὗτος, which see, d. α., Acts 20. 11 ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν, 27. 17: so prob. John 4. 6 ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ, for οὕτως ἐκαθέζετο. (β) in apodosis, after ὅτι causal, Rev. 3. 16 οὕτως, ὅτι χλιαρὸς εἶ, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου, for ὅτι... οὕτως μέλλω κτλ.

e) spoken of degree, extent, *so, so much*, to such a degree, in such a manner; with adjectives and adv. Heb. 12. 21 οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Rev. 16. 18; οὕτω ταχέως Gal. 1. 6: interrog. Mark 7. 18 οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; 4. 40 τί δειλοί ἐστε οὕτω; Gal. 3. 3. With a verb, 1 John 4. 11 εἰ οὕτως ὁ Θεὸς ἡγάπησεν ἡμᾶς: foll. by ὥστε with indic. John 3. 16: interrog. Matt. 26. 40 οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι, q. d. *are ye then so unable?* 1 Cor. 6. 5.

οὐχί, adv. *not*, a strengthened form of οὐ, used especially by the Attics for emphasis. a) genr. John 13. 10 ἀλλ' οὐχὶ πάντες *but not all*, i. e. by no means all, v. 11, 1 Cor. 6. 1; οὐχὶ... ἀλλά 10. 29, 2 Cor. 10. 13. b) in neg. answers, *no, nay, by no means*, comp. οὐ f., only foll. by ἀλλά, Luke 1. 60 ἡ μήτηρ αὐτοῦ εἶπεν, οὐχί, ἀλλὰ κτλ., 12. 51, Rom. 3. 27. c) often in neg. questions, *nonne? is not? are not?* &c. implying an affirmative answer, comp. οὐ g., Matt. 5. 46 οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; 20. 13, Luke 12. 6, 17. 17, v. 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ *yea, will he not rather say to him?* see ἀλλά 2. b.

ὀφειλέτης, ου, ὁ (ὀφείλω), *a debtor*. a) Matt. 18. 24 εἰς ὀφ. μυρίων ταλάντων: fig. of one indebted for favours, Rom. 15. 27. b) metaph. *debtor*, one morally bound to the performance of any duty; foll. by infin. Gal. 5. 3 ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι, i. e. *he is bound to keep the whole law;—by dat. and inf. Rom.*

8. 12; so 1. 14 Ἑλλησί τε καὶ βαρ-
βάροις ὀφειλέτης εἰμί sc. εὐαγγελί-
ζεσθαι. c) from the Aramæan, =
delinquent, one who fails in the per-
formance of duty, Matt. 6. 12 τοῖς
ὀφειλέταις ἡμῶν i. e. 'those who fail
in their duties towards us:' hence
genr. *a transgressor, sinner*, = ἁμαρ-
τωλός, Luke 13. 4 comp. v. 2.

ὀφειλή, ἥς, ἥ (ὀφείλω), *debt*, Matt.
18. 32 πᾶσαν τὴν ὀφειλὴν ἀφ᾽ ἡκᾶ σοι:
metaph. *a due, duty, obligation*, Rom.
13. 7.

ὀφείλημα, ατος, τό (ὀφείλω), pr.
'what one owes,' *a debt*; in N. T.
metaph. a) *a due, duty, obligation*,
Rom. 4. 4 οὐ λογίζεται κατὰ χάριν,
ἀλλὰ κατὰ ὀφείλημα. b) from the
Aramæan, *delinquency*, i. e. *a fault*,
sin, Matt. 6. 12 ἄφες ἡμῖν τὰ ὀφειλή-
ματα ἡμῶν, = τὰ παραπτώματα v. 14,
and τὰς ἁμαρτίας Luke 11. 4.

ὀφείλω, f. ἤσω, *to owe, be indebted*.
a) pr. in a pecuniary sense, with acc.
and dat. expr. or impl., Matt. 18. 28
ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια, Luke
7. 41: pass. part. neut. τὸ ὀφειλόμε-
νον, pr. what is owed, *debt, due*, Matt.
18. 30. b) metaph. *to be bound to*
the performance of any duty, = *I*
ought, I must, foll. by infin.; so of
what is required by law or duty in
general, with infin. impl. Matt. 23.
16 ὃς ἂν ὀμώσῃ... ὀφείλει i. e. ἀπο-
δοῦναι, v. 18; elsewhere with infin.
Luke 17. 10 ὃ ὀφείλομεν ποιῆσαι, πε-
ποιήκαμεν, John 19. 7 ὀφείλει ἀποθα-
νεῖν *he ought to die*, Rom. 15. 1, 27:
also of what the circumstances of
time, place, person, &c. render *pro-*
per, = *to be fit and proper, I ought*,
Acts 17. 29, 1 Cor. 7. 36 οὕτως ὀφεί-
λει γίνεσθαι, 11. 7; or of what is,
from the nature of the case, *neces-*
sary, 5. 10 ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ
κόσμου ἐξελθεῖν, 9. 10. c) by impl.
and from the Aramæan, *to fail in*
duty, to be delinquent, be in fault to-
wards any one, with dat. Luke 11. 4,
see ὀφειλέτης c.

ὀφελον, epic and later form for Att.
ἄφελον aor. 2 of ὀφείλω, pr. *I ought*,
but used only in the implied sense of
wishing, UTINAM: in earlier Greek
writers it is still a verb, foll. by inf.,
and is often preceded by ὥς, εἰ, εἴθε;
in later writers and N. T. ὀφελον is

an indec. particle of wishing, or in-
terject. *O that! would that! utinam*,
with indic., 1 Cor. 4. 8 καὶ ὀφελόν γε
ἐβασιλεύσατε, 2 Cor. 11. 1, Gal. 5. 12.

ὄφελος, εος, ους, τό (ὀφέλλω), *fur-*
therance, profit, advantage, 1 Cor. 15.
32 τί μοι ὄφελος; Jam. 2. 14, 16.

ὀφθαλμοδουλεία, ας, ἡ (ὀφθαλμός,
δουλεία), *eye-service*, i. e. rendered
only under the master's eye, Eph. 6.
6, Col. 3. 22: not found elsewhere.

ὀφθαλμός, οῦ, ὁ (ὀφθεῖς aor. part. of
ὄψομαι), *an eye*. a) pr. and (α) genr.
Matt. 5. 29 ὁ ὀφθαλμός σου ὁ δεξιός,
1 Cor. 15. 52 ἐν ῥιπῇ ὀφθαλμοῦ. (β)
in phrases: ὀφθ. ἀπλοῦς, *πονηρός*, i. e.
sound, or *unsound, diseased*, Matt. 6.
22, 23, but ὀφθ. *πονηρός* see also be-
low in γ.: for acc. τοὺς ὀφθαλμούς in
phrases after the verbs ἀνοίγω, δια-
νοίγω, ἐξορύσσω, ἐπαίρω, καμνύω, see
under these verbs respectively; for
1 Pet. 3. 12 see ἐπί III. 1. b. β.; 2
Pet. 2. 14 see μοιχαλῖς; Heb. 4.
13 see γυμνός d. (γ) poet. the eye
as the organ of seeing is put for the
person who sees, Matt. 13. 16 μακά-
ριοι οἱ ὀφθ., Luke 2. 30 εἶδον οἱ ὀφθ.
μον, 10. 23, Rev. 1. 7. Further, as
affections of mind are manifested
through the eyes, hence that is at-
tributed to the eyes which strictly
belongs only to the *person*, e. g. envy,
Matt. 20. 15 ὁ ὀφθ. σου *πονηρός* ἐστίν,
ὅτι ἐγὼ ἀγαθός εἰμι; Mark 7. 22 ὀφθ.
πονηρός evil eye, i. e. *envy*.

b) fig. *the eye of the mind*, the power
of perceiving and understanding; οἱ
ὀφθ. τῆς διανοίας Eph. 1. 18 text. rec.,
others καρδίας. Elsewhere absol.,
Luke 19. 42 νῦν ἐκρύβη ἀπὸ ὀφθαλ-
μῶν σου, Acts 26. 18 comp. ἀνοίγω
e.; so John 12. 40, Rom. 11. 8. By
Hebraism, ἐν ὀφθαλμοῖς τινός Matt.
21. 42, see ἐν 1. e.

ὄφεις, εως, ὁ, *a serpent*, Matt. 7. 10 μὴ
ὄφιν ἐπιδώσει αὐτῷ; Mark 16. 18
comp. Ps. 91. 13; of the brazen ser-
pent, John 3. 14. As the emblem
of wisdom or cunning, in a good
sense, Matt. 10. 16; in a bad sense,
23. 33: hence symbolically for *Sa-*
tan, 2 Cor. 11. 3; so Rev. 12. 9 ὁ
ὄφεις ὁ ἀρχαῖος... ὁ Σατανᾶς.

ὀφρύς, ὅς, ἡ, *brow*, pr. *eye-brow*; in
N. T. *brow of a mountain*, edge of a
precipice, Luke 4. 29.

ὀχλέω, ὦ, fut. ἥσω (ὄχλος), pr. to harass with crowds, tumults, foll. by acc.; in N. T. genr. to harass, vex, only in pass. Luke 6. 18 ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων, Acts 5. 16.

ὀχλοποιέω, ὦ, f. ἥσω (ὄχλος, ποιέω), to gather a crowd, raise a mob, intrans. Acts 17. 5: not found elsewhere.

ὄχλος, ου, ὅ, a crowd, throng, multitude, pr. a confused multitude, as opposed to δῆμος a regular assembly. a) pr. sing. Matt. 9. 23 ἰδὼν τὸν ὄχλον θορυβούμενον, v. 25: so πολλὸς ὄχλος 14. 14, ὄχλος πολλὸς 20. 29, ὁ πολλὸς ὄχλος Mark 12. 37, ὁ πλεῖστος ὁ. Matt. 21. 8, πᾶς ὁ ὄ. Mark 8. 1, πᾶς ὁ ὄ. Matt. 13. 2, ὁ τοσοῦτος 15. 33, ὁ. ἱκανός Mark 10. 46, οἱ μυριάδες τοῦ ὄ. Luke 12. 1. Pl. οἱ ὄχλοι intens. in the same sense, like Engl. crowds, multitudes, Matt. 5. 1 ἰδὼν τοὺς ὄχλους, 7. 28: so ὁ. πολλοί 4. 25, πάντες οἱ ὄ. 12. 23: once pl. οἱ ὄχλοι, of throngs or multitudes out of different nations, and thus = nations, tribes, Rev. 17. 15 λαοὶ καὶ ὄχλοι εἰσὶ καὶ ἔθνη καὶ γλῶσσαι. b) spec. for the common people, the rabble, plebs, Matt. 14. 5 ἐφοβήθη τὸν ὄχλον, 21. 26; pl. οἱ ὄχλοι v. 46, Acts 17. 13. c) genr. a multitude, a great number, foll. by genit. of class, Luke 5. 29 ὄχλος τελωνῶν πολλὸς, 6. 17; by ἐκ John 12. 9; ὁ. ἱκανός Acts 11. 24, 26. d) by impl. tumult, uproar, Luke 22. 6 ἄτερ ὄχλου, Acts 24. 18 οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου.

ὀχύρωμα, ατος, τό (ὀχυρόω, fr. ἔχω), a fastness, fortress, strong-hold; in N. T. fig. of any strong points or arguments in which one trusts, 2 Cor. 10. 4.

ὀψάριον, ου, τό (ὀψον), Lat. opsonium, i. e. any thing cooked and eaten with bread, as meat, &c., in later writers espec. fish; hence in N. T. ὀψάριον, a fish, John 6. 9 δύο ὀψάρια (comp. Luke 9. 13), v. 11.

ὀψέ, adv. (ὀπισ, ὀπισε), pr. late, i. e. after a long time; late in the day or evening, late evening; hence in N. T. a) absol. late evening, Mark 11. 19 ὅτε ὀψέ ἐγένετο: put for the evening watch, 13. 35, see φυλακή. b) with genit., in the sense of at the

end of, at the close of, after, Matt. 28. 1 ὀψέ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν κτλ at the end of the sabbath, i. e. after the sabbath, the sabbath being now ended, towards the dawn, = διαγενομένου τοῦ σαββάτου Mark 16. 1.

ὀψιμος, ου, ὅ, ἡ, adj. (ὀψέ), late, latter, James 5. 7 ἕως ἂν λάβῃ ὑετὸν πρῶμον καὶ ὀψιμον the early and latter rain,—the former, in the climate of Palestine, falling in October, and the latter in March and April.

ὀψιος, α, ον (ὀψέ), late. a) pr. Mark 11. 11 ὀψίας ἤδη οὔσης τῆς ὥρας i. e. 'it being now late evening;' comp. ὀψέ. b) fem. ἡ ὀψία sc. ὥρα, as subst. evening, pr. late evening: the Hebrews reckoned two evenings,—the first from the ninth hour, i. e. about 3 o'clock, until sunset; the other from sunset onward; comp. Matt. 14. 15 with v. 23: in N. T. ἡ ὀψία appears to denote the former evening in Matt. 8. 16, 14. 15, 27. 57, Mark 4. 35, 15. 42; and the latter in Matt. 14. 23 comp. v. 15, 16. 2, 20. 8, 26. 20, Mark 1. 32, 6. 47, 14. 17, John 6. 16, 20. 19.

ὄψις, εως, ἡ (ὄψομαι), the sight, faculty of seeing, a sight, appearance, thing seen; hence in N. T. aspect, looks, &c. a) pr. as denoting the visage, face, countenance, John 11. 44 ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο, Rev. 1. 16. b) external appearance, shew, John 7. 24 μὴ κρίνετε κατὰ ὄψιν.

ὀψώνιον, ου, τό (ὀψον, ὠνέομαι), Lat. opsonium, pr. 'whatever is bought to be eaten with bread,' see ὀψάριον: hired soldiers were at first paid partly in meat, grain, fruit, &c.; hence in N. T. ὀψώνιον, a stipend, wages, pr. of soldiers, Luke 3. 14 ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν, 1 Cor. 9. 7: fig. and genr. wages, recompence, 2 Cor. 11. 8, Rom. 6. 23 τὰ ὀψ. τῆς ἁμαρτίας.

Π.

παγιδεύω, fut. εὔσω (παγίς), to lay snares for, to snare; in N. T. fig. to ensnare, entangle, by difficult questions, &c., with acc. Matt. 22. 15 ἵνα παγιδεύσωσιν αὐτὸν ἐν λόγῳ.

παγίς, ἴδος, ἡ (πήγνυμι), pr. 'what-ever makes fast or holds fast,' hence *a snare, trap, gin*. a) pr. Luke 21. 35 ὥς παγίς ἐπιλεύσεται *as a snare shall it come upon them*, i. e. suddenly, unexpectedly. b) fig. ἡ παγίς τοῦ διαβόλου *the snare of the devil*, i. e. wile, stratagem, 1 Tim. 3. 7; absol. 6. 9: also, by impl., for *cause of destruction*, Rom. 11. 9 γεννηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα.

πάθημα, ατος, τό (πάσχω, παθεῖν), pr. 'what is suffered,' *suffering*, = πάθος. a) pr. *evil suffered, affliction, distress*; once sing. Heb. 2. 9 διὰ τὸ πάθημα τοῦ θανάτου i. e. suffering even unto death, the genit. being explanatory: elsewhere only pl. τὰ παθήματα *sufferings, calamities*, Rom. 8. 18; 2 Cor. 1. 5 τὰ παθήματα τοῦ Χριστοῦ i. e. the sufferings which Christ endured are renewed abundantly in us; 1 Pet. 1. 11, al. b) meton. *passion*, i. e. *affection of mind, emotion*, Gal. 5. 24 τὴν σάρκα σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις, Rom. 7. 5.

παθητός, οὔ, ὁ, ἡ, adj. (πάσχω, παθεῖν), *liable to suffering*; in N. T. *destined to suffer*, Acts 26. 23 λέγων ... εἰ παθητὸς ὁ Χριστός 'that Christ must needs suffer,' i. e. according to the prophets; comp. Luke 24. 26.

πάθος, εος, ους, τό (πάσχω, παθεῖν), *suffering*, e. g. *affliction, calamity*; in N. T. *passion*, i. e. *affection of mind, emotion*, espec. *lust, concupiscence*, Rom. 1. 26 πάθη ἀτιμίας *infamous lusts*.

παιδαγωγός, οὔ, ὁ (παῖς, ἄγω, ἄγωγῇ), *a pedagogue*, = ἐπίτροπος, wh. see; in N. T. genr. *an instructor, schoolmaster*, with the idea of authority, 1 Cor. 4. 15: fig. of the Mosaic law, Gal. 3. 24, 25.

παιδάριον, ου, τό (παῖς), *a boy, lad*, John 6. 9.

παιδεία, ας, ἡ (παιδεύω), pr. *training of a child*, and hence genr. *education, discipline, instruction*, as consisting in teaching, admonition, rewards, punishment, &c. a) genr. Eph. 6. 4 ἐκτρέφετε αὐτὰ ἐν παιδείᾳ κυρίου i. e. 'such training as the Lord approves;' 2 Tim. 3. 16 ἡ παιδεία ἡ ἐν δικαιοσύνῃ. b) by synecd. of part

for the whole, *correction, chastisement*, Heb. 12. 5 sq.

παιδευτής, οὔ, ὁ (παιδεύω), *an instructor, preceptor, master*, pr. of boys; in N. T. a) genr. Rom. 2. 20 παιδευτὴν ἀφρόνων. b) by synecd. *a corrector, chastiser*, Heb. 12. 9.

παιδεύω, f. εὐσω (παῖς), pr. *to train up a child*, and hence genr. *to educate, discipline, instruct*, trans. a) genr., with dat. of thing, Acts 7. 22 ἐπαιδεύθη Μωυσῆς πάσῃ σοφίᾳ Αἰγυπτίων: with κατὰ, 22. 3, see ἀκριβεία. In the sense of *to teach, admonish*, by word or deed, 2 Tim. 2. 25 ἐν πραότητι παιδεύοντα, Tit. 2. 12: pass. with inf. 1 Tim. 1. 20 ἵνα παιδευθῶσι μὴ βλασφημεῖν. b) by synecd. of part for the whole, *to correct, chastise, chasten*, as children, Heb. 12. 7, 10: spoken of God's chastening, by afflictions, calamities, 1 Cor. 11. 32, 2 Cor. 6. 9, Rev. 3. 19: hence of prisoners, *to scourge*, Luke 23. 16 παιδεύσας αὐτὸν ἀπολύσω.

παιδιόθεν, adv. (παιδίον), *from a child, from childhood*, Mark 9. 21: not found elsewhere.

παιδίον, ου, τό (παῖς), *a little child*, either male or female; pl. τὰ παιδιά, *little children*. a) pr. and genr., of a child or children recently born, *a babe, infant*, Luke 18. 16, 17 τὰ παιδιά comp. v. 15 where τὰ βρέφη, John 16. 21; also of those more advanced, Matt. 14. 21, 15. 38, 18. 2-5. Spec. of a male child, *boy*, recently born, Matt. 2. 8 sq.; also more advanced, Mark 9. 24, 36. Of a female child, *girl, maiden*, i. e. partly grown, Mark 5. 39. b) fig. 1 Cor. 14. 20 μὴ παιδιά γίνεσθε ταῖς φρεσὶ *be not babes in understanding*, i. e. weak, puerile. As an endearing appellation for the followers of Christ, Heb. 2. 13, 14: so in direct address, like Lat. *carissimi*, John 21. 5, 1 John 2. 13, 18.

παιδίσκη, ης, ἡ (παῖς), *a girl, young maiden, free-born*; in N. T. *a bond-maid, female slave or servant*, Matt. 26. 69, Gal. 4. 22 ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρης, sæp.

παίζω, fut. παίξομαι (παῖς), aorist 1 ἐπαισα and later ἐπαιξα, pr. *to play or sport as a child*; in N. T. *to play*, sc. with singing, leaping, dancing, as

connected with religious worship, 1 Cor. 10. 7 ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν.

παῖς, παιδός, ὁ, ἡ, a child, male or female; a boy, youth; a girl, maiden; pl. οἱ παῖδες, children, &c.: spoken of all ages from infancy up to full-grown youth. a) pr. and genr. Matt. 2. 16 ἀνείλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ ἀπὸ διέτουσ καὶ κατωτέρω, 21. 15: sing. ὁ παῖς 17. 18, John 4. 51 ὁ παῖς σου ζῇ, Acts 20. 12 comp. v. 9 where νεανίας; also ἡ παῖς Luke 8. 51 comp. v. 42 where θυγάτηρ ὡς ἐτῶν δώδεκα. b) like English boy, and Lat. puer, put for servant: (α) pr. and genr. for δούλος, a servant, slave, Matt. 8. 6 comp. v. 9 where δούλος, Luke 7. 7 comp. v. 3. (β) of an attendant, minister, as of a king, Matt. 14. 2 εἶπε τοῖς παισὶν αὐτοῦ. (γ) ὁ παῖς τοῦ Θεοῦ the servant of God, spoken of a minister or ambassador of God, called and beloved of God, and sent by him to perform any service, &c.; of David, Luke 1. 69; of Israel, v. 54: also of Jesus the Messiah, Matt. 12. 18 ἰδοὺ ὁ παῖς μου.

παίω, f. παίσω, to strike, smite, with the fist, a rod, sword, &c. Matt. 26. 68, Mark 14. 47 ἔπαισε τὸν δούλον: of a scorpion, to strike, sting, Rev. 9. 5.

Πακατιανή, ἡς, ἡ, Pacatiana, i. e. Phrygia Pacatiana, the western part of Phrygia as divided by the Romans; occurs only in the spurious subscription 1 Tim. 6. 22.

πάλαι, adv. long ago, of old, formerly. a) pr. and genr. Matt. 11. 21, Heb. 1. 1 πάλαι ὁ Θεὸς λαλήσας τοῖς πατέρασιν, Jude 4: hence οἱ πάλαι as adj. old, former, 2 Pet. 1. 9. b) spoken relatively to the present moment, now long, already long, Mark 15. 44 ὁ Πιλάτος ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν.

παλαιός, ὁ, ὅν (πάλαι), old, not new, viz. a) in age or time, old, former, not recent; οἶνος Luke 5. 39, ζύμη 1 Cor. 5. 7, διαθήκη 2 Cor. 3. 14, ἐντολή 1 John 2. 7, ἄνθρωπος Rom. 6. 6 see ἄνθρωπος l. b. β. b) from use, old, worn out; ἱμάτιον Matt. 9. 16, ἄσκοί v. 17, genr. 13. 52.

παλαιότης, ητος, ἡ (παλαιός), old-

ness, antiquatedness, Rom. 7. 6 ἐν παλαιότητι γράμματος = ἐν γράμματι παλαιῷ.

παλαιόω, ὦ, f. ὥσω (παλαιός), to let grow old, pass. to wax old, become old, pr. in age; in N. T. from use, pass. to wax old, be worn out, Luke 12. 33 βαλάντια μὴ παλαιούμενα, Heb. 1. 11, 8. 13 τὸ παλαιούμενον καὶ γηράσκον. Metaph. to make antiquated, render obsolete, = to abrogate, πεπαλαίωκε τὴν πρώτην sc. διαθήκην Heb. 8. 13.

πάλη, ης, ἡ (πάλλω), a wrestling; in N. T. fig. for struggle, combat, Eph. 6. 12.

παλιγγενεσία, ας, ἡ (πάλιν, γένεσις), regeneration, reproduction; but in N. T. used a) in a moral sense, regeneration, new birth, i. e. 'change, by grace, from a carnal nature to a Christian life,' Tit. 3. 5. b) in the sense of renovation, restoration, restitution, i. e. to a former state, = ἀποκατάστασις; in N. T. spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption, and restored to spiritual purity and splendour (see βασιλεία c.), Matt. 19. 28 ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρ. ἐπὶ θρόνου δόξης αὐτοῦ, comp. Acts 3. 21.

πάλιν, adv. back, back again, again, pr. as implying return back to a former place, state, act, &c., like Lat. and Engl. inseparable partic. re. a) pr., of PLACE, espec. after verbs of motion, Mark 2. 1 πάλιν εἰσῆλθεν εἰς Καπ., 5. 21, John 6. 15 ἀνεχώρησε πάλιν εἰς τὸ ὄρος, 14. 3 πάλιν ἔρχομαι = 'I will return,' 2 Cor. 13. 2 εἰ ἂν ἔλθω εἰς τὸ πάλιν, Phil. 1. 26 διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς: so λαμβάνειν πάλιν to take back again, John 10. 17, Acts 10. 16, also 11. 10; οἰκοδομεῖν πάλιν Gal. 2. 18. b) of TIME, again, another time, once more. (α) genr. Matt. 4. 8 πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος, 20. 5, Acts 27. 28, Rom. 8. 15: pleonast. πάλιν ἐκ δευτέρου, Engl. again the second time, Matt. 26. 42. In the sense at another time, genr. John 1. 35, Acts 17. 32: including also perhaps the idea of place, = 'again in another

place,' Matt. 4. 7, Rom. 15. 10 sq. (β) hence as a *continuative* particle, connecting circumstances which refer to the same subject, *again, once more, further*, Matt. 5. 33 *πάλιν ἡκούσατε*, 13. 44 sq., Heb. 1. 5, *sæp.* So where there is an implied opposition or antithesis, *again, on the other hand, contra*, Matt. 4. 7, 2 Cor. 10. 7, Gal. 5. 3, 1 John 2. 8.

παμπληθεί, adv. (παμπληθής fr. πᾶς, πλήθος), *the whole multitude together, all at once*, Luke 23. 18.

πάμπολυς, πόλλη, πολυ (πᾶς, πολύς), *very much, very great, vast*, Mark 8. 1 *παμπόλλου ὄχλου ὄντος*.

Παμφυλία, ας, ἡ, Pamphylia, a district of Asia Minor, bounded east by Cilicia, north by Pisidia, west by Lycia, and south by a part of the Mediterranean here called the Sea of Pamphylia; Acts 2. 10.

πανδοχεῖον, ου, τό (πανδοχεύς), pr. a 'place where all are received,' i. e. *an inn*, in the East *a khan, caravanserai*, Luke 10. 34.

πανδοχεύς, έως, ό (πανδόχος, fr. πᾶς, δέχομαι), pr. 'one who receives all,' i. e. *the keeper of an inn or caravanserai, a host*, Luke 10. 35.

πανήγυρις, εως, ἡ (πᾶς, ἄγυρις), pr. an assembly or convocation of the whole people, held to celebrate any public festival or solemnity, as the games, sacrifices, &c., hence genr. *a festive convocation, a joyful assembly*; in N. T. only Heb. 12. 23 *μυριάσιν, ἀγγέλων πανηγύρει, καὶ ἐκκλησίᾳ πρωτοτόκων κτλ* *to countless throngs, [even] the joyful assembly of angels*, sc. as hymning the praises of God around his throne.

πανοικί, adv. (πᾶς, οἶκος), *with all one's household*, Acts 16. 34.

πανοπλία, ας, ἡ (πάνοπλος, fr. πᾶς, ὅπλον), *panoply, complete armour, offensive and defensive*, Luke 11. 22: fig. of spiritual armour, Eph. 6. 11, 13.

πανουργία, ας, ἡ (πανούργος), *cunning, craftiness*, Luke 20. 23.

πανούργος, ου, ό, ἡ, adj. (πᾶς, ἔργον), pr. 'doing every thing,' and hence *cunning, crafty*, 2 Cor. 12. 16.

πανταχόθεν, adv. (πᾶς), *from all sides, from every quarter*, Mark 1. 45.

πανταχοῦ, adv. (πᾶς), *in all places, every where*, Mark 16. 20.

παντελής, έος, οὖς, ό, ἡ, adj. (πᾶς, τέλος), *wholly ended, complete*, i. e. genr. *perfect, entire*; in N. T. only adverbially, *εἰς τὸ παντελές wholly, entirely*, i. e., as referring to time, *always*, Heb. 7. 25; *μὴ εἰς τὸ π. = not at all*, Luke 13. 11.

πάντη, adv. (πᾶς), *every where*; in N. T. of manner, *in every way, in all things*, Acts 24. 3.

πάντοθεν, adv. (πᾶς), *from every side or quarter, and hence on every side, round about*, Luke 19. 43.

παντοκράτωρ, ορος, ό (πᾶς, κρατέω), *the Omnipotent, the Almighty*, spoken only of God, 2 Cor. 6. 18, Rev. 1. 8.

πάντοτε, adv. (πᾶς), *always, at all times, ever*, Matt. 26. 11.

πάντως, adv. (πᾶς), *wholly, altogether, entirely*. a) pr. 1 Cor. 5. 10 *καὶ οὐ πάντως*, 9. 10. b) genr. *by all means, at all events, assuredly*, Luke 4. 23 *πάντως ἐρεῖτέ μοι*, Acts 18. 21, 21. 22, 1 Cor. 9. 22 *ἵνα πάντως τινὰς σώσω*. So in a neg. reply it is emphatic, Rom. 3. 9 *οὐ πάντως not at all, not in the least*.

παρά, prep. governing the genitive, dative, and accusative, with the primary signification *near, near by*; expressing thus the relation of immediate vicinity or proximity, which is differently modified according to the force of the different cases.

I. with the GENITIVE; where, as combined with the force of the genitive itself, it expresses the sense *from near, from with*, Fr. *de chez*: it is found in prose writers and in N. T. only with a gen. of person, implying a going forth or proceeding from the near vicinity of any one, from the presence or side of any one, and thus takes the general sense *from*. a) pr., after verbs of motion, as of coming, sending, &c. Mark 14. 43 *παραγίνεται Ἰούδας, καὶ ὄχλος πολὺς παρὰ τῶν ἀρχιερέων*, Luke 8. 49, John 15. 26, 17. 8: so after *εἶναι, to be from, = to come from*, 6. 46, 7. 29; impl. 1. 14. Of things, Luke 6. 19 *δύναμις παρ' αὐτοῦ ἐξήλθεν* *a virtue went out from him, was diffused around him*.

b) fig., after verbs of asking, receiving, or those which imply these notions; e. g. after verbs of asking, seeking, &c. Matt. 2. 4 ἐπυνθάνετο παρ' αὐτῶν, v. 7, 20. 20 αἰτοῦσά τι παρ' αὐτοῦ, Mark 8. 11, Acts 3. 2;—of hearing, learning, &c. *from* any one, John 1. 41 ἀκουσάντων παρὰ Ἰωάννου, Acts 24. 8, Gal. 1. 12, 2 Tim. 3. 14 παρὰ τινος ἔμαθες, 2 John 4;—of receiving, obtaining, buying, being promised, and the like, *from* any one, Matt. 18. 19 γενήσεται αὐτοῖς παρὰ τοῦ πατρός, Mark 12. 2 ἵνα παρὰ τῶν γεωργῶν λάβῃ, Luke 6. 34, Acts 7. 16 ᾧ ὠνήσατο Ἀβραάμ παρὰ τῶν υἱῶν Ἐμμόρ, 9. 14, Rom. 11. 27, Eph. 6. 8. After εἶναι, expressed or implied, *to be from* any one, i. e. *to come, be given, bestowed, from or by* any one, John 17. 7 πάντα ὅσα δέδωκάς μοι παρὰ σοῦ ἐστίν, Acts 26. 22, 2 John 3; so of hospitality or gifts, Luke 10. 7, Phil. 4. 18 τὰ παρ' ὑμῶν: or genr. *to come, be derived or possessed, from* any one, Mark 5. 26 τὰ παρ' αὐτῆς πάντα i. e. 'all she had from herself,' all her own property; so of persons, οἱ παρὰ τινος, pr. *those from near any one*, i. e. his kindred, relatives, Mark 3. 21.

c) fig., with gen. of pers. as the source, author, director, *from* whom any thing proceeds, is derived, &c. (α) genr. Matt. 21. 42 παρὰ κυρίου ἐγένετο αὕτη, Luke 1. 45, 2. 1 ἐξηλθε δόγμα παρὰ Καίσαρος, John 1. 6. (β) hence after passive verbs instead of ὑπό, espec. in later writers, Acts 22. 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων.

II. with the DATIVE both of person and thing, expressing rest or position *near, hard by, with, and with dat. pl. among*. a) pr. of place, after verbs implying rest or remaining in a place. (α) genr. and with dative of thing, John 19. 25 εἰστήκεισαν παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ. Foll. by dat. of pers. as indicating place, Matt. 6. 1 μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν, 22. 25 ἦσαν παρ' ἡμῖν ἑπτὰ ἀδελφοί i. e. *with or among* us, 28. 15, John 1. 40, 8. 38, 14. 17, 23, 17. 5 [ὄντα] παρὰ σεαυτῷ τῇ δόξῃ ἢ εἶχον παρὰ σοί, Acts 10. 6; 1 Cor. 16. 2 παρ' ἑαυτῷ τιθέτω *with himself*, French *chez soi*, i. e. at home; Col.

4. 16 παρ' ὑμῖν *among you*, in your presence, 2 Tim. 4. 13, Rev. 2. 13, al. (β) rarely after verbs of motion, and only when subsequent rest is also implied, comp. ἐν 4.; so in Engl. *by, with*; Luke 9. 47 Ἰησοῦς ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτῷ, 19. 17.

b) foll. by dat. of person, the reference being to the person himself, without regard to place. (α) pr. and genr. *with, among*, Matt. 21. 25 οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, Luke 1. 30 εὔρες χάριν παρὰ τῷ Θεῷ, 2. 52, 2 Cor. 1. 17, 1 Pet. 2. 20. (β) metaph. *with or before* any one, i. e. 'in his sight, presence, judgment,' he being judge, &c., Acts 26. 8, Rom. 2. 13 δίκαιοι παρὰ τῷ Θεῷ, 11. 25, 1 Cor. 3. 19, Jam. 1. 27, 2 Pet. 3. 8; so 2. 11 παρὰ κυρίῳ *before the Lord*, i. e. as judge: also of what is in the *power* of any one, Matt. 19. 26 παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά: so of moral qualities which are *with* any one, i. e. belonging to his character, Rom. 2. 11 οὐκ ἐστι προσωποληψία παρὰ τῷ Θεῷ, 9. 14, Jam. 1. 17. (γ) fig. 1 Cor. 7. 24 ἕκαστος ἐν ᾧ ἐκλήθη, ἐν τούτῳ μενέτω παρὰ τῷ Θεῷ *with God*, i. e. in union and fellowship by faith with him, devoted to him as a Christian, = ἐν κυρίῳ v. 22.

III. with the ACCUSATIVE, pr. expressing motion *near by, near to* a place, &c. a) pr. implying motion *along or by the side* of any thing, i. e. *near, by, along*, after verbs of motion, with acc. of thing, Matt. 4. 18 περιπατῶν ὁ Ἰ. παρὰ τὴν θάλασσαν *by the sea*, along the sea-shore, 13. 4; Mark 4. 15 οἱ παρὰ τὴν ὁδὸν sc. σπεύρονται i. e. *by the way-side*.

b) as expressing motion *to* a place, i. e. place whither, *near to, to, at*, after verbs of motion, and so = εἰς or πρὸς with acc., Matt. 15. 29 μεταβὰς ἐκεῖθεν, ἦλθε παρὰ τὴν θάλασσαν *he came near to the sea*, approached the sea; ver. 30 ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ *at his feet*; Acts 4. 35, 7. 58.

c) sometimes also expressing the idea of rest or remaining *near* a place, &c. *near, by, at*, = παρὰ with dative; here, however, the idea of

previous motion or coming to the place is strictly implied, comp. εἰς 4. (α) pr. after verbs of rest or remaining, Matt. 13. 1 ἐκάθητο παρὰ τὴν θάλασσαν i. e. 'he went and sat by the sea-side,' Mark 5. 21, Luke 5. 1, 7. 38 στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ, 10. 39: ellipt. with a verb impl. Mark 4. 1, Acts 22. 3, Heb. 11. 12. (β) metaph. of the ground or reason *by* or *along with* which a conclusion follows, *by reason of, because of*, Lat. *propter*; παρὰ τοῦτο = *thereby, therefore*, on this account, 1 Cor. 12. 15, 16 οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος.

d) as denoting motion *by* or *past* a place, i. e. a passing *by*, going *beyond*; in N. T. only fig., as implying a failure in reaching the exact point of aim, a want of coincidence with any thing, either from passing aside of it, or falling short, or going beyond; hence the general sense *other than*, viz. (α) = Engl. *aside from*, not coincident with, not conformable to, i. e. *contrary to, against*, Acts 18. 13 παρὰ τὸν νόμον pr. *aside from the law* i. e. *contrary to our law*, Rom. 1. 26 παρὰ φύσιν, 11. 24, 4. 18 παρ' ἐλπίδα, 16. 17, Gal. 1. 8. (β) = Engl. *beside*, in the sense of *except, save*, pr. *failing, falling short*, 2 Cor. 11. 24 τεσσαράκοντα παρὰ μίαν *forty stripes save one*, i. e. *falling short by one*. (γ) = Engl. *past*, in the sense of *beyond, more than*, so genr. Heb. 11. 11 παρὰ καιρὸν ἡλικίας ἔτεκεν *past the proper age, failing the usual age*. More commonly = *more than, above, beyond*, so genr. Luke 13. 2 ἁμαρτωλοὶ παρὰ πάντας, Rom. 1. 25, 12. 3 παρ' ὃ δεῖ φρονεῖν, 14. 5 see κρίνω a., Heb. 1. 9: so after comparatives, where παρά with accus. is = ἢ κατὰ with accus., Luke 3. 13 μηδὲν πλεον παρὰ τὸ διατεταγμένον, Heb. 1. 4, 2. 7, 9: after ἄλλος, 1 Cor. 3. 11 θεμέλιον ἄλλον παρὰ τὸν κείμενον.

NOTE. In composition παρά implies, 1. nearness, proximity, *near, by*, as παρακαθίζω, παρίστημι, παραθαλάσσιος, &c.; 2. motion or direction *near to, to, by*, as παραβάλλω, παραδίδωμι, παρέχω, παρατείνω, &c.; 3. motion *by* or *past* any place, a going *beyond*, as παράγω, παρέρχο-

μαι, παραπλέω; 4. fig. of whatever swerves from the true point, comes short of it, or goes beyond it, like Engl. *mis-*, i. e. *wrongly, falsely*, as παρακούω, παραθεωρέω; or like Lat. *præter, trans*, implying violation, as παραβαίνω, παρανομέω; also *by stealth*, as παρεισάγω, &c.

παραβαίνω, f. βήσομαι, aor. 2 παρέβην, pr. *to go by one's side, to accompany*, as one of the warriors in a chariot; *to pass by or over* in silence; usually and in N. T. only fig. *to go aside from, to transgress*, with accus. Matt. 15. 2, 3 ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ: absol. 2 John 9: prægn. Acts 1. 25 ἐξ ἧς παρέβη Ἰούδας *from which Judas by transgression fell away*, i. e. which he deserted by transgression.

παραβάλλω, fut. βαλῶ, pr. *to throw near, to cast before*, as food to animals; in N. T. 1. *to throw or place side by side*, fig. *to compare*, τὶ ἐν τινι, Mark 4. 30.

2. intrans. or with εαυτόν impl., pr. *to throw one's self near*, i. e. *to betake one's self any whither, to go or come to a place*, espec. by ship, as a nautical term, foll. by εἰς Acts 20. 15 παρεβάλομεν εἰς Σάμον.

παράβασις, εως, ἡ (παραβαίνω), *transgression*; τοῦ νόμου Rom. 2. 23; absol. 4. 15, 5. 14, sæp.

παραβάτης, ου, ὁ (παραβαίνω), *an accompanier, a companion*, as one of the warriors in a chariot; in N. T. *a transgressor*, τοῦ νόμου Rom. 2. 25, 27, Jam. 2. 11; absol. Gal. 2. 18, Jam. 2. 9.

παραβιάζομαι, fut. ἄσομαι, depon. mid., *to force, to do violence to*, i. e. *contrary to nature or right*; in N. T. *to compel*, i. e. *to constrain by overmuch entreaty*, foll. by accus. Luke 24. 29, Acts 16. 15.

παραβολεύομαι, f. εύσομαι, depon. mid. (παράβολος, fr. παραβάλλομαι), *to expose one's self to danger*, Phil. 2. 30 παραβολευσάμενος τῇ ψυχῇ *exposing himself in respect to his life*, i. e. *regardless of his life*.

παραβολή, ἡς, ἡ (παραβάλλω), pr. *a placing side by side*, as of ships in battle; in N. T. fig. *comparison, similitude*. a) genr. Mark 4. 30 ἐν

ποία παραβολῇ παραβάλωμεν αὐτήν; Heb. 11. 19 ἐν παραβολῇ i. e. figuratively. In the sense of *image, figure, symbol*, = τύπος, Heb. 9. 9 ἥτις [ἦν] παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα i. e. 'a symbol or type of spiritual things in Christ,' comp. v. 11. b) spec. *a parable*, i. e. a short discourse, usually a narrative, under which something else is figured, or in which the fictitious is employed to represent and illustrate the real: this is a favourite mode of oriental teaching, and was much employed by our Saviour; so Matt. 13. 24 ἄλλην παραβολὴν παρέθηκεν, v. 31, 33, s̄ær.: ἐν παραβολαῖς i. e. 'through or by means of parables,' Mark 4. 11; λαλεῖν, εἰπεῖν, λέγειν ἐν παραβολαῖς, Matt. 13. 3, 22. 1, Mark 3. 23, ἐν implied after ἐλάλει 4. 33; διδάσκειν ἐν παραβολαῖς v. 2, εἶπε διὰ παραβολῆς Luke 8. 4, χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς Matt. 13. 34, ἀπὸ τῆς συκῆς μάθετε τὴν παραβολὴν i. e. drawn from the fig-tree, 24. 32: foll. by genit. of the object whence the parable is drawn, 13. 18 ἡ παραβ. τοῦ σπείροντος, v. 36 τῶν ζιζανίων: once of a series of comparisons, including also a parable, Luke 14. 7, comp. v. 7-11, 12-14, 16-24. c) in a wider sense, a *figurative discourse, a dark saying*, i. e. obscure and full of hidden meaning, Matt. 13. 35 ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου: hence also i. q. *proverb, adage*, Luke 4. 23.

παραβουλεύομαι, f. εὔσομαι, *to misconsult*, a doubtful form in text. rec. Phil. 2. 30, where other eds. read παραβουλεύομαι which see: not found elsewhere.

παραγγελία, as, ἡ (παραγγέλλω), *announcement, declaration*, by authority; in N. T. *command, charge, precept*; from magistrates, Acts 5. 28 οὐ παραγγελία παρηγγείλαμεν ὑμῖν, comp. ἀγαλλιάω b.; 16. 24: or as pertaining to religion, 1 Thess. 4. 2 παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ, 1 Tim. 1. 5, 18.

παραγγέλλω, f. ἐλῶ (παρά, ἀγγέλλω), pr. *to bring or send word to any one*; hence in N. T. and comm. *to direct, command, charge*, and παραγγέλλω μὴ *to forbid*, with dat. of pers. expr. or impl., the thing commanded

being put in the accus. or infin., or with ἵνα, &c. (α) with dat. and accus., 2 Thess. 3. 4 ἀ παραγγέλλομεν ὑμῖν, v. 10 τοῦτο παραγγ. ὑμῖν, ὅτι κτλ: with dat. impl. 1 Cor. 11. 17, 1 Tim. 5. 7 ταῦτα παράγγελλε, ἵνα κτλ. (β) with dat. and infin., aor. Mark 8. 6 παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς, Luke 5. 14, 8. 29;—pres. 9. 21 αὐτοῖς παρήγγειλε μηδεὶν λέγειν τοῦτο, Acts 1. 4, 4. 18; with acc. and inf. pres. 1 Tim. 6. 13, with dat. impl. Acts 15. 5. (γ) further, with dat. and ἵνα (comp. ἵνα III. a. a.), Mark 6. 8, 2 Thess. 3. 12: foll. by dat. with καθὼς 1 Thess. 4. 11; with λέγων before the express words, Matt. 10. 5.

παραγίνομαι, fut. γενήσομαι, pr. in pres. *to become near or present*, i. e. *to come, approach, arrive*, Matt. 3. 1, 13, Mark 14. 43; imperf. once, John 3. 23: elsewhere only aor. 2 παρεγενόμην, *to be near, be present*, i. e. *to have come or arrived*. a) genr. and absol. John 3. 23 παρεγίνοντο καὶ ἐβαπτίζοντο, Acts 11. 23 ὃς παραγενόμενος καὶ ἰδὼν, 25. 7. With an adjunct of place *whither*; foll. by εἰς of place, Matt. 2. 1; by ἐπὶ with acc. of place, 3. 13, with acc. of pers. *to come upon or against any one*, Luke 22. 52; by πρὸς with accus. of person, 7. 4. With an adjunct of place *whence*; as ἀπό Matt. 3. 13, ἐξ ὁδοῦ Luke 11. 6, παρά τινος Mark 14. 43. b) = *to come or appear publicly*; John the Baptist, Matt. 3. 1; Jesus, Luke 12. 51. c) = *to come back, return*, Luke 14. 21.

παράγω, f. ἄξω (παρά, ἄγω), *to lead along, near, by, or past*; hence a) in N. T. middle παράγομαι, *to pass along, pass away*, absol. 1 John 2. 8 ἡ σκοτία παράγεται: fig. i. q. *to disappear, perish*, 1 John 2. 17 ὁ κόσμος παράγεται. b) intrans. παράγω, *to pass along, pass by* (comp. ἄγω 3.), Matt. 20. 30 ἀκούσαντες ὅτι Ἰησοῦς παράγει, Mark 2. 14, 15. 21, John 9. 1. In the sense of *to pass on further, to pass away*, Matt. 9. 9 παράγων ὁ Ἰησοῦς ἐκείθεν, v. 27, John 8. 59: fig. *to disappear, perish*, 1 Cor. 7. 31 τὸ σχῆμα τοῦ κόσμου τούτου παράγει.

παραδειγματίζω, f. ἴσω (παράδειγ-

μα, fr. παραδείκνυμι), to make an example of, to expose to public shame, with acc. Matt. 1. 19 μὴ θέλων αὐτὴν παραδειγματίσαι, Heb. 6. 6.

παράδεισος, ου, ὁ, paradise, a word which seems to have had its origin in the languages of Eastern Asia, comp. Sanscrit *paradēsha* and *paradīsha*, a land elevated and cultivated; Armenian *pardes*, a garden round a house: in the Heb. form פֶּרֶז and Gr. παράδεισος, it is applied to the pleasure-gardens, and parks with wild animals, surrounding the country residences of the Persian monarchs and princes, Neh. 2. 8, comp. Ecc. 2. 5; the Sept. employ it of the garden of Eden; and hence in later Jewish usage and in N. T. *paradise* is put for the abode of the blessed after death, viz. a) the inferior paradise, or the region of the blessed in hades, Luke 23. 43. b) the celestial paradise, where the spirits of the just dwell with God, 2 Cor. 12. 4, = ὁ τρίτος οὐρανός v. 3, see οὐρανός d. β.; Rev. 2. 7 ὁ παράδεισος τοῦ Θεοῦ.

παραδέχομαι, f. ξομαι, depon. mid. (δέχομαι), to take near or to one's self, i. e. to receive to one's self, pr. from the hands of any one; in N. T. fig. to receive, admit, approve, with acc.; things, Mark 4. 20 τὸν λόγον, Acts 16. 21 ἔθῃ, 22. 18, 1 Tim. 5. 19: of persons, by Hebraism, to delight in, Heb. 12. 6 υἱὸν δὲν παραδέχεται, parall. with ἀγαπάω.

παραδιατριβή, ἥς, ἡ (παρά, διατριβή), mis-employment, = idle occupation, 1 Tim. 6. 5 text. rec.

παραδίδωμι, fut. παραδώσω, to give near, with, to any one, to give over, to deliver over or up, sc. into the possession or power of any one, trans.; spoken a) of persons delivered over, with evil intent, into the power or authority of others; to magistrates for trial, condemnation, with accus. and dat. Matt. 5. 25 μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ, Mark 15. 1 παρέδωκαν αὐτὸν τῷ Πιλάτῳ, Luke 20. 20; with dat. impl. Matt. 27. 18, Acts 3. 13;—to lictors or soldiers for punishment or ward, Matt. 5. 25 μήποτε ὁ κριτής σε παραδῶ τῷ ὑπηρέτῃ, 18. 34 παρέδωκεν αὐτὸν τοῖς

βασανισταῖς, 20. 19 τοῖς ἔθνεσιν i. e. the Roman soldiers, Acts 12. 4; with εἰς final, Matt. 20. 19: foll. by acc. with εἰς final, Luke 24. 20 παρ. αὐτὸν εἰς κρίμα θανάτου i. e. to be punished with death; with ἵνα, Matt. 27. 26 Ἰησοῦν παρέδωκεν ἵνα σταυρωθῇ. So in general to the power and pleasure of one's enemies, with accus. and dat. Matt. 26. 15 καὶ γὰρ ὑμῖν παραδώσω αὐτόν, Luke 23. 25, Mark 10. 33: foll. by acc. simply, Matt. 10. 4 Ἰούδας ὁ καὶ παραδούς αὐτόν, 24. 10, Luke 22. 21; pass. Matt. 4. 12: instead of dative, foll. by εἰς συνέδρια into i. e. before councils, 10. 17; εἰς συναγωγὰς καὶ φυλακάς Luke 21. 12: also foll. by εἰς χεῖράς τινος into the hands i. e. power of any one, Matt. 17. 22, Acts 21. 11: with εἰς final, Matt. 24. 9 εἰς θλίψιν, 26. 2 παραδίδοται εἰς τὸ σταυρωθῆναι, Acts 8. 3 εἰς φυλακὴν, Mark 13. 12 εἰς θάνατον; and so with εἰς θάνατον implied wherever the reference is to the death of Jesus, Rom. 4. 25, 8. 32, also where Jesus is said ἑαυτὸν παραδίδόναι Gal. 2. 20: once genr. τινὶ εἰς, 1 Cor. 5. 5. b) of persons or things delivered over to do or suffer any thing, in the sense to give up or over, to surrender, with acc. Acts 15. 26 ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν men who have given up [i. e. jeopardied] their lives; with acc. and ἵνα, 1 Cor. 13. 3 εἰς ἵνα παραδῶ τὸ σῶμά μου ἵνα καθήσωμαι. So of persons given over to follow their passions, &c., with acc. and dat. of thing, ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ Eph. 4. 19; acc. and infin. Acts 7. 42; acc. and εἰς τι into any thing, i. e. into the power or practice of it, Rom. 1. 24, 26, 28. c) of persons and things delivered over to the charge, care, kindness of any one, in the general sense to give up, to commit, entrust, genr., with acc. and dat. Matt. 11. 27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός, 25. 14, Luke 4. 6, Acts 27. 1 παρεδίδουν τὸν Παῦλον ἑκατοντάρχῃ, 1 Pet. 2. 23. So παραδίδόναι τινὰ τῇ χάριτι τοῦ Θεοῦ to commit or commend to the favour of God, Acts 14. 26, 15. 40; παραδίδόναι τὸ πνεῦμα sc. τῷ Θεῷ to give up the ghost, John 19. 30. Also in the sense to give back, deliver up, render up, 1 Cor. 15. 24.

d) of things delivered orally or by writing, in the sense *to deliver, declare, teach*, trans. Mark 7. 13, Luke 1. 2, Acts 6. 14 τὰ ἔθνη ἃ παρέδωκεν ὑμῖν M., 16. 4, 2 Pet. 2. 21: pass. Rom. 6. 17 εἰς ὃν παρεδόθητε τύπον διδαχῆς, for εἰς τύπον διδ. ὃν παρεδόθητε. e) intrans. or with ἐαυτὸν impl., *to deliver up one's self, to yield one's self*, e. g. as the harvest presents itself for the sickle, Mark 4. 29 ὅταν παραδῶ ὁ καρπός.

παράδοξος, ου, ὁ, ἡ, adj. (δόξα), *paradoxical, strange*, i. e. aside from received opinion; in N. T. by impl. *strange, wonderful*, Luke 5. 26.

παράδοσις, εως, ἡ (παραδίδωμι), *delivery*, i. e. the act of delivering over from one to another, *surrender* of a city; in N. T. 'any thing orally delivered,' *precept, ordinance, instruction*. a) of oral precepts delivered down from age to age, *tradition, traditional law*, Matt. 15. 2 παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων, v. 3, 6, s̄ep. b) genr. *precept, doctrine*, 1 Cor. 11. 2 καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε, 2 Thess. 2. 15, 3. 6.

παραζηλώω, ὦ, f. ὠσω (ζηλώω), pr. *to render mis-zealous*, i. e. *to make jealous, provoke to jealousy or emulation*; fig. spoken of Israel, whom God would make jealous of their own high privileges (i. e. cause them to set a right value upon them) by bestowing like privileges on other nations, trans. Rom. 10. 19 παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει: also *to provoke God to jealousy or anger*, i. e. by rendering to idols the homage due to him alone, 1 Cor. 10. 22.

παραθαλάσσιος, α, ου (παρά, θάλασσα), *near the sea, by the sea-side, maritime*, Matt. 4. 13.

παραθεωρέω, ὦ, f. ἴσω, *to look at a thing by the side of another*, i. e. *to compare*; in N. T. *to look by any thing*, = *to overlook, neglect, slight*, pass. Acts 6. 1 ὅτι παρεθεωροῦντο αἱ χῆραι αὐτῶν.

παραθήκη, ης, ἡ (παρατίθημι), *a deposit, trust*, something committed to one's charge, 2 Tim. 1. 12.

παινέω, ὦ, f. ἔσω (παρά, αἰνέω), pr. *to praise near, before, to any one*;

hence *to exhort, admonish*, foll. by infin. with acc. of pers. Acts 27. 22 παραινῶ ὑμᾶς εὐθυμεῖν: absol. v. 9.

παιτέομαι, οὔμαι, f. ἴσομαι, depon. mid. (παρά, αἰτέω), *to ask from any one*, i. e. *at his hands*, to obtain by asking; in N. T. *to ask aside or away, to deprecate*, get rid of by asking, = Engl. *to beg off from*. a) pr. and genr. *to entreat* that something may not take place, foll. by inf. Acts 25. 11 οὐ παραιτοῦμαι τὸ ἀποθανεῖν I do not deprecate death, do not refuse to die: so foll. by μή with inf. Heb. 12. 19, comp. μή I. d. b) = *to excuse one's self* from an invitation, absol. Luke 14. 18 ἤρξαντο παραιτεῖσθαι: perf. part. as pass., ib. ἔχε με παρητημένον, v. 19. c) by impl. *not to receive*, i. e. *to refuse, reject*, with accus. Heb. 12. 25 μὴ παραιτήσῃσθε τὸν λαλοῦντα, 1 Tim. 4. 7, 5. 11. In the sense of *to avoid, shun*, 2 Tim. 2. 23, Tit. 3. 10.

παρακαθίζω, f. ἴσω, *to sit down near, to seat one's self near*, foll. by παρά with acc. Luke 10. 39.

παρακαλέω, ὦ, fut. ἔσω, *to call or to call for, trans*. a) = *to invite to come*, Acts 28. 20 διὰ ταύτην τὴν αἰτίαν παρεκάλεσα ὑμᾶς. b) = *to call for or upon any one, as for aid, to invoke*; hence in later usage and N. T. genr. *to beseech, entreat*, with acc. Matt. 18. 32, Acts 16. 39. With the acc. expr. or impl. are also put other adjuncts, as part. λέγων or the like, Matt. 8. 5 προσῆλθεν ἐκατόνταρχος παρακαλῶν αὐτὸν καὶ λέγων, ver. 31 οἱ δαίμονες παρεκάλουν αὐτὸν λέγοντες, Acts 25. 2. Also with inf. aor. Mark 5. 17 ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν, Acts 8. 31, 9. 38, and accus. 24. 4; with τοῦ 21. 12; ἵνα Mark 5. 18, Luke 8. 31, ὅπως Matt. 8. 34; περί τινος Philem. 10. c) = *to call upon any one to do any thing*, i. e. *to exhort, admonish*, with acc. of pers. Acts 15. 32 Ἰούδας καὶ Σίλας παρεκάλεσαν τοὺς ἀδελφούς, 2 Cor. 10. 1, Heb. 3. 13. Also with accus. and further adjuncts, e. g. the express words, 1 Cor. 4. 16, 1 Pet. 5. 1; inf. pres. Acts 11. 23 παρεκάλει πάντας προσμένειν τῷ κυρίῳ, 1 Pet. 2. 11; infin. aor. Acts 27. 33 παρεκάλει ὁ Π. ἅπαντας μεταλαβεῖν τροφῆς, Rom.

12. 1, Eph. 4. 1; ἵνα 1 Cor. 1. 10, 1 Thess. 4. 1. Absol., with accus. of pers. impl., Luke 3. 18, Rom. 12. 8 ὁ παρακαλῶν, Heb. 10. 25; foll. by λέγων Acts 2. 40; with inf. pres. 1 Tim. 2. 1; inf. and acc. 2 Cor. 6. 1: so ταῦτα λάλει καὶ παρακάλει Tit. 2. 15, 1 Tim. 6. 2. d) by impl. to exhort, in the way of consolation, encouragement, &c. = to console, comfort, with accus. of pers. Matt. 2. 18 'Ραχὴλ κλαίουσα καὶ οὐκ ἤθελε παρακληθῆναι, 5. 4, 2 Cor. 1. 4 ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει, v. 6: foll. by τὰς καρδίας ὑμῶν Eph. 6. 22, Col. 2. 2, comp. καρδία a. γ. In the sense of to make glad, pass. to be glad, rejoice, Luke 16. 25, Acts 20. 12.

παρακαλύπτω, f. ψω, to cover over, hide, pr. by putting any thing near, before an object; in N. T. fig. Luke 9. 45 τὸ ῥῆμα ἦν παρακεκαλυμμένον ἀπ' αὐτῶν.

παρακαταθήκη, ης, ἡ (παρακατατίθῃμι), a deposit, trust, something committed to one's charge, 1 Tim. 6. 20 and 2 Tim. 1. 14 text. rec., where recent eds. have the later form παραθήκη.

παράκειμαι, f. σομαι, to lie near, be adjacent; in N. T. fig. to be at hand, be present, prompt, Rom. 7. 18 τὸ θέλειν παράκειται μοι, v. 21.

παράκλησις, εως, ἡ (παρακαλέω), pr. a calling near, invitation; in N. T. as in the verb: a) entreaty, petition, 2 Cor. 8. 4 μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν. b) exhortation, admonition, Rom. 12. 8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει, 1 Cor. 14. 3: in the sense of instruction, teaching, meaning hortatory, Acts 13. 15, 15. 31; so prob. 4. 36 υἱὸς παρακλήσεως = Βαρνάβας, where παράκλησις is then = προφητεία. c) consolation, comfort, solace, Rom. 15. 4 ἵνα διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν i. e. the consolation afforded by the Scriptures, 2 Cor. 1. 4-7, ὁ Θεὸς τῆς παρακλήσεως Rom. 15. 5: including the idea of spiritual aid, assistance, = 'aid and consolation,' Acts 9. 31 ἡ π. τοῦ ἁγίου πνεύματος: meton. for the Author of spiritual aid and consolation, the Messiah, Luke 2. 25. By impl., in the sense of joy, gladness, Luke 6. 24.

παράκλητος, ου, ὁ, ἡ, pr. verbal adj. (παρακαλέω), called upon, i. e. for help; hence as subst. a) Lat. advocatus, an advocate, intercessor, who pleads the cause of any one before a judge, &c. 1 John 2. 1 ἐάν τις ἁμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα. b) a consoler, a comforter, bestowing spiritual aid and consolation, spoken of the Holy Spirit, John 14. 16, 26, 15. 26, 16. 7.

παρακοή, ἧς, ἡ (παρακούω), pr. 'the act of mis-hearing;' in N. T. neglect to hear, i. e. disobedience, Rom. 5. 19 διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου, 2 Cor. 10. 6, Heb. 2. 2.

παρακολουθέω, ῶ, fut. ἦσω (παρά, ἀκολουθέω), to accompany side by side, follow closely; in N. T. fig. a) of things, to accompany, = to be done by any one, with dat. Mark 16. 17 σημεῖα τοῖς πιστεύουσι ταῦτα παρακολουθήσει. b) = to follow out closely in mind, to trace out, examine, with dat. Luke 1. 3 παρὰ πᾶσι ἀκριβῶς. c) = to conform unto, compare, with dative, τῇ διδασκαλίᾳ 1 Tim. 4. 6, 2 Tim. 3. 10.

παρακούω, fut. σω (παρά, ἀκούω), to mis-hear, i. e. to hear slightly, inattentively; in N. T. to neglect to hear, i. e. not to obey, with gen., Matt. 18. 17 ἐὰν παρακούσῃ αὐτῶν.

παρακύπτω, f. ψω, to stoop down near by any thing, to bend forward near, i. e. in order to look at any thing more closely. a) pr. absol. Luke 24. 12 παρακύψας βλέπει τὰ ὀθόνια: with εἰς, John 20. 11 παρέκυψεν εἰς τὸ μνημεῖον. b) metaph. to look into, find out, know, with εἰς, James 1. 25, 1 Pet. 1. 12.

παραλαμβάνω, f. λήψομαι, to take near, with, to one's self; and also semipass. to receive with or to one's self; see λαμβάνω. 1. to take to one's self, e. g. a city, i. e. to take in possession, seize; in N. T. only of persons, to take unto or with one's self, i. e. as an associate, companion, with acc. Matt. 1. 20 μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου, v. 24, 17. 1 παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, 20. 17, sæp. Also with εἰς of place, Matt. 4. 5, 8; μετὰ and gen. of pers. 12. 45, 18. 16; πρὸς and acc. of pers. John 14. 3. Part. παραλα-

βών is sometimes used by partial pleonasm before other verbs, to express the idea more fully and graphically (comp. λαμβάνω 1. a.), Acts 16. 33 παραλαβὼν αὐτοὺς ἔλυσεν ἀπὸ τῶν πληγῶν, 21. 24, al.: so also the verb itself with καί before another verb, Matt. 2. 13 παράλαβε τὸ παιδίον καὶ φεύγε, John 19. 6, al. Fig. of those whom Christ will take with him, or receive into favour at his coming, passive, Matt. 24. 40 ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται, Luke 17. 34: also of a teacher, = to receive, acknowledge, to embrace and follow his instructions, John 1. 11.

2. to receive with or to one's self, i. e. what is given, imparted, delivered over, = to take from another into one's own hands; in N. T. a) pr. to receive in charge, as an office, dignity, διακονίαν Col. 4. 17, βασιλείαν Heb. 12. 28. b) metaph. to receive into the mind, = to be taught, to learn, with acc. of thing, Mark 7. 4 ἃ παρέλαβον κρατεῖν, 1 Cor. 15. 1, Gal. 1. 9, Phil. 4. 9 ἃ καὶ ἐμάθετε καὶ παρελάβετε, Col. 2. 6 τὸν Χριστὸν meton. for the gospel of Christ: foll. by acc. with ἀπό τινος 1 Cor. 11. 23, with παρά τινος Gal. 1. 12, 1 Thess. 2. 13.

παραλέγω, fut. ξω, to lay near, and mid. to lie near or with any one; in N. T. only mid. παραλέγομαι, as a nautical term, to lay one's course near, i. e. to sail near, by, along a place or coast, = παραπλέω, with accus. depending on παρά in composit., Acts 27. 8, 13 παρελέγοντο τὴν Κρήτην.

παράλιος, ου, ὁ, ἡ, adj. (παρά, ἄλς), near or by the sea, maritime, Luke 6. 17 τῆς παραλίου [χώρας] Τύρου, i. e. the sea-coast.

παραλλαγή, ἡς, ἡ (παραλλάσσω), change, alternation, vicissitude, Jam. 1. 17 παρ' ᾧ οὐκ ἐνι παραλλαγή.

παραλογίζομαι, fut. ἴσομαι, to misreckon; in N. T. pr. to deceive by false reasoning, and hence genr. to deceive, circumvent, with acc. of pers. Col. 2. 4, Jam. 1. 22.

παραλυτικός, ἡ, ὁν (παραλύω), paralytic, palsied, Matt. 4. 24, 8. 6.

παραλύω, f. ὑσω, to loosen at or from the side, i. e. things joined side by side, to disjoin; in N. T. to dissolve,

i. e. to relax, enfeeble, only perf. part. pass. παραλελυμένος, relaxed, enfeebled, feeble. a) pr. Heb. 12. 12 παραλελυμένα γόνατα. b) in the sense of paralytic, = παραλυτικός, Luke 5. 18, Acts 8. 7 πολλοὶ παραλελυμένοι καὶ χωλοί, 9. 33.

παραμένω, f. ἐνῶ, to remain near, by, with any one, foll. by πρὸς τινα, 1 Cor. 16. 6 πρὸς ὑμᾶς τυχὸν παραμενῶ: absol. Heb. 7. 23 κωλύεσθαι παραμένειν, i. e. thereby, therein, sc. in the priest's office. Fig. to continue in any thing, to persevere therein, absol. James 1. 25.

παραμυθέομαι, οὔμαι, f. ἥσομαι, depon. mid., to speak near or with any one, i. e. kindly, soothingly, to soothe, pacify; hence in N. T. a) to exhort, encourage, with acc. of pers. expr. or impl. 1 Thess. 2. 11 παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι, 5. 14. b) to console, comfort, with acc. of pers. John 11. 19 ἵνα παρ. αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν, v. 31.

παραμυθία, ας, ἡ (παραμυθέομαι), exhortation, encouragement; in N. T. consolation, comfort, 1 Cor. 14. 3.

παραμύθιον, ου, τό (παραμυθέομαι), consolation, comfort, solace, Phil. 2. 1.

παρανομέω, ῶ, f. ἥσω (παράνομος), pr. to act aside from law, i. e. to violate law, transgress, absol. Acts 23. 3.

παρανομία, ας, ἡ (παρανομέω), violation of law, transgression, 2 Pet. 2. 16.

παραπικραίνω, f. ἀνῶ, aor. 1 παρεπικράνα, found only in Sept. and N. T., strictly to make bitter towards any one, treat with bitterness; more usually to embitter, provoke, hence absol. to provoke, i. e. God, Heb. 3. 16.

παραπικρασμός, οὔ, ὁ (παραπικραίνω), an embittering, provocation, of God by disobedience, Heb. 3. 8, 15: not in classics.

παραπίπτω, aor. 2 παρέπεσον, to fall near by any one, and hence to fall in with, to meet, also to fall aside from, to swerve or deviate from any thing; hence in N. T. fig. to fall away from the path of duty, from the faith, to apostatise, absol. Heb. 6. 6.

παραπλέω, f. εὔσομαι, to sail near, by, past a place, Acts 20. 16.

παραπλήσιον, adv. (παραπλήσιος), *near by, nigh to, i. e. like, similarly*, foll. by dat. Phil. 2. 27 ἡσθένησε παραπλήσιον θανάτῳ.

παραπλησίως, adv. (παραπλήσιος), *pr. near to, nigh by, and hence like, in the like manner*, Heb. 2. 14.

παραπορεύομαι, fut. εὔσομαι, *to go near or by the side of any one, = to accompany; in N. T. to pass by, to pass along by, intrans.* Mark 11. 20 παραπορευόμενοι εἶδον τὴν συκὴν κτλ: part. οἱ παραπορευόμενοι *the passers-by*, 15. 29: foll. by διὰ with gen. of place *through which*, 2. 23 διὰ τῶν σπορίμων, 9. 30.

παράπτωμα, ατος, τό (παραπίπτω), *a misfall, mishap; in N. T. a falling aside or away sc. from right, truth, duty, a lapse, error, fault, viz. a) pr. as committed unintentionally, as arising from ignorance or inadvertence*, Matt. 6. 14 εἰς ἃ φητε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν: so Rom. 11. 11, Gal. 6. 1. b) by Hebr. genr. for *transgression, sin*, Rom. 4. 25 ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, 5. 15, sæp.: of Adam's first transgression or fall, 5. 15, 17, 18.

παραρρέω, fut. ρεύσομαι (παρά, ρέω), aor. 2 pass. παρερρύην in act. signif., *to flow near or by, pr. of a river, fig. to glide away, escape sc. from the mind; of a person, to glide along sc. by stealth, as a thief; in N. T. once of persons, fig. to glide aside from, to swerve or deviate from any thing, as the truth, law, precepts, &c., absol.* Heb. 2. 1 δεῖ ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μήποτε παραρρῶμεν 'lest we glide aside from them,' i. e. lest we transgress; being thus parallel with παράβασις and παρακοή v. 2, — others prefer the sense *to glide aside*, i. q. to stumble and fall, to perish, but this sense is not supported by classic or other usage.

παράσημος, ου, ὁ, ἡ, adj. (σῆμα), *by-marked, i. e. having a particular mark or sign; in a good sense, fig. noted, distinguished; in a bad, of false stamp, base, counterfeit, fig. of pers. notorious, of ill-fame.* Neut. τὸ παράσημον, *sign, mark, badge, pl. insignia, sc. by which any thing is distinguished from others; espec. spoken of the sign, designation of a*

ship, commonly a picture or image on the prow, and distinguished from the *tutela*, or figure of the tutelar god of the ship upon the stern, though sometimes the *parasemon* and *tutela* seem to have been the same. Hence in N. T. adj. *having a sign or ensign*, Acts 28. 11 ἐν πλοίῳ παρασήμῳ Διοσκύροισι in a ship badged with the *Dioscuri*.

παρασκευάζω, f. ἄσω, *to make ready near or for any one, to prepare at hand*, e. g. food, absol. Acts 10. 10 ἐγένετο πρόσπεινος, παρασκευαζόντων αὐτῶν: mid. or pass. *to prepare one's self, be ready*, 2 Cor. 9. 2; foll. by εἰς πόλεμον 1 Cor. 14. 8.

παρασκευή, ἡς, ἡ (σκευή), *a making ready, preparation; in N. T. in the Jewish sense, the preparation, i. e. the day or hours before the sabbath or other festival when preparation was made for the celebration, the eve of the sabbath, &c., John 19. 14, 31, 42: it is also called προσάββατον* Mark 15. 42.

παρατείνω, f. ενῶ, *to stretch out near, by, to, to extend near; in N. T. fig. to extend, prolong, continue, in time, trans.* Acts 20. 7 παρέτεινε τὸν λόγον μέχρι μεσονυκτίου.

παρατηρέω, ᾠ, f. ἤσω, *to have an eye near, to watch closely. a) pr. as the actions of any one with sinister intent, trans.* Mark 3. 2 παρετήρουν αὐτόν, εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, Luke 14. 1, 20. 20: so τὰς πύλας Acts 9. 54. b) of times, *to observe carefully, keep superstitiously*, Gal. 4. 10.

παρατήρησις, εως, ἡ (παρατηρέω), *close watching, accurate observation*, Luke 17. 20 οὐκ ἔρχεται ἡ βασιλεία τοῦ Θ. μετὰ παρατηρήσεως *not with observation, i. e. not so that its progress may be watched with the eyes.*

παρατίθημι, f. θήσω, *to put or place near any one, trans. a) of food, to set or lay before any one, with accus. of thing and dat. of pers. expr. or impl.* Mark 6. 41 ἵνα παραθῶσιν αὐτοῖς, 8. 7, Luke 11. 6 οὐκ ἔχω ὃ παραθήσω αὐτῷ, Acts 16. 34 τράπεζαν, 1 Cor. 10. 27. b) fig. as a teacher, *to set or lay before, = to propound, deliver, with acc. and dat.* Matt. 13. 24 ἄλλην παραβολὴν παρέθηκεν αὐτοῖς:

mid. with ὅτι Acts 17. 3. c) mid. παρατίθεμαι, aor. 2 παρεθέμην, aor. 2 imper. παράθου (for the accent see Stuart's N. T. Gram. p. 111), pr. to place with any one on one's own account, = to give in charge, to commit, entrust, with acc. and dat. Luke 12. 48 ᾧ παρέθεντο πολύ, 1 Tim. 1. 18, 2 Tim. 2. 2, 1 Pet. 4. 19; also Luke 23. 46 εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου. In the sense of to commend, with acc. and dat. Acts 14. 23 παρέθεντο αὐτοὺς τῷ κυρίῳ, 20. 32.

παρατυγχάνω, aor. 2 παρέτυχον, to fall in with any one, to happen near, part. οἱ παρατυγχάνοντες Acts 17. 17.

παραυτίκα, adv. (παρά, αὐτίκα), pr. at this very instant, instantly; in N. T. once with art. τὸ παραυτίκα as adj. instant, = momentary, transient, 2 Cor. 4. 17.

παραφέρω, aor. 2 παρήνεγκον, to bear along by, to bear away, e. g. as does a stream; hence in N. T. a) act., fig. to let pass away, to avert, e. g. evil, with acc. of thing, Mark 14. 36 παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο, Luke 22. 42, comp. Matt. 26. 39, 42 where παρελθεῖν. b) pass., pr. to be borne along by, to be borne or carried away, Jude 12 νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, i. e. driven rapidly along: metaph. to be borne or carried away in mind, Heb. 13. 9 διδαχαῖς ποικίλαις μὴ παραφέρεσθε: in both these examples text. rec. has περιφέρομαι.

παραφρονέω, ᾧ, f. ἦσω, to be aside from a right mind, = to be foolish, to act foolishly, absol. 2 Cor. 11. 23 παραφρονῶν λαλῶ.

παραφρονία, as, ἡ (παραφρονέω), pr. 'state of being aside from a right mind,' i. e. folly, madness, 2 Pet. 2. 16: not found elsewhere.

παραχειμάζω, f. ἄσω, to winter near or at a place, with a person, intrans. Acts 27. 12, 28. 11.

παραχειμασία, as, ἡ (παραχειμάζω), a wintering near or at a place, Acts 27. 12.

παραχρῆμα, adv., pr. for παρὰ τὸ χρῆμα, lit. 'with the thing itself,' at the very moment, on the spot, = forthwith, immediately, i. e. directly after something else has taken place,

Matt. 21. 19 ἐξηράνθη παραχρῆμα ἡ συκῇ i. e. immediately after being cursed, v. 20, Luke 1. 64, sæp.

πάρδαλις, εως, ἡ (πάρδος), a panther, leopard, Rev. 13. 2.

παρεδρεύω, see προσεδρεύω.

πάρειμι, f. ἐσομαι (παρά, εἰμί), to be near by, be present, have come, absol. John 7. 6 ὁ καιρὸς ὃ ἐμὸς οὐπὼ πάρεστιν, 11. 28 ὁ διδάσκαλος πάρεστι, Acts 10. 21, 17. 6; so 2 Pet. 1. 12 ἐν τῇ παρουσίᾳ ἀληθείᾳ i. e. 'the truth which ye have received.' Foll. by ἐν of time, Luke 13. 1; εἰς of person, Col. 1. 6, comp. εἰς 4.; ἐπί with gen. of pers. before whom, Acts 24. 19, ἐφ' ᾧ or ἐφ' ᾧ of purpose, Matt. 26. 50; ἐνώπιόν τινος, Acts 10. 33; πρὸς τινα 12. 20. Part. τὸ παρόν the present time, Heb. 12. 11 πρὸς τὸ παρόν. Spoken of things, foll. by dat. of pers. to be present with or to a person, i. e. the person has the thing, 2 Pet. 1. 9 ᾧ μὴ πάρεστι ταῦτα i. e. he who has not these things: hence τὰ παρόντα things which one has, i. e. property, fortune, condition, Heb. 13. 5 ἀρκούμενοι τοῖς παροῦσιν.

παρεισάγω, f. ξω (παρά, εἰσάγω), to lead in by the side of others, to introduce along with others; in N. T. to lead or bring in by stealth, to smuggle in, trans., τὰς αἰρέσεις 2 Pet. 2. 1.

παρεῖσακτος, ου, ὃ, ἡ, adj. (παρεισάγω), brought in by stealth, smuggled in, Gal. 2. 4 διὰ τοὺς π. ἀδελφούς.

παρεισδύω, fut. ὕσω (παρά, εἰσδύω), to go or come in by stealth, to creep in unawares, Jude 4.

παρεισέρχομαι, aor. 2 παρεισῆλθον (παρά, εἰσέρχομαι), intrans. 1. to go or come in near to any thing, to enter in unto or with any thing, i. e. so as to be present along with or by the side of it, Rom. 5. 20 νόμος δὲ παρεισῆλθεν sc. εἰς κόσμον but the law entered in thereunto, viz. unto or upon the παράπτωμα v. 18, comp. v. 12 ἡ ἁμαρτία εἰσῆλθε i. e. 'the law supervened upon the state of transgression from Adam to Moses.'

2. to go or come in by stealth, to enter unawares, intrans. Gal. 2. 4 οἵτινες παρεισῆλθον κατασκοπεῖσαι.

παρεισφέρω, aor. 2 παρεισῆνεγκον

(παρά, εἰσφέρω), *to bear or bring in therewith or thereunto, to bring forward therewith; in N. T. fig. to bring forward along with, to exhibit therewith, σπουδὴν πᾶσαν* 2 Pet. 1. 5.

παρεκτός, adv. (παρά, ἐκτός), pr. *near by without; occurs only in very late writers, fig. = besides, with art. τὰ παρεκτός the things besides, over and above, 2 Cor. 11. 28 χωρὶς τῶν παρεκτός: with gen., in the sense of except, Matt. 5. 32 παρεκτός λόγου πορνείας, Acts 26. 29.*

παρεμβολή, ἥς, ἡ (παρεμβάλλω), *interpolation of sentences; as a military word, juxta-array, a certain method of drawing up troops; hence in N. T. a) meton. array, for army, host, i. e. as drawn up in battle-array, Heb. 11. 34, Rev. 20. 9. b) in late usage, encampment, i. e. pr. juxta-arrangement in a camp, hence genr. a camp, spoken of a standing camp, castra stativa, = Engl. quarters, barracks, viz. the quarters of the Roman soldiers at Jerusalem in the fortress Antonia, which was adjacent to the temple and commanded it, Acts 21. 34: spoken also of the encampments of the Israelites in the desert, Heb. 13. 11; and in the same connexion, fig. v. 13.*

παρενοχλέω, ὦ, f. ἥσω (παρά, ἐνοχλέω), *to disturb alongside of something else, to trouble besides, foll. by dative of pers. Acts 15. 19 κρίνω μὴ παρενοχλεῖν τοῖς κτλ.*

παρεπίδημος, ου, ὁ, ἡ, adj. (παρά, ἐπίδημος), *a by-resident, a sojourner among a people not one's own, Heb. 11. 13, 1 Pet. 1. 1, 2. 11.*

παρέρχομαι (παρά, ἔρχομαι), f. παρελεύσομαι, aor. 2 παρήλθον, intrans. 1. *to come near to any person or thing, to draw near, come, Luke 12. 37 παρελθὼν διακονήσει αὐτοῖς, 17. 7: genr. Mark 6. 48 ἤθελε παρελθεῖν αὐτούς,—others refer this to no. 2. a.: in a hostile manner, Acts 24. 7.*

2. *to go or pass near, to pass along by. a) pr. and absol. Luke 18. 37 ὅτι ὁ Ἰησοῦς παρέρχεται: foll. by acc. Acts 16. 8 παρελθόντες τὴν Μυσίαν, by διὰ τῆς ὁδοῦ Matt. 8. 28: spoken of time, to pass by, be past, absol. 14. 15 ἡ ὥρα ἤδη παρήλθεν, Acts 27. 9, 1 Pet. 4. 3 ὁ παρεληλυθὼς χρόνος.*

b) fig. *to pass away, perish, absol. (α) genr. Matt. 5. 18 ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, sarp. (β) of words, declarations, &c. to pass away without fulfilment, be in vain, Matt. 5. 18, 24. 35 οἱ λόγοι μου οὐ μὴ παρέλθωσι.*

c) fig. *of evils, to pass away from any one, to be removed, averted, foll. by ἀπό of person, Matt. 26. 39 παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο, Mark 14. 35. d) fig. to pass by or over, = to neglect, transgress, with acc. Luke 11. 42 τὴν κρίσιν, 15. 29 ἐντολήν.*

πάρεσις, εως, ἡ (παρίημι), *prætermissio, i. e. a letting pass or remission, in the sense of overlooking, not punishing, Rom. 3. 25: it differs from ἄφεσις, which implies pardon, forgiveness.*

παρέχω, fut. ἔξω (παρά, ἔχω), *to hold near to any one; in N. T. to hold out near or towards any one, = to present, offer, &c. a) pr., with acc. Luke 6. 29 παρέχε καὶ τὴν ἄλλην sc. σιαγόνα.*

b) fig. *'to be the cause, source, occasion of any thing to a person,' i. e. to make or do, to give or bestow, to shew, to occasion, sc. in one's behalf, with accus. and dat. expr. or impl.; κόπον or κόπους παρέχειν τινί to give one trouble, = to trouble, vex (see κόπος), Luke 11. 7, 18. 5; ἐργασίαν παρέχειν τινί to make or bring gain to any one, Acts 16. 16; 17. 31 πίστιν παρασχὼν πᾶσιν, Lat. omnibus fidem faciens, 'causing belief in all,' i. e. 'proving, confirming it to all; 22. 2 παρέσχον ἡσυχίαν they gave silence; 28. 2 π. φιλανθρωπίαν. Mid. παρέχομαι, to do or shew for one's self, for one's own part, Luke 7. 4 ἄξιός ἐστιν ᾧ παρέξει τοῦτο for whom thou shouldst on thy part do this (for παρέξει see Stuart's N. T. Gram. p. 95), Acts 19. 24, Col. 4. 1 τὸ δίκαιον τοῖς δούλοις παρέχεσθε shew on your part towards servants what is just, &c.: with double accus., Tit. 2. 7 σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων.*

παρηγορία, as, ἡ (παρηγορέω, from παρά, ἀγορεύω), *consolation, comfort, solace, Col. 4. 11.*

παρθενία, as, ἡ (παρθένος), *virginity,*

virgin age, Luke 2. 36 ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ παρθενίας αὐτῆς, i. e. with the husband whom she had married as a virgin.

παρθένος, ου, ὁ, ἡ, adj. *virgin*; in N. T. a) FEM. ἡ παρθένος as subst. *a virgin, maiden*. (α) one who has not known man, Luke 1. 27 πρὸς παρθένον μεμνηστευμένην . . . Μαριάμ comp. v. 34, Matt. 1. 23 ἡ παρθένος ἐν γαστρὶ ἔξει: fig. 2 Cor. 11. 2. (β) genr. of a marriageable maiden, Matt. 25. 1, Acts 21. 9, 1 Cor. 7. 34 μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος = ἡ ἄγαμος *ibid.*, v. 37 τὴν.ἑαυτοῦ παρθένον = his virgin-daughter, marriageable but unmarried.

b) MASC., Rev. 14. 4 οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν, i. e. *chaste, pure*, who have not known women; or else = ἄγαμοι, *unmarried*, i. e. for the sake of greater devotedness to Christ, comp. 1 Cor. 7. 32, 33.

Πάρθος, ου, ὁ, *a Parthian*, Acts 2. 9, spoken of Jews born or living in Parthia, a large region of Persia, bounded north or north-west by Hyrcania, west by Media, east by Aria, south by Carmania deserta, and wholly surrounded by mountains: in the later period of the Roman republic, the Parthians extended their conquests, and became masters of a large empire.

παρίημι, f. παρήσω (παρά, ἵημι), perf. pass. παρείμαι, *to let pass by or along*, fig. *to let pass, neglect, to let go loose, relax*, as ropes; hence in N. T. fig. pass. παρίεμαι, *to be relaxed, enfeebled*, only perfect part., χεῖρες παρειμέναι *hands enfeebled*, hanging down from weariness and despondency, Heb. 12. 12.

παρίστημι and παριστάνω (παρά, ἵστημι), f. παραστήσω, aor. 2 παρέστην, trans. *to cause to stand near*, intrans. *to stand near*; see ἵστημι.

I. TRANS. in the present, imperfect, future, and aorist 1 of the active, *to cause to stand near, to place near by*; hence in N. T. *to place or set before any one, to present, exhibit*. a) genr., with acc. and dat. expr. or impl. Acts 23. 33 παρέστησαν καὶ τὸν Παῦλον αὐτῷ, Luke 2. 22 τῷ κυρίῳ i. e. in the temple, 2 Cor. 4. 14 πα-

ραστήσει [ἡμᾶς] σὺν ὑμῖν sc. τῷ βήματι τοῦ Χρ. &c.: so with double acc. of object and predicate, τινά τι, Acts 1. 3, 9. 41, Rom. 6. 13, 16 ὃ παριστάνετε ἑαυτοὺς δούλους, 12. 1, sæp. b) = *to place at hand, to furnish*, Matt. 26. 53 παραστήσει μοι πλείους κτλ, Acts 23. 24 κτήνη. c) in the sense of *to commend*, 1 Cor. 8. 8 βρῶμα ἡμᾶς οὐ παράστησι τῷ Θεῷ. d) metaph. *to set forth by arguments*, i. e. *to shew, prove*, Acts 24. 13 οὔτε παραστήσαι δύνανται περὶ ὧν κτλ.

II. INTRANS. in the perfect, pluperfect, and aorist 2 of the active, and in the mid., *to stand near or by*. a) genr., *to be present*, &c. with dat. expressed or implied, Acts 1. 10, 9. 39 παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι i. e. stood around him, 27. 23, Mark 15. 39 ὁ παρεστηκὼς ἐξ ἐναντίας *who stood by over against him*: so part. οἱ παρεστηκότες, contr. οἱ παρεστῶτες, *the by-standers*, Mark 14. 47, Acts 23. 2; with ἐνώπιόν τινος 4. 10. Fig. in a friendly sense, *to stand by, to aid*, with dat. Rom. 16. 2 ἵνα παραστήτε αὐτῇ, 2 Tim. 4. 17; in a hostile sense, by impl., absol. Acts 4. 26 παρέστησαν οἱ βασιλεῖς τῆς γῆς. Spoken of *time*, a season, &c., *to be present, to have come*, Mark 4. 29 παρέστηκεν ὁ θερισμός. b) *to stand before any one, in his presence*, e. g. in a forensic sense, before a judge, Acts 27. 24 Καίσαρί σε δεῖ παραστήναι, Rom. 14. 10. Spoken of attendants, ministers, who wait in the presence of a superior, Luke 1. 19 ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ, dat. 19. 24.

Παρμενᾶς, ᾱ, ὁ, *Parmenas*, pr. name of a primitive deacon, Acts 6. 5.

πάροδος, ου, ἡ, lit. *a way by, passage-way*, in place; in N. T. in action, *a passing by*, 1 Cor. 16. 7 ἐν παρόδῳ *by the way*, in passing.

παροικέω, ῶ, f. ἥσω (παρά, οἰκέω), *to dwell near, be neighbour*; in N. T. *to be a by-dweller, to sojourn*, dwell as a stranger, with ἐν, Luke 24. 18 σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ; foll. by εἰς, Heb. 11. 9 παρόκησεν εἰς τὴν γῆν i. e. he came and sojourned, comp. εἰς 4.

παροιμία, ας, ἡ (παροικέω), *a dwelling near*; in N. T. *a sojourning*, re-

sidence in a foreign land without the rights of citizenship, Acts 13. 17 ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ. Metaph. of human life, 1 Pet. 1. 17.

πάροικος, ου, ὁ, ἡ, adj. (παρά, οἶκος), dwelling near, neighbouring; in N. T. ὁ πάροικος subst. a by-dweller, a sojourner, sc. without the rights of citizenship, a foreigner, Acts 7. 6, 29 πάροικος ἐν γῇ Μαδιάν. Fig. of human life, 1 Pet. 2. 11: also in respect to the church and kingdom of God, Eph. 2. 19.

παροιμία, ας, ἡ (παροιμος, fr. παρά, οἶμος), pr. 'something by the way,' hence a by-word, by-speech. a) pr. a proverb, adage, 2 Pet. 2. 22 τὸ τῆς ἀληθοῦς παροιμίας. b) in John's Gospel same as παραβολή. (α) genr. figurative discourse, dark saying, i. e. obscure and full of hidden meaning, John 16. 25 ἐν παροιμαῖς λαλεῖν, v. 29, comp. παραβολή c. (β) a parable, in the usual sense, John 10. 6, comp. παραβολή b.

πάροινος, ου, ὁ, ἡ, adj. (παρά, οἶνος), by-wine, i. e. spoken of what takes place by or over wine, revelry; in N. T. of persons, = given to wine, pr. sitting long by wine, 1 Tim. 3. 3, Tit. 1. 7.

παροίχομαι (παρά, οἶχομαι), f. ἥσομαι, perf. παρόχημαι, to go along by, to pass along; in N. T. only of time, to pass away, intrans. Acts 14. 16 ἐν ταῖς παρωχημέναις γενεαῖς.

παρομοιάζω, f. ἄσω (παρά, ὁμοιάζω), pr. to be nearly like, i. e. genr. to be like, to resemble, with dat. Matt. 23. 27.

παρόμοιος, ου, ὁ, ἡ, adj. (παρά, ὁμοιος), pr. nearly like, i. e. genr. like, similar, Mark 7. 8, 13.

παροξύνω, fut. υνῶ (παρά, ὀξύνω fr. ὀξύς), to sharpen by or on any thing, sc. by rubbing, to whet, metaph. to sharpen the mind, temper, courage of any one, to incite, impel; hence in N. T. metaph. to provoke, rouse, i. e. to anger, indignation, only pass. or mid., Acts 17. 16 παρωξύνετο τὸ πνεῦμα αὐτοῦ, 1 Cor. 13. 5.

παροξυσμός, ου, ὁ (παροξύνω), pr. a sharpening, i. e. fig. a) incitement, sc. to action or feeling, Heb. 10. 24. b) sharp contention, Acts 15. 39.

παροργίζω, f. ἴσω and ἰῶ, to make angry by or along with some other act or thing, to provoke thereby, therewith, &c. with acc. Eph. 6. 4 μὴ παροργίζετε τὰ τέκνα ὑμῶν, Rom. 10. 19.

παροργισμός, ου, ὁ (παροργίζω), provocation; in N. T. anger provoked, indignation, wrath, Eph. 4. 26: not in classics.

παροτρύνω, f. υνῶ (παρά, ὀτρύνω), to urge on by or along with something else, to stir up, incite thereby, therewith, with acc. Acts 13. 50.

παρουσία, ας, ἡ (πάρειμι), pr. the being or becoming present. a) presence, 2 Cor. 10. 10 ἡ παρουσία τοῦ σώματος ἀσθενῆς, Phil. 2. 12. b) a coming, advent, genr. 1 Cor. 16. 17, Phil. 1. 26 παρουσία πάλιν πρὸς ὑμᾶς a coming again, return. Spoken of the final coming of Christ to judgment, Matt. 24. 3, 1 Cor. 15. 23, ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου Matt. 24. 27, τοῦ κυρίου 1 Thess. 3. 13: in a like sense, 2 Pet. 3. 12 ἡ παρ. τῆς τοῦ Θεοῦ ἡμέρας. Also of the coming i. e. manifestation of the man of sin, 2 Thess. 2. 9.

παροψίς, ἴδος, ἡ (ὄψον), a by-dish, side-dish, consisting of dainties set on as a condiment or sauce; in later usage and N. T. a side-plate, i. e. a plate, platter, dish, pr. in which some dainties are served up, Matt. 23. 25 τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, v. 26.

παρρησία, ας, ἡ (πᾶς, ῥῆσις), pr. 'the speaking all one thinks,' = free-spokenness, as characteristic of a frank and fearless mind; hence meton. and genr. frankness, boldness, as of speech, demeanour, action, &c. a) pr. and genr. Acts 4. 13 θεωροῦντες τὴν τοῦ Πέτρου παρρησίαν, 2 Cor. 3. 12. So in adverbial phrases: παρρησίᾳ freely, boldly, John 7. 13; or openly, plainly, without concealment or ambiguity, 10. 24, 11. 14; also of actions, openly, done in the sight of all, not privately, v. 54 οὐκέτι παρρησίᾳ περιεπάτει, 18. 20: ἐν παρρησίᾳ in or with boldness, = freely, boldly, Eph. 6. 19; also i. q. openly, publicly, opp. to ἐν κρυπτῷ, John 7. 4, Col. 2. 15: μετὰ παρρησίας with boldness, i. e. freely, boldly, Acts 2. 29,

4. 29. b) by impl. *license, authority*, 1 Tim. 3. 13 πολλήν παρρησίαν ἐν πίστει, Philem. 8. c) as implying frank reliance, confiding hope, = *confidence, assurance*, Heb. 3. 6, 4. 16, 10. 19, 35, al.

παρρησιάζομαι, fut. ἄσομαι, depon. mid. (παρρησία), *to be free-spoken, to speak freely, openly, boldly*, i. q. *to be free, frank, bold*, in speech, demeanour, action, &c.; joined with verbs of speaking, Acts 13. 46 παρρησιασάμενοι . . . εἶπον, 19. 8: genr. and foll. by ἐν of place, ἐν τῇ συναγωγῇ 18. 26; of thing, object, i. q. in behalf of, ἐν αὐτῷ Eph. 6. 20; of person, ἐν Θεῷ i. e. in faith and trust in God, 1 Thess. 2. 2 (comp. ἐν 1. c. α.), also ἐν τῷ ὀνόματί τινος *in one's name*, by one's authority, Acts 9. 27, 28: foll. by ἐπὶ τῷ κυρίῳ 14. 3, see ἐπί II. 3. c. α.

πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης, παντός, *all*, Lat. *omnis*, viz.

1. as including the idea of oneness, a totality, *all*, THE WHOLE, Lat. *totus*, i. q. ὅλος: in this sense the singular is put with a noun having the article; and the plural also stands with the article where a definite number is implied, or without the article where the number is indefinite.

A) IN SING. a) before a subst. with the article, Matt. 6. 29 ἐν πάσῃ τῇ δόξῃ αὐτοῦ, 8. 32 πᾶσα ἡ ἀγγέλη, Luke 1. 10 πᾶν τὸ πλῆθος, 4. 25, John 8. 2 πᾶς ὁ λαός: so with the names of cities, countries, &c., meton. for the inhabitants, Matt. 3. 5, Luke 2. 1. With proper names, sometimes without the article, Matt. 2. 3, Acts 2. 36, Rom. 11. 26. b) after a subst. with art. John 5. 22 τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ, Rev. 13. 12. c) rarely between the art. and subst., where πᾶς is then emphatic, Acts 20. 18 τὸν πάντα χρόνον, Gal. 5. 14, 1 Tim. 1. 16.

B) IN PLUR. a) before a subst., or other word. (α) subst. with art., implying a definite number, Matt. 1. 17 πᾶσαι αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβίδ, 4. 8, Mark 3. 28, Luke 1. 6, Acts 5. 20;—without art., where the idea of number is then indefinite, πάντες ἄνθρωποι *all men*, all

mankind indef., Acts 22. 15, Rom. 5. 12, 18; πάντες ἄγγελοι Θεοῦ *all the angels of God*, Heb. 1. 6; πάντα ἔθνη Rev. 14. 8. (β) particip. with art. as subst., Matt. 4. 24 πάντας τοὺς κακῶς ἔχοντας, 11. 28 πάντες οἱ κοπιῶντες, Luke 1. 66, 71, Acts 2. 44. (γ) before other words, and periphrases with the art. in place of substantives; pron. possess., πάντα τὰ ἐμὰ Luke 15. 31; preposit. with its case, Matt. 5. 15 πᾶσι τοῖς ἐν τῇ οἰκίᾳ, Luke 5. 9, Acts 4. 24; adv. Col. 4. 9.

b) after a subst., or other word. (α) subst. with art. as definite, Matt. 9. 35 τὰς πόλεις πάσας sc. of that region, Luke 12. 7, Acts 16. 26;—without art. with a pr. name, Acts 17. 21 Ἀθηναῖοι πάντες. (β) particip. with art. as subst. Acts 20. 32 ἐν τοῖς ἡγιασμένοις πᾶσιν, Heb. 5. 9. (γ) before other words, or periphrases with the article in place of subst.; pron. possess., τὰ ἐμὰ πάντα John 17. 10; preposit. with its case, Gal. 1. 2 οἱ σὺν ἐμοὶ πάντες, Tit. 3. 15, Col. 4. 7, Mark 5. 26.

c) between the art. and subst. as emphatic, Acts 19. 7, 21. 21.

d) joined with a pron., whether pers. or demonstr., either before or after it; ἡμεῖς πάντες John 1. 16, π. ἡ. Acts 2. 32; π. ὑμεῖς Matt. 23. 8, ὁ π. Luke 9. 48; οὗτοι π. Acts 1. 14; π. αὐτούς 4. 33, αὐτ. π. 1 Cor. 15. 10; ταῦτα πάντα Matt. 4. 9, π. ταῦτα Mark 7. 23.

e) absol. (α) with art. οἱ πάντες *they all*, i. e. all those definitely mentioned, Mark 14. 64 οἱ πάντες κατέκριναν, Rom. 11. 32, Eph. 4. 13, Phil. 2. 21. Neut. τὰ πάντα *all things*, = (1) *the universe*, the whole creation, Rom. 11. 36 εἰς αὐτὸν τὰ πάντα, 1 Cor. 8. 6, Rev. 4. 11: fig. of the new spiritual creation in Christ, 2 Cor. 5. 17, 18: meton. for all created rational beings, all men, = οἱ πάντες, Gal. 3. 22, Col. 1. 20; also for all the followers of Christ, Eph. 1. 10, 23. (2) genr. *all things* before mentioned or implied; the sum of one's teaching, Mark 4. 11; all the necessities and comforts of life, &c. Acts 17. 25, Rom. 8. 32: so 1 Cor. 9. 22, 12. 6, 2 Cor. 4. 15. (3) as a predicate of a pr. name, ὁ Θεὸς

τὰ πάντα ἐν πᾶσι *all in all*, i. e. above all, *supreme*, 1 Cor. 15. 28, Col. 3. 11.

(β) without art. πάντες *all*, = πάντες ἄνθρωποι *all men*, Matt. 10. 22 μισοῦμενοι ὑπὸ πάντων, Mark 2. 12, 10. 44; Luke 2. 3 ἐπορεύοντο πάντες *all went*, i. e. all the inhabitants of Judæa, &c., 3. 15. Neut. πάντα *all things*, Matt. 8. 33 ἀπήγγειλαν πάντα, Mark 4. 34, Acts 10. 39; 1 Cor. 16. 14 πάντα ὑμῶν i. e. all your actions, whatever ye do; Heb. 2. 8, Jam. 5. 12. Accus. πάντα as adv. *as to or in all things*, in all respects, *wholly*, Acts 20. 35, 1 Cor. 9. 25, 10. 33, 11. 2. So κατὰ πάντα *as to all things*, in all respects, Acts 3. 22; εἰς πάντα id. 2 Cor. 2. 9; ἐν πᾶσιν *in all things*, in all respects, 11. 6, sæp.

2. sing. πᾶς without the art., as including the idea of plurality, *all, every*, = ἕκαστος. a) with nouns, Matt. 3. 10 πᾶν δένδρον μὴ ποιοῦν καρπὸν, 4. 4, Mark 9. 49, Luke 2. 23, sæpiss. b) before a relat. pron. it is intensive, πᾶς ὅστις = ὅστις, but stronger, see ὅστις 2. a. β., Matt. 7. 24 πᾶς ὅστις ἀκούει *every one who-soever*, Col. 3. 17; πᾶς ὃς ἂν id. Acts 2. 21, 1 Cor. 6. 18; πᾶς ὃς Gal. 3. 10, πᾶν ὃ Rom. 14. 23, meton. John 6. 37, 39, 17. 2. c) before a participle; with the art., where the participle with art. expresses the idea *he who*, and becomes a subst. expressing a class, &c., Matt. 5. 22 πᾶς ὁ ὀργιζόμενος *every one who is angry*, Luke 6. 47, John 6. 45, Acts 10. 43; so after, τῷ ἔχοντι παντί Matt. 25. 29; — without art., where the participial sense then remains, Matt. 13. 19 παντὸς ἀκούοντος *every one hearing*, 2 Thess. 2. 4. d) absol. Mark 9. 49 πᾶς πυρὶ ἀλισθήσεται, Heb. 2. 9; διὰ παντός sc. χρόνου *continually*: so ἐν παντί *in every thing*, in every respect, 1 Cor. 1. 5, 2 Cor. 4. 8, 6. 4, al.

3. *all*, i. e. of all kinds, of every kind and sort, including every possible variety, = παντοδαπός, παντοῖος. a) genr. Matt. 4. 23 θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν, Acts 7. 22 πάση σοφίᾳ Αἰγυπτίων, Rom. 1. 18, 29. b) in the sense of *all possible*, = *the greatest, utmost, supreme*, Matt. 28. 18 ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς, Acts 5. 23,

17. 11 μετὰ πάσης προθυμίας, 23. 1, 2 Cor. 12. 12, Phil. 1. 20, al.

4. with a negative, οὐ πᾶς, οὐ πάντες, *not every one, not all*, the negative here belonging to πᾶς, and merely denying the universality, see οὐ e. γ., Matt. 7. 21 οὐ πᾶς ὁ λέγων, 19. 11, Rom. 9. 6, 10. 16. But πᾶς... οὐ (where οὐ belongs to the verb) is by Hebr. = οὐδεὶς, *not one, no one, nothing, none*, see οὐ a. γ., Luke 1. 37, Rom. 3. 20, Rev. 22. 3; so Acts 10. 14 οὐδέποτε ἔφαγον πᾶν κοινόν, 2 Pet. 1. 20: also πᾶς... μή, 1 Cor. 1. 29 ὅπως μὴ καυχῆσεται πᾶσα σάρξ, Eph. 4. 29, Rev. 7. 1; πᾶς... οὐ μή 21. 27.

πάσχα, τό, indec., Heb. 'a sparing, immunity,' *the passover*: this great sacrifice and festival of the Jews was instituted in commemoration of God's sparing the Hebrews when he destroyed the first-born of the Egyptians; and was celebrated on the 14th day of the month Nisan, which began with the new moon of April, or, according to the rabbins, of March, *between* the evenings, see ὄψιος b. In N. T. τὸ πάσχα is spoken both of the victim and the festival. a) = *the paschal lamb*, i. e. a lamb or kid of a year old, slain as a sacrifice between the evenings of the 14th of Nisan: according to Josephus the number of lambs provided at Jerusalem in his time was 256,500, which were slain between the 9th and 11th hour, i. e. from 3 to 5 o'clock in the afternoon. (α) pr. φαγεῖν τὸ πάσχα *to eat the passover*, = *to keep the festival*, Matt. 26. 17; ἐτοιμάζειν τὸ πάσχα *to make ready the passover*, i. e. for eating, &c. v. 19; θύειν τὸ πάσχα *to kill the passover*, Mark 14. 12. (β) metaph. of Christ, 1 Cor. 5. 7.

b) = *the paschal supper, the festival* of the passover, which was also the commencement of the seven days' feast of unleavened bread. (α) pr. of the paschal supper *alone*, Mark 14. 1 τὸ πάσχα καὶ τὰ ἄζυμα, Matt. 26. 18 πρὸς σε ποιῶ τὸ π. i. e. keep, celebrate; Heb. 11. 28 πεποίηκε τὸ πάσχα Moses kept, instituted, the passover. (β) in a wider sense, including also the seven days of unleavened bread, *the paschal festival*,

Luke 2. 41 τῇ ἑορτῇ τοῦ πάσχα, 22. 1 ἡ ἑορτὴ τῶν ἁζύμων ἡ λεγομένη πάσχα, John 2. 13, Acts 12. 4, sær. πάσχω, fut. πείσομαι, aor. 2 ἔπαθον, perf. πέπονθα, *to suffer*, in the most general sense, i. e. pr. *to be affected by* any thing from without, to be acted upon, *to experience* either good or evil, intrans., and also with acc. of the thing or manner. a) of *good*, *to experience*, i. e. to have happen to one's self, to receive, Gal. 3. 4 τοσαῦτα ἐπάθετε εἰκὴ 'have ye experienced such things [such blessings] in vain?' comp. v. 2, 5. b) of *evil*, *to suffer*, to be subjected to evil, to calamity, pr. with κακῶς, κακόν τι, Matt. 17. 15 κακῶς πάσχει, Acts 28. 5. Absol. in the same sense, 1 Cor. 12. 26 εἴτε πάσχει ἐν μέλος, 1 Pet. 2. 20, 4. 1 ὁ παθὼν ἐν σαρκί, Heb. 2. 18. Foll. by acc. of manner, πολλά Mark 9. 12, τοιαῦτα Luke 13. 2, ὧν for ἃ 2 Cor. 1. 6, ταῦτα 2 Tim. 1. 12: with a prep. marking source, manner, cause, ἀπό τινος Matt. 16. 21, ὑπό τινος 17. 12, διὰ τινά 27. 19, διὰ τι 1 Pet. 3. 14, ὑπὲρ τινος Acts 9. 16: foll. by adv. 1 Pet. 2. 19 ἀδίκως, 4. 15, 5. 10. Spoken of the sufferings and death of Christ, Luke 22. 15 πρὸ τοῦ με παθεῖν, 17. 25 πολλά, 24. 26 ταῦτα, v. 46 οὕτως, Acts 1. 3, 3. 18, 17. 3, 1 Pet. 2. 21 ἔπαθεν ὑπὲρ ἡμῶν, 3. 18 περὶ ἁμαρτιῶν.

Πάταρα, ων, τά, Patara, a maritime city of Lycia, Acts 21. 1.

πατάσσω, fut. ἄξω, pr. intrans. *to strike, beat*, as the heart; later and in N. T. trans. *to strike, smite*. a) gently, = *to touch, tap*, with accus. Acts 12. 7 τὴν πλευρὰν τοῦ Πέτρου. b) with *violence*, so as to wound, with acc. Matt. 26. 51 πατάξας τὸν δούλον τοῦ ἀρχιερέως, Luke 22. 50, with ἐν of instrum. v. 49: hence, by impl. and by Hebr., *to smite*, = *to kill, slay, destroy*, Acts 7. 24 πατάξας τὸν Αἰγύπτιον, Rev. 19. 15, Matt. 26. 31 πατάξω τὸν ποιμένα. c) fig., and from the Heb., *to smite*, i. e. to inflict evil, to afflict with disease, calamity, &c., spoken only of God or his angel, Acts 12. 23 ἐπάταξεν αὐτὸν ἄγγελος κυρίου, Rev. 11. 6.

πατέω, ὦ, fut. ἥσω (πάτος), *to tread with the feet*. a) trans., with acc.

= *to tread down, trample under foot*, = *to profane and lay waste*, Rev. 11. 2 τὴν πόλιν τὴν ἁγίαν πατήσουσι, Luke 21. 24. In the sense of *to tread out*, e. g. grapes, τὴν ληνόν, Rev. 14. 20, 19. 15. b) intrans. *to tread*, to set the foot, &c., Luke 10. 19 πατεῖν ἐπάνω ὄφρων *to tread upon serpents*, i. e. without harm.

πατήρ, τέρος, τρός, ὁ, a father; spoken genr. of men, and in a special sense of God.

A) genr. a) pr. father, genitor, by whom one is begotten, Matt. 2. 22 ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, 19. 5, Luke 2. 48. Pl. οἱ πατέρες parents, both father and mother, Heb. 11. 23 Μωσῆς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, Eph. 6. 4 comp. v. 2. Of a reputed father, Luke 2. 48. b) of a remoter ancestor, = *forefather*, progenitor; also as the head or founder of a tribe or people, a patriarch; sing. Matt. 3. 9 πατέρα ἔχομεν τὸν Ἀβραάμ, Mark 11. 10, John 4. 12, Acts 7. 2, Rom. 4. 17: fig. in a spiritual and moral sense, of Abraham, v. 11 εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων, v. 12, 16; so of Satan, as the father of wicked and depraved men, John 8. 38, 41, 44. Pl. οἱ πατέρες fathers, i. e. forefathers, ancestors, Matt. 23. 30 ἐν ταῖς ἡμέραις τῶν πατέρων, v. 32, Luke 6. 23, 26, Acts 3. 13, Rom. 9. 5. c) as a title of respect and reverence, either honorary, or towards one who is regarded in the light of a father; in a direct address, Luke 16. 24 πάτερ Ἀβραάμ, v. 27; so of a teacher, as exercising paternal care and authority, Matt. 23. 9 πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, 1 Cor. 4. 15, comp. Phil. 2. 22. Pl. οἱ πατέρες, nom. for voc. fathers, as an honorary title of address; used towards elder persons, 1 John 2. 13, 14; also towards magistrates, members of the sanhedrim, &c. Acts 7. 2, 22. 1. d) metaph., foll. by gen. of thing, = *the author, source, beginner* of any thing, Rom. 4. 12 πατὴρ περιτομῆς i. e. Abraham, John 8. 44 ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ sc. τοῦ ψεύδους.

B) of God, genr., as the Creator, Preserver, and Governor of all men and things, over whom he watches

with paternal love and care; so in N. T. God is called *Father* a) of the *Jews*, John 8. 41 ἓνα πατέρα ἔχομεν τὸν Θεόν, v. 42, 2 Cor. 6. 18, comp. John 11. 52. b) of *Christians*, and all pious persons, who are also called τέκνα Θεοῦ John 1. 12, Rom. 8. 16. So Jesus, in speaking to his disciples, calls God their Father, &c., Matt. 6. 4 ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, v. 8 ὁ π. ὑμῶν, 10. 20, 29, 13. 43; with the further adjunct ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς 5. 16, 45, 48, ὁ οὐράνιος 6. 14, 26, 32, ὁ ἐπουράνιος 18. 35, ὁ ἐξ οὐρανοῦ Luke 11. 13. So the apostles, speaking for themselves and other Christians, call God πατήρ ἡμῶν, &c. Rom. 1. 7 εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, 1 Cor. 1. 3, Gal. 1. 4, Eph. 1. 2, Phil. 1. 2: hence also absol. in the same sense, Rom. 8. 15 ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν, ἀββᾶ, ὁ πατήρ, Eph. 2. 18, Col. 1. 12: so Heb. 12. 9 τῷ πατρὶ τῶν πνευμάτων ἡμῶν, in antith. with τοὺς τῆς σαρκὸς ἡμῶν πατέρας, i. e. the Father of *our* spirits, our spiritual Father. c) spec., God is called *the Father* of our Lord Jesus Christ, in respect to that peculiar relation in which Christ is *the Son* of God; so where *the Father* and *Son* are expressly distinguished, Matt. 11. 27 οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ, Mark 13. 32 οὐδεὶς οἶδεν . . . οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ, John 3. 35 ὁ πατήρ ἀγαπᾷ τὸν υἱόν, 1 Cor. 8. 6 εἰς Θεός, ὁ πατήρ . . . καὶ εἰς κύριος Ἰ. Χρ., Heb. 1. 5, 1 Pet. 1. 2. Where Jesus calls God πατήρ μου, Matt. 11. 27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου, 16. 27, Mark 8. 38, John 10. 18, Rev. 2. 27: so ὁ πατήρ μου ὁ ἐν οὐρανοῖς Matt. 7. 21, 10. 32, ὁ οὐράνιος 15. 13: absol. in the same sense, 24. 36 οὐδεὶς οἶδεν . . . εἰ μὴ ὁ πατήρ μόνος, Mark 14. 36, sæpiss. The apostles also speak of God as ὁ πατήρ τοῦ κυρίου ἡμῶν Ἰ. Χρ. Rom. 15. 6, 2 Cor. 1. 3, al.: absol. 1 Cor. 15. 24 ὅταν παραδῶ τὴν βασιλείαν τῷ Θεῷ καὶ πατρί, Gal. 1. 1, sæp.: so Eph. 1. 17 ὁ Θεὸς τοῦ κυρ. ἡμῶν Ἰ. Χρ., ὁ πατήρ τῆς δόξης, i. e. God the glorious Father of our Lord Jesus Christ. d) metaph., with gen. of thing, Jam. 1. 17 ἀπὸ τοῦ πατρὸς τῶν φώτων *the Father of lights*, i. e. the

Author, Creator of the heavenly luminaries.

Πάτμος, ου, ἡ, *Patmos*, Rev. 1. 9, a small sterile island of the Egean sea, lying south-west of Samos, and reckoned among the Sporades.

πατραφάας, ου, ὁ, Attic πατραλοίας (πατήρ, ἀλοιάω), *a smiter of his father, a patricide*, 1 Tim. 1. 9.

πατριά, ᾱς, ἡ (πατήρ), *paternal descent, lineage, a family, race*; in N. T. *family*. a) pr. Luke 2. 4 ἐξ οἴκου καὶ πατριᾱς Δαβίδ: fig. Eph. 3. 15. b) in a wider sense, = *tribe, people, nation*, like φυλή, Acts 3. 25 πᾶσαι αἱ πατριαὶ τῆς γῆς.

πατριάρχης, ου, ὁ (πατριά, ἀρχή), *a patriarch, the father and founder of a family or tribe*; Abraham, Heb. 7. 4; the sons of Jacob, as heads of the twelve tribes, Acts 7. 8, 9; so of David, as the head of a family, Acts 2. 29 comp. Luke 2. 4, and see πατριά.

πατρικός, ἡ, ὄν (πατήρ), *paternal, i. e. pertaining to one's father*; in N. T. *received from one's fathers, handed down from ancestors, hereditary*, παραδόσεις Gal. 1. 14.

πατρίς, ἰδος, ἡ (pr. poet. fem. of πάτριος), *father-land, native country*; in N. T. *one's native city or place, home*; of Nazareth as the city of Jesus, because he was brought up there, Matt. 13. 54, 57: fig. of a heavenly home, Heb. 11. 14 comp. v. 16.

Πατρόβας, α, ὁ, *Patrobas*, pr. name of a Christian at Rome, Rom. 16. 14.

πατροπαράδοτος, ου, ὁ, ἡ, adj. (πατήρ, παραδίδωμι), *delivered down from one's fathers, handed down from ancestors, hereditary*, 1 Pet. 1. 18 ἀναστροφή πατροπ. i. e. a way of life derived from one's ancestors.

πατρῶος, α, ου (πατήρ), *paternal, pertaining to one's father; patrimonial, transmitted from father to son*; in N. T. *received from one's fathers, handed down from ancestors, hereditary*, νόμος Acts 22. 3, ἔθος 28. 17, 24. 14 λατρεύω τῷ πατρώῳ Θεῷ i. e. our paternal God, the God whom our fathers worshipped and made known to us.

Παῦλος, ου, ὁ, *Paulus, Paul*, pr. name of two persons in N. T. 1. *Sergius*

Paulus, a Roman proconsul in Cyprus, residing at Paphos, Acts 13. 7.

2. *Paul*, the apostle of the gentiles, originally called Σαῦλος. He was of the tribe of Benjamin, and of purely Hebrew descent, but born at Tarsus in Cilicia, where his father enjoyed the rights of Roman citizenship, of which privilege Paul several times availed himself. He was sent to Jerusalem to complete his Jewish education, and there devoted himself to the severest discipline of the Pharisaic school, under the instructions of Gamaliel. In the fierceness of his Jewish zeal, he was at first a bitter adversary of the Christians; but after his miraculous conversion he devoted all the powers of his ardent and energetic mind to the propagation of the gospel of Christ, more particularly among the gentiles. Having been accused by the Jews of perverting the law, he was put in confinement by the Roman officers; and after being detained two years or more at Cæsarea, he was sent to Rome for trial, having himself appealed to the emperor: here he remained in partial imprisonment two years longer, Acts 28. 30. Later accounts, mostly traditional, relate that he was soon after set at liberty; and that after new journeys and efforts in the cause of Christ, he was again imprisoned, and at last put to death by order of Nero.

παύω, fut. παύσω, *to pause*. a) act. TRANS. *to make pause, make leave off, to restrain*, i. e. *from any thing*, foll. by acc. and ἀπό, 1 Pet. 3. 10 πανσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ. b) mid. INTRANS. *to pause, leave off, refrain*, i. e. *from any thing*, foll. by genit. of thing, 1 Pet. 4. 1 πέπαυται ἁμαρτίας *hath ceased from sin*;—by particip. instead of infin. Luke 5. 4 ὡς ἐπαύσατο λαλῶν, Acts 5. 42 οὐκ ἐπαύσαντο διδάσκοντες *they ceased not teaching*, 13. 10, 20. 31; with part. impl. Luke 11. 1. Absol. = *to cease, to come to an end*, Luke 8. 24, Acts 20. 1, 1 Cor. 13. 8 εἶτε γλῶσσαι παύσονται.

Πάφος, ου, ἡ, *Paphos*, a maritime city of Cyprus, near its western extre-

mity, the station of a Roman proconsul, Acts 13. 6, 13.

παχύνω, f. υνῶ (παχύς), *to make fat*, pass. *to become fat and thick*; in N. T. metaph. only pass. *to become gross, dull, callous*, as if from fat, Matt. 13. 15 ἐπαχύνθη ἡ καρδία τοῦ λαοῦ τούτου.

πέδη, ης, ἡ (πέζα), *a fetter, shackle*, for the feet, pl. πέδαι, Mark 5. 4.

πεδινός, ἡ, ὄν (πεδίον), *plain, level*, Luke 6. 17 ἔστη ἐπὶ τόπου πεδινοῦ *he stood upon a level place*, i. e. upon the plain.

πεζεύω, f. εὔσω (πέζα), *to travel on foot*, i. e. by land, intrans. Acts 20. 13.

πεζῇ, adv. (πεζός), *on foot*, Matt. 14. 13.

πειθαρχέω, ᾶ, f. ἦσω (πείθαρχος, fr. πείθομαι, ἀρχή), pr. *to obey a ruler*, one in authority; hence genr. *to obey*, with dat., magistrates ἀρχαῖς Tit. 3. 1, Θεῷ Acts 5. 29, 32: so *to obey or follow one's advice*, with dat. of pers. 27. 21.

πειθός, ἡ, ὄν (πείθω), a form elsewhere unknown, = πειθανός or πιθανός, *persuasive, winning*, 1 Cor. 2. 4.

πείθω, f. πείσω, perf. 2 πέποιθα, perf. pass. πέπεισμαι, aor. 1 pass. ἐπέισθην, *to persuade*, pr. *to move or affect by kind words and motives*.

I. ACT. *to persuade*. a) genr., *to the belief and reception of the truth*, = *to convince*, and in this sense used mostly *de conatu*, pr. with accus. of pers. Acts 18. 4 ἐπειθε τοὺς Ἰουδαίους i. e. *he sought to persuade and convince them*, 2 Cor. 5. 11: also with double acc. of pers. and thing, Acts 28. 23 πείθων αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ: so, the accus. of pers. being impl., 19. 8 πείθων [αὐτοὺς] τὰ περὶ κτλ: also *to allege error*, absol. v. 26. Foll. by acc. of pers. with infin. *to persuade to do any thing, to induce*, Acts 13. 43 ἐπειθον αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ Θεοῦ, 26. 28. In the sense of *to instigate*, with acc. of pers. and ἵνα Matt. 27. 20; without ἵνα Acts 14. 19. b) 'to bring over to kind feelings,' *to conciliate*. (α) genr. *to pacify, to quiet*; an accusing conscience τὰς καρδίας 1 John 3. 19, comp. v. 20 see ὅτι 2. c. γ. (β) *to win over, gain the favour of, to make*

a friend of, with accus. of pers. Gal. 1. 10 ἀνθρώπους πείθω, ἢ τὸν Θεόν; prob. by presents, bribes, &c. Matt. 28. 14, Acts 12. 20 πείσαντες τὸν Βλαστόν.

II. PASS. and MID. *to let one's self be persuaded, to be persuaded.* a) genr., of any truth, &c. = *to be convinced, to believe*, absol. Luke 16. 31 οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται, Acts 17. 4: foll. by dat. of thing, 28. 24, with infin. 26. 26. Perf. pass. πέπεισμαι as pres. *I am persuaded, convinced*, with infin. and acc. Luke 20. 6; foll. by ὅτι Rom. 8. 38, 14. 14; with acc. τά Heb. 6. 9. So *to be persuaded* to do any thing, *to be induced*, absol. but with infin. impl. Acts 21. 14 μὴ πειθομένου αὐτοῦ sc. μὴ ἀναβαίνειν. b) *to assent to, to obey, follow*, with dat. of pers. Acts 5. 36, 37, 40, 27. 11 ὁ ἐκ. τῷ κυβερνήτῃ ἐπείθετο μᾶλλον κτλ, Rom. 2. 8, Gal. 5. 7.

III. perf. 2 πέποιθα, intrans. *to be persuaded, to trust.* a) *to be confident, assured*, foll. by acc. with inf. Rom. 2. 19 πέποιθας σεαυτὸν ὁδηγὸν εἶναι, with ὅτι Heb. 13. 18, τοῦτο ὅτι Phil. 1. 6, 25: foll. by ἐπὶ τινα ὅτι *in respect to* any one, 2 Cor. 2. 3, εἰς τινα ὅτι id. Gal. 5. 10: with the further adjunct ἐν κυρίῳ *in or through the Lord*, ibid. b) *to confide in, rely upon*, with dat. Phil. 1. 14, Philem. 21 πεποιθὼς τῇ ὑπακοῇ σου, 2 Cor. 10. 7 ἐαυτῷ: with ἐν, *to trust or have confidence in* any thing, Phil. 3. 3 ἐν σαρκί: with ἐπὶ τινι id. Mark 10. 24, Luke 11. 22.

πεινάω, ᾧ, f. ἄσω, aor. 1 ἐπείνασα, *to hunger, be hungry*, intrans. a) pr. Matt. 4. 2 νηστεύσας ἡμέρας τεσσαράκοντα, ὕστερον ἐπείνασε, 12. 1, Rom. 12. 20. b) meton. *to famish, be without food, = to be poor, needy*, Luke 1. 53 πεινῶντας ἐνέπλησεν ἀγαθῶν, 6. 25, Phil. 4. 12. c) metaph. *to hunger after* any thing, *to long for*, with accus. τὴν δικαιοσύνην Matt. 5. 6, comp. διψᾶω b.: absol. of longing after spiritual nourishment, aliment, John 6. 35.

πεῖρα, as, ἡ (πειράω), *trial*; in N. T. only in the phrase πεῖραν λαμβάνειν τινός, pr. *to take a trial* of any thing, = πειράζω. a) *to make trial of, to*

attempt, τῆς θαλάσσης Heb. 11. 29. b) *to have trial of, to experience*, ἐμπαιγμῶν Heb. 11. 36.

πειράζω, f. ἄσω (πεῖρα), *to make trial of, to try*; spoken a) of actions, = *to attempt*, foll. by infin. Acts 16. 7 ἐπείραζον εἰς τὴν Βιθυνίαν πορεύεσθαι, 24. 6. b) of persons, = *to tempt*, i. e. *to prove, put to the test*, foll. by acc. (α) genr. and in a good sense, in order to ascertain the character, views, feelings, of any one, Matt. 22. 35 comp. Mark 12. 28-34, John 6. 6 τοῦτο ἔλεγε πειράζων αὐτόν, 2 Cor. 13. 5 ἐαυτοὺς πειράζετε, Rev. 2. 2. (β) in a bad sense, with ill intent, Matt. 16. 1 πειράζοντες ἐπηρώτησαν αὐτόν, 22. 18, Mark 8. 11, John 8. 6. Hence *to try* one's virtue, *to tempt*, 'to solicit to sin,' genr. Gal. 6. 1 μὴ καὶ σὺ πειρασθῇς lest thou also be tempted, i. e. 'yield to temptation;' Jam. 1. 13, Rev. 2. 10: espec. of Satan, Matt. 4. 1 πειρασθῆναι ὑπὸ τοῦ διαβόλου, Luke 4. 2, 1 Cor. 7. 5. (γ) from the Hebrew usage, God is said *to try* or *prove* men by adversity, to try their faith and confidence in him, 1 Cor. 10. 13 ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, Heb. 2. 18, 4. 15, 11. 17: *vice versa*, men are said *to prove* or *tempt* God, by doubting or distrusting his power and aid, Acts 5. 9 πειράσαι τὸ πνεῦμα κυρίου, 15. 10 τί πειράζετε τὸν Θεόν; 1 Cor. 10. 9, Heb. 3. 9.

πειρασμός, οὗ, ὁ (πειράζω), *trial, proof*, a putting to the test, spoken only of persons. a) genr., *trial* of one's character, &c. 1 Pet. 4. 12 πρὸς πειρασμὸν ὑμῶν, i. e. 'to try or prove you:' by impl. *trial* of one's virtue, *temptation*, i. e. solicitation to sin, espec. from Satan, Luke 4. 13, 1 Tim. 6. 9. b) from the Heb. *trial, temptation*, comp. πειράζω b. γ. (α) a state of trial into which God brings his people through adversity and affliction, in order to excite and prove their faith and confidence in him, Matt. 6. 13 μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, i. e. 'bring us not into a state of trial,' lay not trials upon us; 26. 41, 1 Cor. 10. 13, 1 Pet. 1. 6: hence meton. for *adversity, affliction, sorrow*, Luke 22. 28, Acts 20. 19 δουλεύων τῷ κυρίῳ

μετὰ δακρύων καὶ πειρασμῶν, Gal. 4. 14, Rev. 3. 10. (β) vice versa, *temptation* of God by man is distrust of God, complaint against him, comp. πειράζω b. γ., Heb. 3. 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ sc. τοῦ Θεοῦ.

πειράω, ὦ, f. ἄσω, *to try*; more usually and in N. T. mid. πειράομαι, *to try for one's self*, for one's own part, *to attempt, essay*, i. e. to do any thing, foll. by inf. Acts 9. 26 ἐπειρᾶτο κολᾶσθαι τοῖς μαθηταῖς, 26. 21.

πεισμονή, ἥς, ἡ (πείθω), *persuasion*, i. e. the being easily persuaded, *credulity*, Gal. 5. 8.

πέλαγος, εος, ους, τό, *the sea*, pr. *the high sea, the deep, the main*, remote from land, Matt. 18. 6 ἐν τῷ πελάγει τῆς θαλάσσης. Spoken of the high sea adjacent to a country, Acts 27. 5 τὸ π. κατὰ τὴν Κιλικίαν, i. e. the sea of Cilicia.

πελεκίζω, f. ἴσω (πέλεκυς), *to hew with an axe*; in N. T. *to behead with an axe*, pr. with acc. of pers., pass. Rev. 20. 4 τὰς ψυχὰς τῶν πεπελεκισμένων.

πέμπτος, η, ον, ordinal adj. (πέντε), *the fifth*, Rev. 6. 9, 9. 1.

πέμπω, f. ψω, *to send, trans.* a) of persons, *to cause to go*. (α) genr., with accus. Matt. 22. 7 πέμψας τὰ στρατεύματα αὐτοῦ, Phil. 2. 23: foll. by acc., and dat. of pers. to whom, Τιμόθεον πέμψαι ὑμῖν ver. 19; εἰς of place, Matt. 2. 8; εἰς τινα *into one's body*, Mark 5. 12; πρὸς τινα, Acts 25. 21, Eph. 6. 22. (β) spec. of messengers, agents, ambassadors, &c., with accus. Matt. 11. 2 πέμψας δύο τῶν μαθητῶν αὐτοῦ, Luke 16. 24, John 1. 22, 1 Pet. 2. 14; οἱ πεμφθέντες *those sent*, the messengers, Luke 7. 10; εἰς of place, 16. 27; πρὸς τινα, 4. 26; with infin. of purpose, 1 Cor. 16. 3, Rev. 22. 16 ἐπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι: also with acc. of person impl., = εἰς with infin. of purpose, 1 Thess. 3. 5 ἐπεμψα εἰς τὸ γνῶναι, as in Engl. *I sent to know*; εἰς of place, Acts 10. 32; πρὸς τινα, v. 33: so particip. πέμψας before a finite verb, implying that one does a thing by an agent or messenger, Matt. 14. 10 πέμψας ἀπεκεφάλισε τὸν Ἰωάννην, comp. Mark 6. 27. Spoken of teachers, ambassadors, sent

from God or in his name; John the Baptist, with inf. ὁ πέμψας με βαπτίζειν John 1. 33; Jesus as sent from God, 4. 34, sæp.; the Spirit, 14. 26; the apostles as sent out by Jesus, 13. 20.

b) of things, *to send, transmit*. (α) pr. with accus. of thing and dat. of person, Rev. 11. 10 δῶρα πέμπουσιν ἀλλήλοις: with acc. of thing impl. τινὶ [τι] εἰς τι, Acts 11. 29, Phil. 4. 16. (β) fig. *to send upon or among*, with acc. and dat., 2 Thess. 2. 11 πέμψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης: so with simple acc. *to send forth*, τὸ δρέπανον, = *to thrust in*, Rev. 14. 15.

πένης, ητος, ὁ, ἡ, adj. (πένομαι), *poor, needy*, 2 Cor. 9. 9.

πενθερά, ἄς, ἡ (πενθερός), *a mother-in-law*, e. g. the wife's mother, Mark 1. 30 ἡ πενθερὰ Σίμωνος: also the husband's mother, in antithesis to νύμφη, Matt. 10. 35.

πενθερός, οὔ, ὁ, a *father-in-law*, John 18. 3.

πενθέω, ὦ, f. ἦσω (πένθος), *to mourn, lament*. a) trans., with acc. of pers. *to bewail any one, grieve for him*, 2 Cor. 12. 21 πενθήσω πολλούς. b) intrans., *to mourn, &c.*; at the death of a friend, with κλαίω, Mark 16. 10: so genr. = *to be sad, sorrowful*, Matt. 5. 4 μακάριοι οἱ πενθοῦντες, 9. 15: mid. *for one's self*, 1 Cor. 5. 2, with κλαίω Luke 6. 25, ἐπὶ τινι Rev. 18. 11.

πένθος, εος, ους, τό (kindred with πάθος), *mourning, grief, sadness*, genr. Jam. 4. 9 ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, Rev. 18. 7.

πενιχρός, ἄ, ὄν (πένομαι), *poor, needy*, = πένης, Luke 21. 2.

πεντάκις, adv. (πέντε), *five times*, 2 Cor. 11. 24.

πεντακισχίλιοι, αι, α (χίλιος), *five thousand*, pr. five times one thousand, Matt. 14. 21, 16. 9.

πεντακόσιοι, αι, α, *five hundred*, Luke 7. 41, 1 Cor. 15. 6.

πέντε, οἱ, αἱ, τά, indec. *five*, Matt. 14. 17: as an indefinite small number, 1 Cor. 14. 19.

πεντεκαίδέκατος, η, ον, ord. adj. (πεντεκαίδεκα) *the fifteenth*, Luke 3. 1.

πεντήκοντα, οἱ, αἱ, τά, indec. *fifty*,

Luke 9. 14 ἀνὰ πεντήκοντα *by fifties*, 7. 41.

ΠΕΝΤΗΚΟΣΤΗ, ἡς, ἡ (ΠΕΝΤΗΚΟΣΤΟΣ), a *fiftieth* part; in N. T. *pentecost*, the day of pentecost, one of the three great Jewish festivals, in which all the males were required to appear before God; so called because celebrated on the *fiftieth* day counting from the second day of the festival of unleavened bread or passover, i. e. seven weeks after the 16th day of Nisan: it was a festival of thanks for the harvest, which began just after the passover; Acts 2. 1.

ΠΕΠΟΙΘΗΣΙΣ, εως, ἡ (ΠΕΙΘΩ, ΠΕΠΟΙΘΑ), *trust, confidence*, 2 Cor. 1. 15, 3. 4, Eph. 3. 12, ἐν τινι Phil. 3. 4.

ΠΕΡ, enclit. particle (from ΠΕΡΙ adv. *very*, = ΠΕΡΙΣΣΩΣ), pr. *very, wholly, ever*; in N. T. found only as joined with a pronoun or with particles for greater emphasis and strength.

ΠΕΡΑΝ, adv. (ΠΕΡΑ obsol., = ΠΕΡΑΣ), *beyond, over, on the other side*; as prep. with gen., ΠΕΡΑΝ ΤΟΥ ἸΟΡΔΑΝΟΥ Matt. 4. 15, ΠΕΡΑΝ ΤΗΣ ΘΑΛΑΣΣΗΣ John 6. 1, ΠΕΡΑΝ ΤΟΥ ΧΕΙΜΑΡΡΟΥ ΤΟΥ ΚΕΔΡΩΝ 18. 1. With neut. art. τὸ ΠΕΡΑΝ, pr. *that beyond, the other side*, i. e. the region beyond, διὰ τοῦ ΠΕΡΑΝ ΤΟΥ ἸΟΡΔΑΝΟΥ Mark 10. 1, εἰς τὸ π. τῆς θαλάσσης 5. 1, εἰς τὸ π. τῆς λίμνης Luke 8. 22, absol. Matt. 8. 18, al.

ΠΕΡΑΣ, ατος, τό (ΠΕΡΑ obsol.), *end, extremity* of the earth, i. e. the remotest regions, Matt. 12. 42, Rom. 10. 18: fig. of what comes to an *end*, conclusion, termination, Heb. 6. 16 ἀντιλογίας ΠΕΡΑΣ.

ΠΕΡΓΑΜΟΣ, ου, ἡ, Pergamus, a celebrated city of Mysia, Rev. 1. 11: it was situated near the river Caicus, and was the metropolis of the powerful kingdom of Pergamus, which was so long famous under the Attali.

ΠΕΡΓΗ, ης, ἡ, Perga, the metropolis of Pamphylia, situated on the river Cestus, about 60 stadia from its mouth; Acts 13. 13.

ΠΕΡΙ, prep. governing in N. T. the genitive and accusative, in the classics *also* the dative: with the primary signif. AROUND, ABOUT, in a local sense, implying a *surrounding* and *enclosing* on all sides.

I. with the GENITIVE, which expresses as it were the central point *from around* which an action proceeds, *about* which it is exerted; but in N. T. ΠΕΡΙ with gen. is used only in the figurative sense *about, concerning, respecting, &c.* a) where the genit. denotes the object *about* which the action is exerted, as in Engl. 'to speak or hear *about* or *of* a thing;' so after verbs of speaking, asking, teaching, writing, and the like, e. g. ὅτι περὶ Ἰωάννου εἶπεν αὐτοῖς Matt. 17. 13, λαλέω Luke 2. 17, λέγω Matt. 11. 7, ἐρωτάω Luke 9. 45, διδάσκω 1 John 2. 27, γράφω Matt. 11. 10, sæp.;—after nouns of like signification, where the simple gen. might usually stand, Luke 4. 14 φήμη περὶ αὐτοῦ, v. 37 ἦχος περὶ αὐτοῦ, Acts 11. 22, 25. 16, Rom. 1. 3;—after verbs of hearing, learning, knowing, and the like, ἀκούω Mark 5. 27, κατήχθην Acts 21. 21, ἐπίσταμαι 26. 26, γνωστόν ἐστι 28. 22;—after verbs of inquiring, deliberating, doubting, and the like, ζητέω John 16. 19, ἐξετάζω Matt. 2. 8, πυνθάνομαι Acts 23. 20, διενθυμέομαι 10. 19, διαλογίζομαι Luke 3. 19; so after διαπορέομαι 24. 4, δοκεῖ μοι Matt. 22. 42; after like nouns, ζήτησις John 3. 25, Acts 18. 15.

b) where the genit. expresses the *ground, motive, or occasion* of the action, = *on account of, because of*, in English often *for*. (α) genr., after verbs of reproving, accusing, being tried, and the like, with genit. of thing, ἐλέγχω, John 8. 46 τίς ἐλέγχει με περὶ ἁμαρτίας; ἐγκαλέω Acts 19. 40, κατηγορέω 24. 13, κρίνομαι 23. 6;—after verbs signifying an affection of the mind, σπλαγχνίζομαι Matt. 9. 36, ἀγανακτέω 20. 24, θαυμάζω Luke 2. 18, καυχάομαι 2 Cor. 10. 8; spec. εὐχαριστέω and the like, 1 Thess. 1. 2, εὐχαριστίαν ἀποδιδόναι 3. 9; also μέλει μοι Matt. 22. 16, μεριμνάω 6. 28. So genr. after various verbs and nouns, John 10. 33 περὶ καλοῦ ἔργου οὐ λιθάζομεν σε, 19. 24 λάχωμεν περὶ αὐτοῦ τίνος ἔσται, Matt. 16. 11, Mark 1. 44, Luke 2. 27, Acts 15. 2, 19. 23 τάραχος περὶ τῆς ὁδοῦ. (β) where the action is exerted *in favour of* the person or thing denoted by the

gen. = *on account of, in behalf of, for*, Matt. 4. 6 τοῖς ἀγγέλοις αὐτοῦ ἐν-τελεῖται περὶ σοῦ, Luke 22. 32 ἐγὼ ἐδεήθην περὶ σοῦ, John 16. 26, Eph. 6. 18, Philem. 10, 1 Pet. 5. 7 ὅτι αὐτῷ μέλει περὶ ὑμῶν:—after verbs of offering sacrifice, one's life, &c. *in behalf of* any one, Matt. 26. 28 τὸ αἷμά μου . . . τὸ περὶ πολλῶν ἐκχυνόμενον, Gal. 1. 4, Heb. 5. 3. (γ) where the action is exerted *against* a person or thing; with gen. of person after words of accusing, Acts 25. 18 περὶ οὗ οἱ κατήγοροι οὐδεμίαν αἰτίαν ἐπέφερον comp. v. 27 τὰς κατ' αὐτοῦ αἰτίας, ib. v. 15 περὶ οὗ ἐνεφάνισαν οἱ ἀρχιερεῖς comp. v. 2 κατὰ τινος: so in the phrase περὶ τῆς ἁμαρτίας, περὶ ἁμαρτιῶν, *on account of sin, for sin*, i. e. *for doing away or expiating sin*, Rom. 8. 3 τὸν υἱὸν πέμψας περὶ ἁμαρτίας, 1 Pet. 3. 18 Χρ. ἅπαξ περὶ ἁμαρτιῶν ἔπαθε: also προσφορά or θυσία περὶ ἁμ. Heb. 10. 18, 26, αἷμα 13. 11, ἱλασμός περὶ ἁμ. 1 John 2. 2: ellipt. περὶ ἁμαρτίας for θυσία περὶ ἁμ. Heb. 10. 6, 8, comp. v. 26.

c) where there is only a more general reference or allusion to the person or thing denoted by the genitive, = *as to, touching, in relation to, &c.* (α) genr. Matt. 18. 19 εἰς δύο ὑμῶν συμφωνήσωσι περὶ παντὸς πράγματος κτλ, Luke 11. 53, John 9. 18 οὐκ ἐπίστευσαν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν, 11. 19, 15. 22, Acts 28. 21 ἡμεῖς οὐτε γράμματα περὶ σοῦ ἐδεξάμεθα, Col. 4. 10 περὶ οὗ ἐλάβετε ἐντολὰς, Heb. 11. 20; 3 John 2 περὶ πάντων εὐχομαί σε εὐδοῦσθαι, καθὼς εὐδοοῦταί σου ἡ ψυχὴ *I wish that thou mayest prosper as to all things* [external], *even as thy soul prospers.* (β) absol. or independ. usually at the beginning of a sentence, Matt. 22. 31 περὶ τῆς ἀναστάσεως τῶν νεκρῶν κτλ *as to the resurrection of the dead, have ye not read?* Mark 12. 26, Acts 28. 22, 1 Cor. 7. 1, 25. (γ) with neut. art. τὰ περί τινος; with gen. of thing, *the things relating or pertaining to* any thing, τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ Acts 1. 3, 8. 12, also 24. 22: foll. by gen. of pers. = *one's circumstances, state, cause*, Luke 22. 37, 24. 19, 27, Eph. 6. 22.

II. with the ACCUSATIVE, which

expresses the OBJECT *around or about* which any thing moves, comes, and also finally remains. 1. of PLACE, *around, about*; place *whither*, after a verb of motion, Luke 13. 8 ἕως ὅπου σκάψω περὶ αὐτήν. More freq. of place *where*, implying the coming and remaining *around*; with acc. of thing, Matt. 3. 4 εἶχε ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, Mark 9. 42 λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, Rev. 15. 6;—of pers. Matt. 8. 18 ἰδὼν ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν, Mark 3. 32, 34, Acts 22. 6. With the art. οἱ, αἱ, τὰ περί, foll. by acc. of place, Mark 3. 8 οἱ περὶ Τύρον καὶ Σιδῶνα *they about Tyre and Sidon*, i. e. *dwelling in and around* these cities; Acts 28. 7 ἐν τοῖς περὶ τὸν τόπον ἐκεῖνον, i. e. *'in the parts around, environs,'* Jude 7;—accus. of pers. οἱ περί τινος, of a person and his followers, Mark 4. 10, John 11. 19, Acts 13. 13; see in ὁ, ἡ, τό, E.

2. fig. of that *about* which an action is exerted, *about, concerning, respecting*, = περί with gen. (α) of a matter or business *about* which one is occupied, Acts 19. 25 τοὺς περὶ τοιαῦτα ἐργάτας, lit. *'workmen about like things, of like occupation,'* Luke 10. 40 ἡ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν, v. 41, 1 Tim. 6. 4. (β) genr. = *as to, touching*, 1 Tim. 1. 19 περὶ τὴν πίστιν ἐνανάγησαν, 6. 21, 2 Tim. 3. 8, Tit. 2. 7. (γ) with neut. art. τὰ περί ἐμέ *my circumstances, affairs, state*, Phil. 2. 23, comp. I. c. γ.

3. of time, i. e. of a point of time not entirely definite, *about*, Matt. 20. 3 περὶ τὴν τρίτην ὥραν, 27. 46, Mark 6. 48, Acts 10. 9, 22. 6.

NOTE. In composition περί implies, 1. a moving, being, spreading around on all sides, *around, round about*, e. g. περιβάλλω, περιβλέπω, περιέχω, &c.; 2. fig. as *around* and including an object, and therefore *more than, over, above*, e. g. περίεμι, περιουσία; 3. genr. emphasis, a completeness or strengthening of the simple idea, Lat. *per*, = *completely, very, exceedingly*, as περίλυπος, περι-πείρω.

περιάγω, f. ἄξω, *to lead about.* a) trans. of those whom one takes as

companions, 1 Cor. 9. 5 ἀδελφὴν γυν. περιάγειν. b) intrans., or with εἰς implied, *to go about, go up and down*, absol. Acts 13. 11: with acc. of place, depending on περί in composition. Matt. 4. 23 περιῆγεν ὅλην τὴν Γαλιλαίαν *he went about all Galilee*, 9. 35, 23. 15, Mark 6. 6.

περιαιρέω, ὦ, f. ἤσω, aor. 2 περιεῖλον, *to take away what is round about*, trans. a) pr. Acts 27. 40 τὰς ἀγκύρας περιελόντες *taking up the [four] anchors round about the ship*, comp. v. 29: so of a veil, 2 Cor. 3. 16 περιαιρεῖται τὸ κάλυμμα. b) fig. *to take away wholly*, i. e. all around, Heb. 10. 11 περιελεῖν ἁμαρτίας *wholly to take away sins*, to make complete expiation for sins, comp. v. 4: pass. Acts 27. 20 περιηρέϊτο πᾶσα ἐλπίς.

περιαστράπτω, f. ψω, *to flash around, shine around*, with acc. of pers. Acts 9. 3; περί τινα 22. 6.

περιβάλλω, f. βαλῶ, *to cast, throw, or put around any person or thing*. a) genr., with accus. and dat. Luke 19. 43 περιβαλοῦσι χάρακά σοι. b) spec. of clothing, = *to put on, to clothe*. (α) act. with acc. of person expr. or impl. Matt. 25. 36 γυμνός, καὶ περιεβάλετέ με, v. 38; with double acc. *to put a garment around or upon any one, clothe with any thing*, Luke 23. 11 περιβαλὼν αὐτὸν ἐσθήτα λαμπράν, John 19. 2. (β) mid. and pass. *to put on one's own garments, to clothe one's self, be clothed*, absol. Matt. 6. 29 οὐδὲ Σολομὼν περιεβάλετο ὡς ἐν τούτων, Rev. 3. 18; foll. by acc. of garment, Acts 12. 8 περιβαλοῦ τὸ ἱμάτιόν σου, Matt. 6. 31: part. perf. Mark 14. 51 περιβεβλημένος σινδόνα, 16. 5, Rev. 7. 9. With ἐν τινι, Rev. 3. 5 περιβαλεῖται ἐν ἱματίοις λευκοῖς, 4. 4: once with dat. of garment, 17. 4 περιβεβλημένη πορφύρα καὶ κοκκίνῳ text. rec.

περιβλέπω, f. ψω, *to look around upon*; in N. T. only mid. περιβλέπομαι, f. ψομαι, *to look round about one's self*. a) intrans., = *to look around*, absol. Mark 9. 8 περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον, 10. 23: with inf. of purpose, 5. 32. b) trans. *to look around upon*, with acc. Mark 3. 5 περιβλεψάμενος αὐτούς, v. 34, 11. 11.

περιβόλαιον, ου, τό (περιβάλλω),

prop. 'something *thrown around*,' i. e. a covering, garment; spoken of the outer garment, mantle, pallium (comp. ἱμάτιον b.), Heb. 1. 12: by impl. a covering for the head, a head-dress, or perhaps a veil, 1 Cor. 11. 15.

περιδέω, f. δήσω, perf. pass. περιδέδμαι, *to bind around*, pass. John 11. 44 ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο.

περιδρέμω, see περιτρέχω.

περιεργάζομαι, f. άσομαι (περίεργος), pr. *to work all around a thing, on every side*, i. e. *to work carefully, sedulously*, to do with great and even excessive pains; hence in N. T. *to overdo*, to do with care and pains what is not worth the pains, *to be a busy-body*; so in the paronomasia 2 Thess. 3. 11 μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους *doing nothing, but over-doing, not busy at work, but busy-bodies*.

περίεργος, ου, ὁ, ἡ, adj., pr. *working all around*, i. e. *doing carefully, sedulously*, comp. περιεργάζομαι; in N. T. *over-doing*, doing with care and pains what is not worth the pains, or what is superfluous. a) of persons, a busy-body, an intermeddler, 1 Tim. 5. 13 οὐ μόνον ἀργαί, ἀλλὰ καὶ φλύαροι καὶ περίεργοι. b) of things, τὰ περίεργα, prop. *overwrought, curious, superfluous*, spoken of magic arts, sorcery, Acts 19. 19 ἱκανοὶ τῶν τὰ περίεργα πραξάντων.

περιέρχομαι, aor. 2 περιῆλθον, *to go about, wander up and down*, absol. Heb. 11. 37, Acts 19. 13; so of a ship sailing on an irregular course with unfavourable winds, 28. 13: foll. by acc. of place, dependent on περί in composition, 1 Tim. 5. 13 περιερχόμεναι τὰς οἰκίας *going about to houses*, i. e. from house to house.

περιέχω, f. ξω, aor. 2 περιέσχον, intrans., pr. *to have or hold one's self around, to be around*, hence *to surround, environ*, as a mountain; in N. T. *to enclose, embrace*. a) *to clasp around, seize*, with acc. of pers. fig. Luke 5. 9 θάμβος περιέσχευ αὐτόν. b) *to contain*, as a writing, with acc. Acts 23. 25 γράψας ἐπιστολὴν περιέσχουσιν τὸν τύπον τοῦτον. Impers. or with subject implied, 1 Pet. 2. 6 διότι περιέχει ἐν τῇ γραφῇ, ἰδοὺ κτλ, where supply ἡ περιοχή, or the like.

περιζώννυμι, f. ζώσω, to gird around; in N. T. only mid. or pass. to gird one's self around, to be girded around, spoken in reference to the long, flowing garments of the Orientals, which are girded up around them while engaged in any business; mid. absol. Luke 12. 37 περιζώσεται καὶ ἀνακλινεῖ αὐτούς, 17. 8, Acts 12. 8; with accus. fig. τὴν ὁσφύν ἐν ἀληθείᾳ Eph. 6. 14. Pass. perf. part. περιεζωσμένος girded around, absol. Luke 12. 35 ἔστωσαν ὑμῶν αἱ ὁσφύες περιεζωσμέναι 'be ye ready, prepared;' with acc. of thing, girdle, &c. Rev. 1. 13 περιεζωσμένον ζώνην χρυσήν, 15. 6.

περίθεσις, εως, ἡ (περιτίθημι), a putting around, wearing, as of golden ornaments, 1 Pet. 3. 3.

περιῖστημι, f. περιστήσω, trans. to cause to stand around, to place around; in N. T. only aor. 2, perf., and mid. intrans. to stand around. a) pr. and absol. John 11. 42 διὰ τὸν ὄχλον τὸν περιστῶτα, Acts 25. 7 περιέστησαν οἱ ἀπὸ Ἱεροσ. i. e. around the tribunal. b) mid. περιίσταμαι, pr. 'to place one's self round about,' i. e., by impl., at a distance from, so as not to come near, = to stand aloof from, to avoid, with acc. depending on περί in composition, 2 Tim. 2. 16 τὰς βεβήλους κενοφωνίας περιίστασο, Tit. 3. 9.

περικαθαρμα, ατος, τό (περικαθαίρω) = καθαρμα, but a stronger term, pr. 'cleansings,' sc. off-scourings, sweepings, filth, as collected in cleansing; also an expiatory victim, ransom, as cleansing from guilt and punishment; hence genr. and in N. T. meton. for a vile and worthless person, a wretch, an outcast, 1 Cor. 4. 13 ὡς περικαθάρματα τοῦ κόσμου.

περικαλύπτω, f. ψω, to cover around; τὸ πρόσωπον, = to blindfold, Mark 14. 65; with acc. of pers. id. Luke 22. 64: pass. to be overlaid with gold, Heb. 9. 4.

περίκειμαι, fut. κείσομαι, pr. to lie around, be circumjacent, e. g. mountains; in N. T. to lie around, and also to be laid around, = perf. pass. of περιτίθημι. a) to surround, encompass, with dat. of pers. Heb. 12. 1 περικείμενον ἡμῖν νέφος μαρτύρων.

b) = perf. pass. of περιτίθημι, to be laid or put around, and so to be hung round; the neck, λίθος, Mark 9. 42: foll. by acc. of thing, in the manner of passive verbs, Acts 28. 20 τὴν ἄλυσιν ταύτην περίκειμαι, lit. 'I am hung around with this chain,' i. e. bound with it: fig. Heb. 5. 2.

περικεφαλαία, ας, ἡ (adj. περικεφάλαιος, fr. κεφαλή), a head-piece, helmet, fig. Eph. 6. 17.

περικρατής, έος, ους, ό, ἡ, adj., pr. strong round about any thing, = all-powerful; in N. T. having wholly in one's power, being wholly master of, and περικρατής γίνεσθαι to become master of, with gen. Acts 27. 16 περικρατεῖς γενέσθαι τῆς σκάφης to become master of the boat, i. e. to secure it so as to hoist it into the ship, comp. v. 17, 30.

περικρύπτω, f. ψω, to hide all around, to hide wholly or carefully, ἐαυτήν Luke 1. 24.

περικυκλόω, ώ, fut. ώσω, to encircle round about, surround, a city as besiegers, Luke 19. 43.

περιλάμπω, f. ψω, to shine around, with acc. Luke 2. 9, Acts 26. 13.

περιλείπω, f. ψω, to leave over, pass. to be left over, remain over, = περιγινομαι (comp. περί NOTE); part. οἱ περιλειπόμενοι those remaining over, the survivors, 1 Thess. 4. 15, 17.

περίλυπος, ου, ό, ἡ, adj. (περί, λύπη), pr. environed with grief, i. e. wholly grieved, very sorrowful, Matt. 26. 38 περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου, Mark 6. 26, Luke 18. 23, 24.

περιμένω, f. ενώ, pr. to wait around or about any thing, i. e. to wait for it, to await in earnest expectation, τὴν ἐπαγγελίαν Acts 1. 4.

πέριξ (prop. = περί strengthened), round about, with gen.; in N. T. as adv. with art., ἡ πέριξ, surrounding, circumjacent, Acts 5. 16 τὸ πλῆθος τῶν πέριξ πόλεων.

περιοικέω, ώ, f. ήσω (περίοικος), to dwell around, with accus. Luke 1. 65 τοὺς περιοικοῦντας αὐτούς i. e. 'their neighbours.'

περίοικος, ου, ό, ἡ, adj., one dwelling around or near, a neighbour, Luke 1. 58.

περιούσιος, ου, ὁ, ἡ, adj. (περιουσία), *having abundance, superabundant*; in N. T., by impl., *one's own, special, peculiar*, λαὸς περιούσιος Tit. 2. 14, = λαὸς εἰς περιποίησιν 1 Pet. 2. 9.

περιοχή, ἡς, ἡ (περιέχω), *circumference, circuit, compass, contents of a writing, argument in general*; hence in N. T. the argument or contents within certain limits, *a period, section, passage*, Acts 8. 32 ἡ περιοχὴ τῆς γραφῆς κτλ.

περιπατέω, ὦ, f. ἤσω, pr. *to tread about*, i. e. *to walk about*, and genr. *to walk, to be walking*, intrans. a) pr. and genr. Matt. 9. 5 ἔγχει καὶ περιπάτει, 11. 5 χωλοὶ περιπατοῦσι, Mark 16. 12, John 1. 36. With an adjunct of place or manner; adv. Luke 11. 44, ὅπου ἤθελες John 21. 18; adj. γυμνός as adv. Rev. 16. 15: so with prepositions, διὰ τοῦ φωτὸς αὐτῆς 21. 24; ἐν of place, Mark 11. 27 ἐν τῷ ἱερῷ, John 7. 1 περιεπάτει ὁ Ἰ. ἐν τῇ Γαλιλαίᾳ 'went about, remained in Galilee,' and so by impl. 11. 54; ἐν genr. Mark 12. 38 ἐν στολαῖς, John 11. 9 ἐν τῇ ἡμέρᾳ, v. 10 ἐν τῇ νυκτί, 12. 35 ἐν τῇ σκοτίᾳ, fig. 8. 12; ἐπὶ with gen. ἐπὶ τῆς θαλάσσης Matt. 14. 25, acc. ἐπὶ τὴν θάλασσαν v. 26, 29; μετὰ with genit. of pers. = *to accompany, associate with*, John 6. 66, Rev. 3. 4; παρά with acc. παρὰ τὴν θάλασσαν Matt. 4. 18.

b) fig., and from the Heb., *to live, pass one's life*, always with an adjunct of manner, circumstances, &c.; with adv. Rom. 13. 13 εὐσχημόνως περιπατήσωμεν, 1 Cor. 7. 17 ὡς, Phil. 3. 17 οὕτως, Col. 1. 10 ἀξίως: with dat. of rule or manner, Acts 21. 21 τοῖς ἔθεσι περιπατεῖν, 2 Cor. 12. 18 τῷ πνεύματι: so with prepositions, διὰ with gen. διὰ πίστεως 5. 7 see διὰ I. 4. b.; ἐν of state or condition, ἐν σαρκί 10. 3, also of rule or manner, ἐν καινότητι ζωῆς Rom. 6. 4, ἐν ἀληθείᾳ 2 John 4, ἐν Χριστῷ Col. 2. 6, see ἐν 3. b. β.; κατὰ with acc. implying manner or rule, Mark 7. 5 οὐ π. κατὰ τὴν παράδοσιν, Rom. 8. 1, 4 κατὰ σάρκα, 14. 15.

περιπείρω, f. περῶ, *to pierce quite through, to transfix*, pr. so that the weapon is wholly surrounded and covered; in N. T. metaph. 1 Tim. 6.

10 ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.

περιπίπτω, aor. 2 περιέπεσον, *to fall around any one, to embrace him*; in N. T. *to fall into the midst of any thing, so as to be wholly surrounded by it*, = *to fall into or among*, with dat. Luke 10. 30 λησταῖς περιέπεσε, James 1. 2 πειρασμοῖς περιπέσητε: with εἰς τόπον Acts 27. 41.

περιποιέω, ὦ, f. ἤσω, *to make remain over and above*, i. e. *to lay up, acquire, to preserve*; in N. T. only mid. *to acquire for one's self*, trans. Acts 20. 28 ἦν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος, 1 Tim. 3. 13 βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται.

περιποίησις, εως, ἡ (περιποιέω), pr. *a making remain over, a laying up*. a) genr. *acquisition, an obtaining*, 1 Thess. 5. 9 εἰς περιποίησιν σωτηρίας, 2 Thess. 2. 14, Eph. 1. 14 εἰς ἀπολύτρωσιν τῆς περιποιήσεως = εἰς ἀπολ. τὴν περιποιηθεῖσαν i. e. *the redemption acquired for us by Christ: meton. thing acquired, a possession*, 1 Pet. 2. 9 λαὸς εἰς περιποίησιν *a people for a possession*, i. e. *peculiar, one's own*, = λαὸς περιούσιος Tit. 2. 14. b) *preservation, a saving of life*, Heb. 10. 39 εἰς περιποίησιν ψυχῆς, opp. to ἀπώλεια.

περιρῥήγνυμι, f. περιρῥήξω, *to tear from around any one*; in N. T. of garments, *to tear off*, sc. the clothes of persons about to be scourged, τὰ ἱμάτια Acts 16. 22.

περισπάω, ὦ, fut. ἄσω, *to draw from around any one, to draw off, to draw about or away*; in later usage and N. T. pass. περισπάομαι, ὦμαι, fig. *to be drawn about in mind, to be distracted, over-occupied*, i. e. with cares or business, foll. by περί with accus. Luke 10. 40 ἡ Μάρθα περισπᾶτο περὶ πολλὴν διακονίαν.

περισσεία, ας, ἡ (περισσός), *superabundance*, Rom. 5. 17 τὴν περισσείαν τῆς χάριτος = τὴν χάριτα τὴν περισσεύουσαν *superabounding grace*, 2 Cor. 8. 2; 10. 15 εἰς περισσείαν adv. *superabundantly, exceedingly*; Jam. 1. 21 περ. κακίας *superabounding wickedness*.

περίσσευμα, ατος, τό (περισσεύω), *more than enough*. a) what is left

over, remainder, residue, Mark 8. 8 περισσεύματα κλασμάτων. b) what is laid up, *superabundance*, i. e. affluence, wealth, 2 Cor. 8. 13, 14 τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα: fig. Matt. 12. 34 ἐκ τοῦ περισσεύματος τῆς καρδίας.

περισσεύω, f. εὔσω (περισσός), to be over and above, to overgo, exceed in number or measure; in N. T. to be more than enough. a) to be left over, to remain, intrans. John 6. 12 τὰ περισσεύσαντα κλάσματα, with dat. v. 13 ἃ περισσεύσε τοῖς βεβρωκόσιν. Part. τὸ περισσεῦον the remainder, residue, τῶν κλασμάτων Matt. 14. 20; so τὸ περισσεύσαν with dat. Luke 9. 17.

b) to superabound, abound richly, intrans. (α) of persons, = to have more than enough, to have superabundance, absol. Phil. 4. 12, 18: with gen. Luke 15. 17 περισσεύουσιν ἄρτων: foll. by εἰς τι to or for any thing, εἰς πᾶν ἔργον ἀγαθόν 2 Cor. 9. 8; by ἐν τινι in or in respect to any thing, Rom. 15. 13, Phil. 4. 12. (β) of things, = to abound intens., with dat. Luke 12. 15 οὐκ ἐν τῷ περισσεύειν τινι ἢ ζῳῇ αὐτοῦ: part. τὸ περισσεῦόν τινι = one's abundance, wealth, Mark 12. 44: foll. by εἰς τινα to abound unto any one, 'to happen to him abundantly,' Rom. 5. 15; by εἰς τι unto any thing, to redound, conduce, 2 Cor. 4. 15 ἵνα ἡ χάρις περισσεύῃ εἰς τὴν δόξαν τοῦ Θεοῦ, 8. 2; absol. 1. 5: so, with the idea of increment, to abound more and more, = to increase, to be augmented, with dat. Acts 16. 5 ἐπερίσσευον τῷ ἀριθμῷ, with ἐν τινι Phil. 1. 9, διὰ τινος v. 26. (γ) causative, to make superabundant, to cause to abound; of persons, 1 Thess. 3. 12 ὑμᾶς ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ: of things, 2 Cor. 9. 8 δυνατὸς ὁ Θεὸς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς, Eph. 1. 8 in attraction: pass. to be made to abound, of persons, 'to have more abundantly,' Matt. 13. 12, 25. 29.

c) by impl., in a comparative sense, to be more abundant, = to be more conspicuous, distinguished, to excel; with πλεῖον and gen. Matt. 5. 20 ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη

ὑμῶν πλεῖον τῶν γραμματέων: foll. by ἐν τινι in or in respect to any thing, 1 Cor. 15. 58 περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου, 2 Cor. 3. 9; absol. Rom. 3. 7 εἰ ἡ ἀλήθεια τοῦ Θεοῦ ἐπερίσσευσεν 'has been made more conspicuous,' 1 Cor. 8. 8 οὔτε ἐὰν φάγωμεν περισσεύομεν, 14. 12.

περισσός, ἡ, ὄν, over and above, more than enough. a) pr., as exceeding a certain measure, with genitive, = more than, Matt. 5. 37 τὸ περισσὸν τούτων lit. 'the overplus of these,' what is beyond or more than these. In the sense of *superfluous*, 2 Cor. 9. 1 περισσὸν μοι ἐστὶ τὸ γράφειν ὑμῖν. For ὑπὲρ ἐκ περισσοῦ see ὑπερεκπερισσοῦ.

b) genr. *superabundant*, i. e. abundant, much, great. (α) positive, only as adv., neut. περισσὸν abundantly, in superabundance, John 10. 10 ἵνα ζῶν ἔχωσι, καὶ περισσὸν ἔχωσιν: so ἐκ περισσοῦ beyond measure, vehemently, Mark 6. 51, 14. 31, comp. ἐκ 3. e. (β) comparat. περισσότερος, more abundant, more, greater; in number, Luke 12. 4; in degree, Matt. 23. 13 περισσότερον κρίμα, 1 Cor. 12. 23, 2 Cor. 2. 7. Neut. περισσότερον as adv. more abundantly, more, more earnestly or vehemently, absol. Luke 12. 48 περισσότερον αἰτήσουσιν αὐτόν, 2 Cor. 10. 8 ἐὰν καὶ περισσότερόν τι καυχῶμαι, Heb. 6. 17; foll. by gen. 1 Cor. 15. 10, with μᾶλλον Mark 7. 36: also, like μᾶλλον, it forms with a positive a periphrasis for a comparative, Heb. 7. 15 περισσότερον ἔτι κατάδηλόν ἐστιν.

c) by impl., in a comparative sense, more abundant, i. e. distinguished, excellent, better, Matt. 5. 47 τί περισσὸν ποιεῖτε; hence neut. τὸ περισσὸν excellence, pre-eminence, Rom. 3. 1. Comparat. Matt. 11. 9 περισσότερον προφήτου.

περισσοτέρως, adv. of compar. degree, instead of the more usual form περισσότερον, more abundantly, more, more earnestly or vehemently, the object compared being every where implied; Mark 15. 14 text. rec. περισσοτέρως ἔκραξαν they cried out more vehemently, i. e. than before; 2 Cor. 1. 12 περισσοτέρως πρὸς ὑμᾶς more abundantly towards you, i. e. than

towards others; 2. 4 ἢν ἔχω περ. εἰς ὑμᾶς, i. e. than others have, &c.; 7. 15. Also *the more* abundantly, *the more*, 1 Thess. 2. 17, Heb. 2. 1, 13. 19; with μάλλον 2 Cor. 7. 13.

περισσῶς, adverb, *abundantly, exceedingly, vehemently*, Matt. 27. 23 περισσῶς ἔκραξαν, Mark 10. 26.

περιστερά, ᾰς, ἡ, *a dove, pigeon*, Matt. 3. 16; Luke 2. 24 δύο νεοσσούς περιστερῶν *two young doves*, the offering of the poor.

περιτέμνω, f. τεμῶ, aor. 2 περιέτεμον, *to cut around, to circumcise*, mid. *to let one's self be circumcised*, only in the Jewish sense, 'to remove the prepuce.' a) pr., with acc. of pers. Luke 1. 59 ἦλθον περιτεμεῖν τὸ παιδίον, John 7. 22; mid. Acts 15. 1, 24, 1 Cor. 7. 18; pass. part. perf. περιτετμημένος, *ibid.* b) metaph., in a spiritual sense, = 'to put away impurity,' Col. 2. 11 περιετμήθητε περιτομῇ ἀχειροποιήτῳ.

περιτίθημι, fut. περιθήσω, *to put around, place around* any person or thing, foll. by accus. and dat. expr. or impl. Matt. 21. 33 φραγμὸν αὐτῷ περιέθηκε, 27. 28 περιέθηκαν αὐτῷ χλαμύδα, v. 48 περιθεῖς [τὸν σπόγγον] καλάμῳ 'putting it around the end of a rod;' Mark 15. 17 περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον, John 19. 29. Fig. *to bestow upon, to give*, 1 Cor. 12. 23 τούτοις τιμὴν περισσοτέραν περιτίθεμεν.

περιτομή, ἡς, ἡ (περιτέμνω), *circumcision*, in the Jewish sense, the removal of the prepuce, as the distinguishing sign of the Jewish nation from Abraham downward. a) pr. (α) the *act or rite of circumcision*, John 7. 22, 23 περιτομὴν λαμβάνειν *to receive circumcision*, be circumcised, Acts 7. 8, Rom. 4. 11. (β) the *state of circumcision*, the being circumcised, Rom. 2. 25-27 comp. διά I. 4. b.; 4. 10 ἐν περιτομῇ ὢν = being circumcised: so οἱ ἐκ περιτομῆς *those of the circumcision* = the circumcised, put for the Jews, ver. 12; for Jewish Christians, Acts 10. 45, Gal. 2. 12. (γ) meton. and collect. ἡ περιτομή *for the circumcised*, i. e. the Jews, the Jewish people, Rom. 3. 30 ὃς δικαιώσει περιτομὴν ἐκ πίστεως, 4. 9, 12, 15. 8.

b) fig., in a spiritual sense, it denotes 'the putting away of impurity from the heart,' Rom. 2. 28, 29 περιτομή καρδίας, Col. 2. 11 περιετμήθητε περιτομῇ ἀχειροποιήτῳ... ἐν τῇ περιτομῇ τοῦ Χριστοῦ i. e. 'the circumcision which has Christ for its author and object;' collect. and emphat. Phil. 3. 3 ἡμεῖς ἐσμὲν ἡ περιτομή i. e. 'we are the true spiritual circumcision,' the true people of God.

περιτρέπω, f. ψω, *to turn about* as a person, *to turn upside down*, to overturn; in N. T. fig. *to turn about into* any state, &c. = *to cause to become* any thing, *to make*, with εἰς, Acts 26. 24 σὲ εἰς μανίαν περιτρέπει 'turns thee about into madness,' makes thee mad.

περιτρέχω, aor. 2 περιέδραμον, *to run round* in a circle; in N. T. *to run about* in a place, with acc. Mark 6. 55 περιδραμόντες ὅλην τὴν περίχωρον.

περιφέρω, fut. περιοίσω, *to bear or carry round*, pr. in a circle, or to a company; in N. T. a) *to bear about*, i. e. hither and thither, to various places, with accus. Mark 6. 55 τοὺς κακῶς ἔχοντας περιφέρειν, 2 Cor. 4. 10, see νέκρωσις. b) pass. *to be carried or driven about* hither and thither, i. e. by the wind, Jude 12: fig. Eph. 4. 14 περιφ. παντὶ ἀνέμῳ τῆς διδασκαλίας, Heb. 13. 9 see παραφέρω b.

περιφρονέω, ὦ, fut. ἥσω, *to think round about a thing*, to consider it on all sides; in N. T. *to think over or beyond a thing*, = *to overlook, despise*, with gen., Tit. 2. 15 μηδεὶς σου περιφρονεῖτω.

περίχωρος, ου, ὁ, ἡ, adj. (χῶρος), *around a place*, i. e. circumjacent, neighbouring; hence in N. T. fem. ἡ περίχωρος sc. γῆ *the country round about, circumjacent region*, Matt. 14. 35, al.: meton. of inhabitants, 3. 5.

περίψημα, ατος, τό (περιψάω), pr. *scrapings, scum, filth*; also, like περικάθαυμα, *an expiatory victim, ransom*, spoken especially of human victims; hence in N. T. meton. for a vile and worthless person (as in English *the scum*), 1 Cor. 4. 13 πάντων περίψημα ἕως ἄρτι.

περπερεύομαι (πέρπερος), depon. mid. *to shew one's self a boaster, = to boast one's self, to vaunt*, 1 Cor. 13. 4.

Περσίς, ἰδος, ἡ, *Persis*, pr. name of a female Christian, Rom. 16. 12.

πέρυσι, adv. (πέρας), *the past year, a year ago*; in N. T. only with ἀπό, i. e. ἀπὸ πέρυσι pr. *since a year ago*, 2 Cor. 8. 10, 9. 2.

πετάομαι, see πέτομαι.

πετεινόν, οὐ, τό (πετεινός), *a bird, fowl*, in N. T. only pl. τὰ πετεινά, Matt. 6. 26, sæp.

πέτομαι, f. πετήσομαι or πτήσομαι, depon. mid. *to fly*, intrans. Rev. 12. 14 ἵνα πέτηται εἰς τὴν ἔρημον: part. πετόμενος, *flying*, in later eds. 4. 7, 8. 13, 14. 6, 19. 17.

πέτρα, as, ἡ, *a rock*, pr. a projecting rock, *a cliff*. a) pr. Rev. 6. 15 εἰς τὰς πέτρας τῶν ὀρέων, v. 16: in such, sepulchres were hewn, Matt. 27. 60; and houses and villages built for security, 7. 24. Spoken of a rocky soil (= πετρώδης), Luke 8. 6, 13. b) fig. of Christ, in allusion to the rock whence the waters flowed in the desert, 1 Cor. 10. 4 bis; also as πέτρα σκανδάλου *a rock of offence or stumbling*, i. e. the occasion of destruction to those who reject him, Rom. 9. 33.

Πέτρος, ου, ὁ, pr. = πέτρα, *a rock, stone*; in N. T. as pr. name, *Peter*, in Aram. Κηφᾶς, *a rock*; the surname of Simon, one of the apostles, son of Jonas, and brother of Andrew, a fisherman of Bethsaida, Matt. 16. 18, John 1. 43, 45.

πετρώδης, εος, ους, ὁ, ἡ, adj. (πέτρος, εἶδος), *rock-like, stone-like*, having the form of a rock; in N. T. *rocky, stony*, and τὸ πετρώδες *rocky ground, stony soil*, Mark 4. 5; τὰ πετρώδη id. v. 16.

πήγανον, ου, τό (πήγνυμι), *rue, a plant*, Luke 11. 42.

πηγή, ἡς, ἡ, *a fountain, source*. a) genr. James 3. 11. From the Heb. πηγαὶ ὑδάτων *fountains of water*, Rev. 14. 7: metaph. of life-giving doctrine, John 4. 14; also as an emblem of the highest enjoyment, Rev. 7. 17, comp. ζωή α. β. b) = *a well*, τὸ φρέαρ, John 4. 6 ἡ πηγή τοῦ Ἰα-

κώβ comp. v. 11 τὸ φρέαρ, 2 Pet. 2. 17. c) = *an issue, flux*, ἡ πηγή τοῦ αἵματος Mark 5. 29, = ἡ ῥύσις τοῦ αἵμ. Luke 8. 44.

πήγνυμι, f. πήξω, *to fix, fasten, make fast and firm, to fix or fasten together, to construct, build*; in N. T. of a tent, *to set up, to pitch*, Heb. 8. 2 ἦν ἔπηξεν ὁ κύριος.

πηδάλιον, ου, τό (πηδόν), *a helm, rudder*, Acts 27. 40, James 3. 4.

πηλίκος, η, ου, pron. correl., *how great, quantus*, corresponding to ἡλίκος, τηλίκος; Gal. 6. 11 ἴδετε πηλίκους ὑμῶν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί, i. e. *either with what large letters*, implying a stiff and unpractised hand, which made the Greek characters large like the Hebrew; or = *with how large a letter I have written*, &c. Fig. of dignity, Heb. 7. 4.

πηλός, οὐ, ὁ, *clay, mire, mortar*, John 9. 6: spec. *potter's clay*, Rom. 9. 21.

πήρα, as, ἡ, *a bag, sack, wallet*, Lat. *pera*, of leather, in which shepherds and travellers carried their provisions, Matt. 10. 10, Mark 6. 8.

πήχυς, εως, ὁ (kindred with παχύς), gen. pl. πήχεων, later form contr. πηχῶν, pr. *the fore-arm*, from the wrist to the elbow; in N. T. *a cubit*, the common ancient measure of length, equal to the distance from the elbow to the tip of the middle finger, and usually reckoned at 1½ foot; Matt. 6. 27 πηχυν ἕνα, John 21. 8 ὡς ἀπὸ πηχῶν διακοσίων.

πιάζω, f. άσω (Dor. for πιέζω), pr. *to press, hold fast*, hence *to lay hold of, to take, seize*, trans. a) of persons, *to take one by the hand*, with acc., and gen. of the part, Acts 3. 7 πιάσας αὐτὸν τῆς δεξιᾶς χειρός. In a judicial sense, *to take, arrest*, John 7. 30 ἐζήτουν αὐτὸν πιάσαι, ver. 32, sæp. b) of animals, *to take in hunting or fishing, to catch*, with accus. John 21. 3 ἐν τῇ νυκτὶ ἐπιάσαν οὐδέν, v. 10, Rev. 19. 20 ἐπιάσθη τὸ θηρίον.

πιέζω, f. έσω, *to press, hold fast*, e. g. *one's hand*; in N. T. *to press down, make compact*, μέτρον Luke 6. 38.

πιθανολογία, as, ἡ (πιθανός, λόγος), *persuasive discourse, enticing words*, Col. 2. 4.

πικραίνω, f. ανῶ (πικρός), pr. *to make*

sharp; hence of taste, *to make bitter, acrid*, trans. a) of water, pass. Rev. 8. 11: meton. of the pain caused by bitter and poisonous food or drink, = *to make painful, to cause bitter pain*, with acc. 10. 9 *πικρανεί σου τὴν κοιλίαν*. b) fig. of the feelings, *to embitter*, pass. *to be or become bitter*, i. e. *to be harsh, angry*, Col. 3. 19.

πικρία, ας, ἡ (πικρός), bitterness. a) pr., with the accessory idea of *venom*, the two being often connected in the mind of the Jews; so in place of an adj., Heb. 12. 15 *ρίζα πικρίας* = *ρίζα πικρά*, Acts 8. 23 *εἰς χολὴν πικρίας* = *χ. πικράν*. b) fig. *bitterness* of spirit, of speech, Eph. 4. 31 *πάντα πικρία καὶ θυμός*, Rom. 3. 14.

πικρός, ὁ, ὄν, pr. *pricking, pointed, sharp*; hence genr. and in N. T. of taste, *bitter, acrid*. a) pr. and opp. to *γλυκύς*, Jam. 3. 11. b) metaph. of the feelings, spirit, *bitter, harsh, cruel*, Jam. 3. 14.

πικρῶς, adv. (*πικρός*), *bitterly*, in N. T. of bitter weeping, Matt. 26. 75.

Πιλάτος, ου, ὁ, Pilate, i. e. Pontius Pilatus, the fifth Roman procurator of Judea, Matt. 27. 2 sq. He continued in office about ten years; and being hated by both Jews and Samaritans for the caprice and cruelty of his administration, he was accused by them before Vitellius, then governor of Syria, who sent him to Rome to answer to these complaints before the emperor: but Tiberius dying before the arrival of Pilate, he is said to have been banished by Caligula to Vienna in Gaul, and there to have died by his own hand about A. D. 41.

πίμπλημι, f. πλήσω (πλάω obsol.), aor. 1 *ἐπλησα*, aor. 1 pass. *ἐπλήσθην*, *to fill, make full*, trans. a) pr. aor. 1 *ἐπλησα*, with acc. Luke 5. 7 *ἐπλησαν ἀμφοτέρα τὰ πλοῖα*: also with gen. of that *with which*, Matt. 27. 48, John 19. 29 *πλήσαντες σπόγγον ὄξους*. Pass. with gen. Matt. 22. 10. b) metaph. aor. 1 pass. *ἐπλήσθην*, *to be filled, be full*. (α) of persons, *to be filled with any thing*, i. e. *to be wholly imbued, affected, influenced with or by any thing*, with gen. of thing; *πνεύματος ἁγίου* Luke 1. 15, *θυμοῦ* 4. 28, *φόβου* 5. 26, *ἀνοίας* 6. 11, also Acts

3. 10, 5. 17: meton. of a place, 19. 29. (β) of prophecy, *to be fulfilled, accomplished*, Luke 21. 22 *τοῦ πλησθῆναι τὰ γεγραμμένα* in later eds. (γ) of time, *to be fulfilled, completed, be fully past*, Luke 1. 23 *ὥς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας*, v. 57, 2. 21, 22.

πίμπρημι, f. πρήσω, *to set on fire, to burn*; in N. T. pass. only fig. *to be inflamed, to swell, become swollen*, from the bite of a serpent, Acts 28. 6.

πινακίδιον, ου, τό (πίναξ), *a small tablet, writing-tablet*, Luke 1. 63.

πίναξ, ακος, ὁ, *a board, table, spec. a writing-table or tablet, covered with wax*; in N. T. *a plate, dish*, on which food and the like was served up, Matt. 14. 8, Luke 11. 39.

πίνω, f. πίομαι and 2 pers. *πίεσαι*, aor. 2 *ἐπιον*, perf. *πέπωκα*, aor. 1 pass. *ἐπόθην*, *to drink*. a) genr. of persons, absol. Matt. 27. 34 *οὐκ ἤθελε πιεῖν*, Luke 12. 19, Acts 9. 9; fig. John 7. 37. Infin. final, *δοῦναι πιεῖν* *to give to drink*, John 4. 7; *αἰτεῖν πιεῖν* v. 9. With adjuncts: (α) foll. by *ἐκ* of the drink, or meton. of the vessel containing it, i. e. *to drink of any thing, a part of it*, Matt. 26. 27 *πίετε ἐξ αὐτοῦ* sc. *τοῦ ποτηρίου*, ver. 29, John 4. 12-14. (β) by *ἀπό* of the drink, Luke 22. 18 *οὐ μὴ πῖω ἀπὸ τοῦ γενν. τῆς ἀμπέλου*. (γ) by acc. of the thing drunk, *to drink any thing, to use as drink*, Luke 1. 15 *σίκερα οὐ μὴ πῖν*, Rom. 14. 21, 1 Cor. 10. 4; *to drink of*, Matt. 26. 29: fig. John 6. 53. Meton. *τὸ ποτήριον πίνειν* *to drink a cup*, e. g. of wine, pr. 1 Cor. 10. 21; fig. of suffering, *to drink the cup which God presents*, i. e. *to submit to the allotments of his providence*, Matt. 20. 22, 26. 42. For the phrase *ἐσθίειν* or *φαγεῖν καὶ πίνειν* see *ἐσθίω* c.; for *τρώγειν καὶ πίνειν* see *τρώγω*.

b) fig. of the earth, *to drink in, to imbibe*, with acc. Heb. 6. 7.

πιότης, ητος, ἡ (πίων), *fat, fatness*, Rom. 11. 17 *τῆς π. τῆς ἐλαίας*.

πιπράσκω, perf. πέπρακα, perf. pass. πέπραμαι, aor. 1 pass. *ἐπράθην (περ-άω)*, *to traffic away, pr. beyond sea, in other lands, hence genr. to sell*, with acc. Matt. 13. 46 *πέπρακε πάντα ὅσα εἶχε*, Acts 2. 45. Pass. Matt.

18. 25 ἐκέλευσεν αὐτὸν πραθῆναι, Mark 14. 5, Acts 4. 34, 5. 4: foll. by gen. of price, Matt. 26. 9 πραθῆναι πολλοῦ, John 12. 5. Fig. pass. *to be sold to or under any one*, i. q. *to be his slave*, with ὑπό and accus. Rom. 7. 14 πεπραμένος ὑπὸ τὴν ἁμαρτίαν, 'to be the slave of sin,' devoted to it.

πίπτω, f. πεσοῦμαι, aor. 2 ἔπεσον, aor. 1 ἔπεσα, *to fall*, intrans. a) pr. *to fall*, i. e. from a higher to a lower place, spoken alike of persons and things, in N. T. always with an adjunct of place whence or whither; with ἀπό, *to fall from*, Matt. 15. 27 ἀπὸ τῆς τραπέζης, Acts 20. 9, Matt. 24. 29; ἐκ, id., Luke 10. 18 ἐκ τοῦ οὐρανοῦ, Acts 27. 34; ἐν μέσῳ τῶν ἀκανθῶν *among*, Luke 8. 7; ἐπὶ with acc. *to fall upon* any person or thing, Matt. 10. 29 ἐπὶ τὴν γῆν, 13. 5, 7, 21. 44, 23. 30, Rev. 7. 16 οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος i. e. 'the burning sun shall not injure them;' fig. = *to seize*, 11. 11 φόβος μέγας ἔπεσεν ἐπὶ τοὺς κτλ: foll. by εἰς τι, *to fall into, among, upon* any thing, Matt. 15. 14 εἰς βόθυνον, 17. 15, Mark 4. 7, 8; by παρά with acc. of place, *to fall at, by, near*, v. 4.

b) of persons, *to fall down*, fall prostrate, absol. Matt. 18. 29 πεσὼν ὁ σύνδουλος, Acts 5. 5. Joined with προσκυνεῖν, Matt. 2. 11 πεσόντες προσεκύνησαν, 4. 9, 18. 26. More usually with an adjunct of place or manner; foll. by ἐνώπιόν τινος Rev. 5. 8, and προσκυνεῖν 4. 10: by εἰς, Acts 22. 7, εἰς τοὺς πόδας τινός John 11. 32: by ἐπὶ with gen. of place, ἐπὶ τῆς γῆς Mark 9. 20; with acc. of place or manner, ἐπὶ τὴν γῆν Acts 9. 4, ἐπὶ τοὺς πόδας τινός 10. 25, ἐπὶ πρόσωπον *on one's face* Luke 5. 12, with παρὰ τοὺς πόδας 17. 16, with προσκυνεῖν 1 Cor. 14. 25: παρὰ τοὺς πόδας τινός Luke 8. 41: πρὸς τοὺς πόδας Mark 5. 22: ἔμπροσθεν τῶν ποδῶν with προσκυνεῖν Rev. 19. 10: foll. by χαμαί John 18. 6. Spoken of those who *fall dead*, i. e. *to die, perish*, Luke 21. 24 πεσοῦνται στόματι μαχαίρας, 1 Cor. 10. 8, Heb. 3. 17. Fig. *to fall from any state or dignity*, with πόθεν Rev. 2. 5.

c) of edifices, walls, &c. *to fall in*

ruins, Matt. 7. 25, Luke 13. 4, Heb. 11. 30: fig. Luke 11. 17, Acts 15. 16 comp. σκηνή; so in prophetic imagery, Rev. 11. 13, 14. 8 ἔπεσε, ἔπεσε Βαβυλῶν. d) of a lot, *to fall to or upon* any one, foll. by ἐπὶ with acc. Acts 1. 26. e) metaph. of persons, *to fall into or under* any thing; condemnation, ὑπὸ κρίσιν James 5. 12; absol. *to fall into sin*, = *to transgress, to sin*, Rom. 11. 22, 14. 4, 1 Cor. 10. 12: hence also *to fall from happiness*, = *to be made miserable, to perish*, Rom. 11. 11 μὴ ἔπταισαν, ἵνα πέσωσι; Heb. 4. 11. Of things, = *to fall to the ground, to fail, become void*, Luke 16. 17 ἡ τοῦ νόμου μίαν κεραίαν πεσεῖν.

Πισιδία, as, ἡ, *Pisidia*, a district of Asia Minor, lying chiefly on Mount Taurus, between Pamphylia, Phrygia, and Lycaonia; its principal city was Antioch, Acts 13. 14.

πιστεύω, fut. εὐσω (πίστις), aor. 1 ἐπίστευσα, perf. πεπίστευκα, *to have faith, to believe, trust*, pr. *to have a firm persuasion, a confiding belief, in the truth, veracity, reality of any person or thing*. a) pr. *to be firmly persuaded as to any thing, to believe*, foll. by infin. Rom. 14. 2 ὃς μὲν πιστεύει φαγεῖν πάντα, by ὅτι 10. 9, absol. Jam. 2. 19: so, with the idea of hope and certain expectation, with inf. Acts 15. 11, with ὅτι Rom. 6. 8. More commonly of words spoken and things; with dat. of a person speaking, whose words one believes and confides in, Mark 16. 13 οὐδὲ ἐκείνοις ἐπίστευσαν, John 5. 46 εἰ ἐπιστεύετε Μωυσῇ, ἐπιστεύετε ἂν ἐμοί, Acts 8. 12; with ὅτι John 4. 21. With an adjunct of the words or thing spoken, in dat. Luke 1. 20 οὐκ ἐπίστευσας τοῖς λόγοις μου, Acts 24. 14, 2 Thess. 2. 11: foll. by ἐπὶ with dat. Luke 24. 25 ἐπὶ πᾶσιν; by ἐν, Mark 1. 15 ἐν τῷ εὐαγγελίῳ *in the glad tidings*, i. e. 'believe and embrace the glad tidings announced.' With accus. of thing, John 11. 26, 1 Cor. 13. 7 πάντα πιστεύει, 1 John 4. 16: hence pass. 2 Thess. 1. 10 ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς. Foll. by εἰς τι, 1 John 5. 10 εἰς τὴν μαρτυρίαν: by ὅτι = accus. and infin., John 14. 10 οὐ πιστεύεις ὅτι

ἐγὼ κτλ, 9. 18 περὶ αὐτοῦ ὅτι τυφλὸς ἦν. Absol., where the case of pers. or thing is implied from the context, Matt. 24. 23, John 12. 47, Acts 8. 13 αὐτὸς ἐπίστευσε sc. τῷ Φιλίππῳ εὐαγγελιζομένῳ v. 12, 15. 7 καὶ πιστεύσαι sc. τῷ λόγῳ τοῦ εὐαγγ.

b) of GOD, *to believe on God, to trust in him*, as able and willing to help, to listen to prayer, &c., foll. by dat. of person with ὅτι, Acts 27. 25 πιστεύω τῷ Θεῷ ὅτι οὕτως ἔσται: by εἰς, John 14. 1 πιστεύετε εἰς τὸν Θεόν: absol. Matt. 21. 22 πιστεύοντες = εἰ πιστεύετε, 2 Cor. 4. 13: also as faithful to his promises, with dat. Rom. 4. 3 ἐπίστευσε Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη κτλ, Jam. 2. 23, Rom. 4. 17 κατέναντι οὗ ἐπίστευσε Θεοῦ by attraction for κατέναντι Θεοῦ ᾧ ἐπίστευσε: absol. Rom. 4. 18, Heb. 4. 3. Or genr. 'to believe in the declarations and character of God as made known in the gospel,' with dat. John 5. 24, Acts 16. 34 πεπιστευκὼς τῷ Θεῷ, 1 John 5. 10: foll. by εἰς with accus., pr. prægn. = *to believe and rest upon*, to believe in and profess, τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεόν 1 Pet. 1. 21; by ἐπί with acc., id., Rom. 4. 24; absol. Luke 8. 12, Acts 13. 48.

c) of a messenger from God, *to believe on and trust in him* as coming from God and acting under divine authority. (α) of John the Baptist, with αὐτῷ, Matt. 21. 25, 32. (β) of Jesus as the Messiah, as able and ready to help his followers, with εἰς John 14. 1; or to heal the sick and comfort the afflicted, with ὅτι Matt. 9. 28, absol. 8. 13, Mark 5. 36, John 4. 48: genr. as a teacher, and the Messiah sent from God, with dat. of person, John 5. 38 ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε, 8. 31, 10. 37, Acts 5. 14; with ὅτι, John 11. 27 ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστός, 20. 31, 8. 24 εἰ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, sæp.: so with γινώσκειν, 6. 69, 10. 38. Foll. by εἰς of person, pr. præg. = *to believe and rest upon*, to believe in and profess, Matt. 18. 6 ἕνα τῶν πιστευόντων εἰς ἐμέ, John 2. 11, 3. 15, 8. 30; fig. εἰς τὸ φῶς 12. 36: so with εἰς τὸ ὄνομα Ἰησοῦ in a like sense, = 'to believe on Jesus and invoke or

profess his name,' 1. 12 τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, 2. 23; with τῷ ὀνόματι αὐτοῦ, id., 1 John 3. 23. Foll. by ἐπί with acc. of pers. = εἰς τινα, Acts 9. 42, 11. 17 comp. v. 21; so ἐπί with dative, 1 Tim. 1. 16, fig. Rom. 9. 33 τίθημι ἐν Σιών λίθον, καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ κτλ. Pass. 1 Tim. 3. 16 ἐπιστεύθη ἐν κόσμῳ. Hence absol. *to believe*, i. e. to believe and profess Christ, to be or become a Christian, Mark 15. 32, Luke 22. 67, John 1. 7, sæp.: part. οἱ πιστεύοντες or πιστεύσαντες *believers*, Christians, Acts 2. 44, 4. 32.

d) TRANS. *to entrust, commit in trust to any one*, Luke 16. 11 τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; John 2. 24. Pass. πιστεύομαι τι, *to be entrusted with any thing, to have committed to one's charge*, foll. by acc. Rom. 3. 2, Gal. 2. 7 πεπίστευμαι τὸ εὐαγγέλιον, 1 Cor. 9. 17 οἰκονομίαν πεπίστευμαι, Tit. 1. 3.

πιστικός, ἢ, ὄν (πίστις), *causing belief or persuasion, faithful, trustworthy*; hence in N. T. fig. true, genuine, pure, καρδοῦ πιστικῆς Mark 14. 3,—others (fr. πίνω), *potable, liquid*.

πίστις, εὖς, ἢ (πιστός), *faith, belief, trust*, pr. firm persuasion, confiding belief in the truth, veracity, reality of any person or thing.

A) in the common Greek usage. a) prop. and genr. Acts 17. 31 πίστιν παρασχὼν πᾶσιν, Rom. 14. 22 σὺ πίστιν ἔχεις thou hast faith i. e. 'art firmly persuaded,' v. 23, Heb. 11. 1: so, with the idea of hope and certain expectation, 2 Cor. 5. 7 διὰ πίστεως περιπατοῦμεν, οὐ διὰ ἔιδους, 1 Pet. 1. 5, 7, 9. b) = *good-faith, faithfulness, sincerity*, Matt. 23. 23 τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν, Rom. 3. 3 τοῦ Θεοῦ, Gal. 5. 22, 1 Tim. 1. 19 ἔχων πίστιν i. e. 'being faithful,' sincere, 2. 7, Tit. 2. 10 πίστιν πᾶσαν ἀγαθὴν all good fidelity, Rev. 2. 19.

B) in N. T. πίστις, as spoken in reference to God and divine things, to Christ and his gospel, becomes in some measure a technical term (especially in the writings of Paul), denoting that *faith*, that confiding belief, which is the essential trait of Christian life and character, i. e.

gospel-faith, Christian faith, comp. Rom. 3. 22 sq. a) of GOD, i. e. *faith in, on, towards God*; ἐπὶ Θεόν Heb. 6. 1, πρὸς τὸν Θεόν 1 Thess. 1. 8, εἰς Θεόν with ἐλπίς 1 Pet. 1. 21; with gen. Θεοῦ Mark 11. 22, Col. 2. 12; absol. Matt. 17. 20, 21. 21, Heb. 4. 2, Jam. 1. 6 αἰτείτω ἐν πίστει i. e. in filial confidence, nothing doubting. Spoken analogically of the faith of the patriarchs and pious men under the Jewish dispensation, who looked forward in faith and hope to the blessings of the gospel, comp. Gal. 3. 7 sq., Heb. 11. 13; of Abraham, Rom. 4. 5, 9-20; genr. of others, Heb. 11. 3-39, also Luke 18. 8.

b) of CHRIST, *faith in Christ*. (α) as able to work miracles, heal the sick, &c., absol. Matt. 8. 10 οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον, 9. 2, 22, 29, 15. 28, sæp.: so *mediately*, Acts 14. 9. (β) of faith in Christ's death, as the ground of justification before God, = *saving faith*, only in Paul's writings, Rom. 3. 22 δικαιοσύνη Θεοῦ διὰ πίστεως Ἰ. Χρ., v. 25 διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι, v. 26 ἐκ π. Ἰησοῦ: so from the connexion, absol. v. 27-31, 1 Cor. 15. 14, 17: genr. Rom. 1. 17, 5. 1, 2, sæp. (γ) genr. as the Messiah and Saviour, the head of the gospel-dispensation, πίστιν τὴν εἰς τὸν κ. ἡμῶν Ἰ. Χρ. Acts 20. 21, ἐν Χριστῷ Gal. 3. 26, τοῦ κυρίου ἡμῶν Ἰ. Χρ. James 2. 1, μου Rev. 2. 13 i. e. thy faith toward me; absol. Mark 4. 40, Acts 6. 5 ἄνδρα πλήρη πίστεως καὶ πν. ἁγ., Eph. 3. 17, so 6. 16 τὸν θυρεὸν τῆς πίστεως.

c) genr.; with gen. ἡ πίστις τοῦ εὐαγγελίου *the faith of or in the gospel*, i. e. *gospel-faith*, Phil. 1. 27; πίστις ἀληθείας *faith in the truth*, i. e. in the gospel, 2 Thess. 2. 13. Absol. in the same sense, i. e. *Christian faith*, a firm and confiding belief in Jesus and his gospel, genr. 1 Cor. 2. 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, 2 Cor. 4. 13, sæpiss. Πίστις also seems to mark various predominant traits of Christian character, as arising from and combined with Christian faith; as *Christian knowledge*, espec. in Paul and James, Rom. 12. 3 μέτρον πίστεως, v. 6, 14. 1 ἀσθενῶν τῇ πίστει, 2 Pet. 1. 5; so in James, as opp. to ἔργα,

2. 14-26;—of the *Christian profession*, the faith professed, Acts 13. 8 ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως, 1 Cor. 16. 13, Gal. 6. 10, 1 Tim. 2. 15, 2 Tim. 4. 7;—of *Christian zeal*, ardour in the faith, Rom. 1. 8 ὅτι ἡ πίστις ὑμῶν καταγγέλλεται, 11. 20, 2 Cor. 8. 7, Eph. 6. 23;—of *Christian love*, as springing from faith, Rom. 1. 12 ἡ ἐν ἀλλήλοις πίστις i. e. mutual faith and love, 2 Thess. 1. 3, Philem. 5;—of *Christian life and morals*, practical faith, 1 Tim. 4. 12 τύπος γίνου ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ, 5. 8, 12, 6. 10, Tit. 2. 2;—of *constancy* in the faith, Col. 1. 23, 1 Thess. 3. 2-10, Heb. 13. 7, Jam. 1. 3.

d) meton. of the *object* of Christian faith, *the faith*, i. e. doctrines received and believed, *Christian doctrine*, and genr. the system of Christian doctrines, *the gospel*, *the Christian religion*; Acts 6. 7 ὑπήκουον τῇ πίστει *were obedient to the faith* i. e. embraced the gospel, Rom. 1. 5, Acts 14. 27 θύρα πίστεως i. e. 'access for the gospel,' 24. 24, Rom. 10. 8, Jude 3 τῇ ᾧπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει, v. 20, sæp.: so Tit. 3. 15 φιλοῦντας ἡμᾶς ἐν πίστει i. e. in the gospel, as Christians, 1 Tim. 1. 2 τέκνον ἐν πίστει. Emphat. *the true faith*, true doctrine, 2 Thess. 3. 2, 1 Tim. 4. 1, 6, 2 Tim. 3. 8.

πιστός, ἡ, ὄν (πείθω), pr. worthy of belief and trust, i. e. *faithful*. a) pr. in the sense of *trustworthy*, 1 Cor. 7. 25 ἡλεημένος ὑπὸ κυρίου πιστὸς εἶναι, 1 Tim. 1. 12, 2 Tim. 2. 2 ταῦτα παράθου πιστοῖς ἀνθρώποις, 1 Pet. 4. 19, Rev. 19. 11. Hence = *true, sure, verax*, worthy of credit, ὁ μάρτυς ὁ πιστός Rev. 1. 5, 2. 13, 3. 14: of things, *true, sure, verus*, λόγος 1 Tim. 1. 15, sæp.; so Acts 13. 34 τὰ ὅσια Δαβὶδ τὰ πιστά see ὅσιος b) faithful in *duty*, to one's self and to others, of true fidelity, Col. 4. 9 πιστὸς ἀδελφός, Rev. 2. 10;—of God as faithful to his promises, 1 Cor. 1. 9 πιστὸς ὁ Θεός, 10. 13, Heb. 10. 23;—of Christ, 2 Tim. 2. 13;—once πιστὸς ὁ Θεός as an obtestation or oath, *as God is faithful*, 2 Cor. 1. 18. Espec. of servants, ministers, who are faithful in the performance of duty, Matt. 24. 45

ὁ πιστὸς δοῦλος, 25. 21, Luke 12. 42
ὁ π. οἰκονόμος, Eph. 6. 21, Heb. 2.
17: so with ἐπ' ὀλίγα Matt. 25. 23,
ἐν τινι Luke 16. 10, with dative of
pers. Heb. 3. 2. c) act. *faithful*,
i. e. firm in faith, confiding, *believ-*
ing, = ὁ πιστεύων, John 20. 27 μὴ
γίνου ἄπιστος, ἀλλὰ πιστός, Gal. 3.
9: with dat. τῷ κυρίῳ Acts 16. 15,
ἐν Χριστῷ 1 Cor. 4. 17, i. e. 'faithful
to the Lord or in Christ, believing
in him,' = a *believer*, a *Christian*;
absol. id. Acts 10. 45, 16. 1, sæp.
Adv. πιστὸν ποιεῖν *to do faithfully*,
in a believing manner, as a *Chris-*
tian, 3 John 5.

πιστῶ, ὦ, fut. ὥσω (πιστός), pr. *to*
make one faithful, trustworthy, hence
to make one give security, pledges;
pass. or mid. *to make one's self or be*
made trustworthy, i. e. *to give secu-*
rity, to pledge one's self; in N. T.
ἐπιστώθην, *to be made confiding, be-*
lieving, to be assured, hence = *to be-*
lieve, 2 Tim. 3. 4 μένε ἐν οἷς ἔμαθες
καὶ ἐπιστώθης.

πλανᾶω, ὦ, f. ἥσω (πλάνη), *to make*
wander, to lead astray, with accus.,
pass. *to wander, go astray*. a) pr.
of persons, Heb. 11. 38 ἐν ἐρημίαις
πλανώμενοι: of flocks, 1 Pet. 2. 25
ὡς πρόβατα πλανώμενα, Matt. 18. 12,
13. b) fig. *to mislead*, i. e. (α) *to*
deceive, cause to err, pass. *to err*,
mistake, form a wrong judgment;
Matt. 24. 4 βλέπετε μή τις ὑμᾶς
πλανήσῃ, v. 5, 24, 1 John 1. 8: pass.
Matt. 22. 29 πλανᾶσθε, Luke 21. 8
μὴ πλανηθῆτε, Gal. 6. 7, Heb. 3. 10.
(β) *to seduce*, e. g. a people into re-
bellion, John 7. 12 πλανᾷ τὸν ὄχλον,
Rev. 20. 8, 10. Also *to seduce from*
the truth, pass. *to be seduced, to go*
astray, 1 John 2. 26 περὶ τῶν πλα-
νόντων ὑμᾶς, 2 Tim. 3. 13: pass.
Jam. 5. 19 εἰάν τις ἐν ὑμῖν πλανηθῇ
ἀπὸ τῆς ἀληθείας, 2 Pet. 2. 15; part.
οἱ πλανώμενοι, *those seduced, gone*
astray, Tit. 3. 3, Heb. 5. 2. Spec.
to seduce to idolatry, Rev. 2. 20, al.

πλάνη, ης, ἡ, pr. *a wandering*; in N.
T. only fig. *error*. a) genr. *delu-*
sion, false judgment or opinion, 1
Thess. 2. 3 ἡ παράκλησις ἡμῶν οὐκ
ἐκ πλάνης, 2 Thess. 2. 11. b) act.
deceit, fraud, seduction to error
and sin, Eph. 4. 14 ἡ μεθοδεία τῆς

πλάνης, 2 Pet. 3. 17, 1 John 4. 6 τὸ
πνεῦμα τῆς πλάνης *the spirit of error*,
i. e. a *deceiving spirit*, a *teacher*
who seeks to seduce: so *a deception*,
fraud, Matt. 27. 64. c) of conduct,
perverseness, wickedness, sin, Rom. 1.
27, Jam. 5. 20, 2 Pet. 2. 18 τοὺς ἐν
πλάνῃ ἀναστρεφόμενους, Jude 11.

πλανήτης, ου, ὁ (πλανᾶω), *one wan-*
dering about, a wanderer; in N. T.
ἀστὴρ πλανήτης *a wandering star*,
planet, fig. of a false teacher, Jude
13.

πλάνος, ου, ὁ, ἡ, adj. (πλάνη), *wan-*
dering about, subst. *a wanderer, va-*
gabond, juggler; in N. T. *deceiving*,
seducing, 1 Tim. 4. 1 προσέχοντες
πνεύμασι πλάνοις. Subst. *a deceiver*,
impostor, Matt. 27. 63.

πλάξ, ακός, ἡ, any broad and flat sur-
face; in N. T. and genr. *a table or*
tablet, of wood or stone, on which
any thing was inscribed; e. g. the
two tables of the decalogue given
to Moses, Heb. 9. 4 αἱ πλάκες τῆς
διαθήκης, 2 Cor. 3. 3; fig. ib. ἐν
πλαξὶ καρδίας σαρκίναίς.

πλάσμα, ατος, τό (πλάσσω), *a thing*
formed; by a potter, Rom. 9. 20 μὴ
ἐρεῖ τὸ πλάσμα τῷ πλάσαντι;

πλάσσω, fut. ἄσω, *to form, fashion*,
mould, any soft substance, as a pot-
ter the clay, absol. Rom. 9. 20: pass.
1 Tim. 2. 13 Ἀδὰμ πρῶτος ἐπλάσθη.

πλαστός, ἡ, ὄν (πλάσσω), *formed*,
fashioned; metaph. *feigned, false, de-*
ceitful, 2 Pet. 2. 3 πλαστοῖς λόγοις.

πλάτος, εος, τό (πλατύνω), *breadth*,
Rev. 21. 16; fig. Eph. 3. 18; Rev.
20. 9 τὸ πλάτος τῆς γῆς *the breadth*
of the earth, i. q. wide plain, such as
the earth was supposed to be.

πλατύνω, fut. υνῶ (πλατύνω), aor. 1
pass. ἐπλατύνθην, perf. pass. πεπλά-
τυμαι and 3 pers. sing. πεπλάτυνται,
to make broad, enlarge, trans. a)
pr. Matt. 23. 5 πλατύνουσι φυλακ-
τήρια αὐτῶν. b) fig. *to make broad*
or large to or for any one, i. e. 'to
give him enlargement or deliver-
ance from straits;' hence in N. T.
pass. *to be enlarged*, i. e. to have en-
largement, to rejoice, opp. to στε-
νοχωρέω, 2 Cor. 6. 13 πλατύνθητε
καὶ ὑμεῖς: so of the heart, καρδία,
v. 11.

πλατύς, εἶα, ὅ, *broad, wide*. a) Matt. 7. 13 πλατεῖα ἢ πύλη. b) as subst. ἡ πλατεῖα sc. ὁδός, *a broad way, wide street* in a city, Matt. 6. 5 ἐν ταῖς γωνίαις τῶν πλατειῶν, 12. 19.

πλέγμα, ατος, τό (πλέκω), pr. any thing *plaited, braided, woven*, as a net or toil; in N. T. a braid of hair, *braided hair*, 1 Tim. 2. 9 μὴ ἐν πλέγμασιν, comp. 1 Pet. 3. 3 ἐμπλοκή τριχῶν.

πλείστος, η, ον (πλείων), *the most, the greatest, very great*, the usual superlative to πολὺς; in N. T. only of number, Matt. 11. 20, 21. 8 ὁ πλείστος ὄχλος, i. e. a very great multitude. Neut. τὸ πλείστον adv. *at most*, 1 Cor. 14. 27.

πλείων, ονος, ὁ, ἡ, neut. πλείων or more usually πλεόν, pl. contr. nom. and acc. πλείους,—*more*, the usual comparative to πολὺς. a) pr. of number, but also of magnitude, and in a comparison expr. or implied; foll. by gen. Matt. 21. 36 πλείονας τῶν πρώτων *more than the first* or former ones, Mark 12. 43, John 7. 31: foll. by ἢ *than*, Matt. 26. 53 πλείους ἢ δώδεκα, John 4. 1; before a numeral ἢ is regularly omitted, Acts 4. 22 ἐτῶν πλείονων τεσσαράκοντα, 23. 13; once πλείων ἢ πέντε Luke 9. 13: with παρά, 3. 13, see παρά III. d.: once with πλήν and gen. Acts 15. 28. So, when the object of comparison is implied, Matt. 20. 10, John 4. 41, Luke 11. 53; 7. 43 τὸ πλείον *the more*, i. e. the greater debt: hence genr. and emphat. = *many, very many*, Acts 13. 31 ὅς ὥφθη ἐπὶ ἡμέρας πλείους, 24. 17; so Heb. 7. 23 οἱ μὲν πλείονές εἰσι ἱερεῖς, in opp. to one. b) pl., with article, οἱ πλείους, οἱ πλείους, *the more, the most, the many*, Acts 19. 32 οἱ πλείους οὐκ ᾔδεισαν, 27. 12, 1 Cor. 9. 19 ἵνα τοὺς πλείονας κερδήσω 'that I may gain, if not all, yet the greater part,' 10. 5, 15. 6. c) fig. of worth, importance, dignity, *more, greater, higher*, with genitive, Matt. 6. 25 ἡ ψυχὴ πλείον ἐστὶ τῆς τροφῆς, 12. 42 πλείον Σολομῶνος ᾧδε, Mark 12. 33, Heb. 3. 3 πλείονα τιμὴν ἔχει τοῦ οἴκου, Rev. 2. 19: pleon. with περισσεύειν Matt. 5. 20; with παρά Heb. 3. 3, 11. 4. d) neut. πλείον as adv.

more. (α) with gen. John 21. 15 ἀγαπᾷς με πλείον τούτων; impl. Luke 7. 42. (β) ἐπὶ πλείον *further, longer*; spoken of space, Acts 4. 17, 2 Tim. 3. 9; with gen. ἀσεβείας, i. e. *further as to or in ungodliness*, 2. 16;—of time, Acts 20. 9, 24. 4.

πλέκω, f. ξω, *to plait, braid, weave*, trans., Matt. 27. 29 πλέξαντες στέφανον ἐξ ἀκανθῶν, Mark 15. 17.

πλεονάζω, fut. ἄσω (πλείων), *to be more than enough*, intrans. a) of persons, *to have or do more than enough*, to have an overplus, 2 Cor. 8. 15 ὁ τὸ πολὺ οὐκ ἐπλεόνασε. b) of things, *to be abundant, to abound more*, to increase, Rom. 5. 20 ἵνα πλεονάσῃ τὸ παράπτωμα, 6. 1, 2 Pet. 1. 8: foll. by εἰς τι, *to abound unto any thing*, = *to redound, conduce*, Phil. 4. 17. c) trans. *to cause to abound, to increase*, 1 Thess. 3. 12 ὑμᾶς ὁ κύριος πλεονάσαι τῇ ἀγάπῃ.

πλεονεκτέω, ᾧ, f. ἥσω (πλεόν, ἔχω), intrans. *to have more than another*, = πλείον ἔχω, *to have an advantage, be superior, to take advantage, seek unlawful gain*; in N. T. trans. *to take advantage of any one, to circumvent for gain, to defraud*, with acc. 2 Cor. 7. 2 οὐδένα ἐπλεονεκτήσαμεν, 12. 17, 18: pass. 2. 11.

πλεονέκτης, ου, ὁ (πλεόν, ἔχω), pr. 'one who would have more,' i. e. a covetous person, a defrauder for gain, 1 Cor. 5. 10, 11.

πλεονεξία, ας, ἡ (πλεόν, ἔχω) pr. 'a having more,' i. e. a larger portion, advantage, superiority; in N. T. pr. 'the will to have more,' i. e. covetousness, greediness for gain, which leads a person to defraud others, Mark 7. 22 πλεονεξίαι i. e. 'covetous thoughts,' plans of fraud and extortion; Luke 12. 15, Rom. 1. 29; 2 Cor. 9. 5 οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν *as bounty, and not as covetousness*, i. e. 'as bounty on your part, and not as covetousness on ours,' not as extorted by us from you.

πλευρά, ἄς, ἡ, *the side*, pr. of the body, John 19. 34, 20. 20.

πλέω, fut. πλεύσομαι, *to sail*, absol. Luke 8. 23, Acts 27. 24: with εἰς of place, 21. 3 ἐπλέομεν εἰς Συρίαν, 27.

6; with ἐπί and acc. Rev. 18. 17: with acc. of place *by* or *near* which, i. e. of the way, Acts 27. 2 πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, i. e. to sail *along* or *by* the coast of Asia Minor.

πληγή, ἥς, ἡ (πλήσσω), *a stroke, stripe, blow*. a) pr. Luke 12. 48 ἄξια πληγῶν, Acts 16. 23. b) meton. *a wound*, caused by a stripe or blow, Luke 10. 30, Acts 16. 33 ἔλουσεν [αὐτοὺς] ἀπὸ τῶν πληγῶν i. e. 'washed the blood from their wounds,' Rev. 13. 12 ἡ πληγή τοῦ θανάτου i. e. *deadly wound*. c) from the Heb., *a plague*, i. e. *a stroke* or *blow* inflicted by God, *calamity*, Rev. 9. 20, 11. 6.

πλήθος, εος, ος, τό (πλήθω), pr. *fulness*, hence *a multitude*, *a great number*. a) genr. Luke 5. 6 πλήθος ἰχθύων πολὺ, Acts 28. 3, Heb. 11. 12. b) of persons, *a multitude*, foll. by gen. of class, &c. Luke 2. 13, Acts 4. 32, 5. 14 πλήθη ἀνδρῶν i. e. *multitudes*; gen. impl. 2. 6 comp. v. 5, 23. 7: so πολὺν πλήθος with gen. Luke 6. 17; πᾶν πλήθος with gen. 1. 10, gen. impl. Acts 15. 12 comp. v. 6; ἅπαν πλήθος with gen. Luke 19. 37, gen. impl. 23. 1 comp. 22. 66. With gen. of place, Luke 8. 37 ἅπαν τὸ πλήθος τῆς περιχώρου, Acts 5. 16. Collect. with a verb pl. Mark 3. 7, 8. c) *the multitude*, *the people*, *populace*, Acts 14. 4 τὸ πλήθος τῆς πόλεως, 19. 9, 21. 22, 36.

πληθύνω, f. υνῶ (πληθύς = πλήθος), pr. *to make full*, hence *to multiply*, *increase*. a) trans. 2 Cor. 9. 10, Heb. 6. 14 πληθύνων πληθυνῶ σε. Pass. πληθύνομαι, *to be multiplied*, *increased*; in number, Acts 6. 7 ἐπληθύνετο ὁ ἀριθμός, 7. 17, 9. 31; in magnitude, extent, Matt. 24. 12 πληθυνθήναι τὴν ἀνομίαν, Acts 12. 24; with dat. of person, *to abound to* any one, 1 Pet. 1. 2 χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη, Jude 2. b) intrans. *to multiply one's self*, *to increase*, Acts 6. 1, πληθυνόντων τῶν μαθητῶν.

πλήθω, see πίμπλημι.

πλήκτης, ου, ὁ (πλήσσω), *a striker*, one apt to strike; fig. *one contentious*, *a quarreller*, 1 Tim. 3. 3.

πλημμύρα, ας, ἡ (πλήν, μύρω), *the tide*, *flood-tide*, and hence by impl. *a flood*, *inundation*, Luke 6. 48 comp. Matt. 7. 27.

πλήν, prep. and adv. (contr. for πλέον), pr. *more than*, *over and above*, hence *besides*, *except*, *but*. a) in the middle of a clause, with gen. Mark 12. 32 οὐκ ἔστιν ἄλλος πλήν αὐτοῦ *there is no other besides him* = but he, John 8. 10, Acts 8. 1 πάντες... πλήν τῶν ἀποστόλων, 15. 28, 27. 22; with ὅτι, 20. 23 μὴ εἰδώς, πλήν ὅτι τὸ πνεῦμα κτλ *except that*, i. e. 'knowing nothing more than that,' &c. b) adv. at the beginning of a clause, = *much more*, *rather*, *besides*, passing over into an adversative particle, meaning *but rather*, *but yet*, *nevertheless*, &c. Matt. 11. 22, 24 πλήν λέγω ὑμῖν, 18. 7, s̄ap.: so where the writer returns after a digression to a previous topic, Eph. 5. 33 comp. v. 25, 28: once corresponding to μέν, Luke 22. 22, comp. μέν α. β.

πλήρης, εος, ος, ὁ, ἡ, adj. (πλέος), *full*, *filled*. a) pr. of hollow vessels, with gen. of that of which any thing is full, expr. or implied, Mark 6. 43 κλασμάτων δώδεκα κοφίνους πλήρεις: implied, Matt. 14. 20. Of a surface, *full*, i. e. *fully covered*, with genit. Luke 5. 12 ἀνὴρ πλήρης λέπρας. b) fig. *full*, *filled*, i. e. 'fully imbued, furnished, abounding in any thing,' with gen. Luke 4. 1 πνεύματος ἁγίου πλήρης, John 1. 14, Acts 9. 36. c) fig. *full*, i. e. *complete*, *perfect*, Mark 4. 28 πλήρης σῖτος, 2 John 8 μισθὸς πλήρης.

πληροφορέω, ῶ, fut. ἥσω (πλήρης, φορέω), prop. *to bear* or *bring fully*, and hence *to give full assurance*, *persuade fully*, trans. a) of persons, pass. *to be fully assured*, *persuaded*, Rom. 4. 21 πληροφορηθεῖς ὅτι κτλ, 14. 5. b) of things, *to make fully assured*, *give full proof of*, confirm fully, with acc. 2 Tim. 4. 5 τὴν διακονίαν σου πληροφορήσον, i. e. by fulfilling to the utmost all its duties: pass. *to be fully assured*, *confirmed*, be fully established as true, Luke 1. 1, 2 Tim. 4. 17.

πληροφορία, ας, ἡ (πληροφορέω), *full assurance*, *firm persuasion*; ἐν πληροφορίᾳ πολλῇ 1 Thess. 1. 5, Col. 2. 2, Heb. 6. 11, 10. 22.

πληρόω, ῶ, f. ὥσω (πλήρης), *to make full*, *to fill*, *fill up*, trans. a) pr. a vessel, hollow place, &c., pass. Matt.

13. 48 ἦν ὅτε ἐπληρώθη sc. σαγήνη, Luke 3. 5 πᾶσα φάραγξ πληρωθήσεται: fig. Matt. 23. 32 πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν i. e. 'the measure of their sins.' Genr. of a place, *to fill*, by diffusing any thing throughout, with acc. Acts 2. 2 ἡχος ἐπλήρωσεν ὅλον τὸν οἶκον: foll. by ἐκ of thing *from* or *with* which, John 12. 3 ἡ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς, comp. ἐκ 3. f.: fig. with accus. and genit. Acts 5. 28 πεπληρώκατε τὴν Ἱερουσαλήμ τῆς διδαχῆς ὑμῶν. Fig. πληροῦν τὴν καρδίαν τινός *to fill the heart of* any one, *to take possession of* it, John 16. 6, Acts 5. 3.

b) fig. *to fill*, i. e. *to furnish abundantly* with any thing, *impart richly*, *imbue with*, foll. by acc., often also with an adjunct of that *with* which any one is filled or furnished. (α) with acc. and gen., Acts 2. 28 πληρώσεις με εὐφροσύνης, 13. 52, Rom. 15. 13, 14. (β) with acc. and dat., in pass. with dat. Rom. 1. 29 πεπληρωμένους πάσῃ ἀδικίᾳ, 2 Cor. 7. 4. (γ) with ἐν instead of the simple dat. Eph. 5. 18 πληροῦσθε ἐν πνεύματι. (δ) with acc. simply, πᾶσαν χρείαν ὑμῶν = 'to supply fully,' Phil. 4. 19: also πλ. τὰ πάντα, Eph. 1. 23, 4. 10, spoken of Christ as filling the universe with his influence, presence, power. Hence pass. πληροῦμαι, absol. *to be filled full*, *to be fully furnished*, abound, Phil. 4. 18, Col. 2. 10 ἐν αὐτῷ i. e. in Christ, in his work; Eph. 3. 19 ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ *into* or *unto* all the fulness of God, i. e. either 'that ye may fully participate in all the rich gifts of God,' or 'that ye may be received into full communion of the whole church of God.' Also pass. with accus. Col. 1. 9 ἵνα πληρωθῇτε τὴν ἐπίγνωσιν, Phil. 1. 11 πεπληρωμένοι καρπὸν δικαιοσύνης in later eds.

c) *to fulfil, perform fully*, with acc. (α) spoken of duty, obligation, &c. Matt. 3. 15 πληρῶσαι πᾶσαν δικαιοσύνην, Acts 12. 25, Rom. 13. 8. (β) of a declaration, prophecy, *to fulfil, accomplish*, with accus. Acts 13. 27 τὰς φωνὰς τῶν προφητῶν ἐπλήρωσαν, 3. 18. Oftener pass. *to be fulfilled, accomplished, to have an accomplishment*, Matt. 2. 17 τότε ἐπληρώθη τὸ

ῥηθέν, 26. 54, Mark 15. 28 ἐπληρώθη ἡ γραφή. Here belongs the phrase ἵνα πληρωθῇ (see ἵνα II. d.), Matt. 1. 22, sæp.; also ὅπως πληρωθῇ (see ὅπως II. 2.), 2. 23, al.

d) *to fulfil*, i. e. *to bring to a full end, to accomplish, to complete*. (α) pass., of time, *to be fulfilled, completed, ended*, Mark 1. 15 πεπλήρωται ὁ καιρός, Luke 21. 24 ἄχρι πληρωθῶσι καιροί, Acts 7. 23, 30. (β) of a business, work, &c. *to accomplish, finish, complete*, Luke 7. 1 ἐπεὶ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ, 9. 31, Acts 13. 25, 14. 26 εἰς τὸ ἔργον ὃ ἐπλήρωσαν, 19. 21, Rom. 15. 19 πεπληρωκέναι τὸ εὐαγγέλιον i. e. the preaching of the gospel. (γ) by impl. *to fill out, complete, make perfect*, with acc. Matt. 5. 17, Phil. 2. 2 πληρώσατέ μου τὴν χαράν, 2 Thess. 1. 11. Pass. *to be made full, complete, perfect*, χαρά John 3. 29, πάσχα Luke 22. 16, ὑπακοή 2 Cor. 10. 6, ἔργα Rev. 3. 2: of persons, Col. 4. 12.

πλήρωμα, ατος, τό (πληρόω), *fulness, filling*, pr. that with which any thing is filled, of which it is full, the contents. a) pr. 1 Cor. 10. 26 ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς i. e. all that it contains: so Mark 8. 20 πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε *how many baskets-full of fragments?* = πόσας σπυρίδας πλήρεις *how many full baskets?* Also *a filling up, a supplement*, that which fills up, and hence = ἐπίβλημα, *a patch*, Matt. 9. 16. b) fig. *fulness*, i. e. *full measure, abundance*. (α) genr. John 1. 16 ἐκ τοῦ πληρώματος αὐτοῦ, Eph. 3. 19 see πληρόω b. δ., Col. 2. 9 τὸ πλήρωμα τῆς θεότητος 'the fulness, plenitude of the divine perfections,' and so absol. 1. 19, Rom. 15. 29 ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου 'in the full, abundant blessings of the gospel:' so of a *state* of fulness, abundance, Rom. 11. 12. (β) of persons, *full number, complement, multitude*, Rom. 11. 25 τὸ πλήρωμα τῶν ἐθνῶν 'the full number, all the multitude of the gentiles:' so of the church of Christ, Eph. 1. 23.

c) *fulfilment, a fulfilling, full performance*, νόμον Rom. 13. 10. d) *fulfilment*, i. e. *full end, completion*. (α) of time, *full period*, Gal. 4. 4 ἦλθε

τὸ πλήρωμα τοῦ χρόνου, Eph. 1. 10 τῶν καιρῶν. (β) by impl. completeness, perfectness, Eph. 4. 13 εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χρ., as adj., 'to the full and perfect stature of a man in Christ,' to full maturity in Christian knowledge and love.

πλησίον, adv. (πλησίος), near, near by. a) pr., foll. by gen. John 4. 5 πλησίον τοῦ χωρίου. Fig. εἶναι πλησίον τινός to be near any one, be neighbour to him, Luke 10. 29, 36. b) with art. ὁ πλησίον subst. one near, a neighbour, FELLOW, another person of the same nature, country, class, &c. (α) genr. a fellow-MAN, any other member of the human family; so in the precept ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν Matt. 19. 19, Rom. 13. 10, Eph. 4. 25. (β) one of the same people or country, a fellow-COUNTRYMAN, Acts 7. 27 comp. v. 26. (γ) one of the same faith, a fellow-CHRISTIAN, Rom. 15. 2. (δ) from the Heb., a friend, opp. to ὁ ἐχθρός, Matt. 5. 43.

πλησμονή, ἡς, ἡ (πίμπλημι), a filling, satisfying, as with food, also fulness, satiety, Col. 2. 23.

πλήσσω, fut. ξω, to strike, smite; in N. T. from the Heb. to plague, smite, i. e. afflict with disease, calamity, evil, pass. Rev. 8. 12 ἐπλήγη τὸ τρίτον τοῦ ἡλίου.

πλοιάριον, ου, τό (πλοῖον), a small vessel, boat, spoken of the fishing-vessels on the sea of Galilee, Mark 3. 9.

πλοῖον, ου, τό (πλέω), a ship, vessel, genr. Acts 20. 13, 38: spoken in the Gospels of the small fishing-vessels on the sea of Galilee, Matt. 4. 21, 22.

πλόος contr. πλοῦς, gen. ὅου, οῦ, but in later writers also gen. πλοός, sailing, navigation, a voyage, Acts 21. 7, 27. 9 ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοός, v. 10.

πλούσιος, α, ον (πλούτος), rich, wealthy, in N. T. only masc. a) pr. Matt. 27. 57 ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, Luke 12. 16, 16. 1, 14. 12 γείτονας πλουσιους, 18. 23: fig. happy, prosperous, wanting nothing, 2 Cor. 8. 9, Rev. 2. 9. Subst. ὁ

πλούσιος, a rich man, pl. the rich, Matt. 19. 23, 24, Mark 12. 41 πολλοὶ πλούσιοι, sæp. b) fig. rich in any thing, abounding in, with-ἐν, Eph. 2. 4 ὁ Θεὸς πλούσιος ἐν ἐλέει, James 2. 5 ἐν πίστει.

πλουσίως, adv. (πλούσιος), richly, i. e. abundantly, largely, Col. 3. 16.

πλουτέω, ὦ, f. ἥσω (πλούτος), to be rich, intrans. a) pr. Luke 1. 53 πλουτοῦντας ἐξαπέστειλε κενούς, 1 Tim. 6. 9; foll. by ἀπό of source, Rev. 18. 15, by ἐκ v. 3, 19: fig. Luke 12. 21 μὴ εἰς Θεὸν πλουτῶν not rich toward God, i. e. laying up no treasure in heaven. Also to prosper, be happy, 1 Cor. 4. 8, 2 Cor. 8. 9, Rev. 3. 17. b) fig. to be rich in any thing, to abound, with ἐν, 1 Tim. 6. 18 πλουτεῖν ἐν ἔργοις καλοῖς: absol. Rom. 10. 12 κύριος πλουτῶν εἰς πάντας i. e. rich in gifts and spiritual blessings toward all.

πλουτίζω, f. ἴσω (πλούτος), to make rich, to enrich, trans.; in N. T. only fig. to bestow richly, furnish abundantly, 2 Cor. 6. 10 ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες. Pass. to be enriched, i. e. richly furnished, foll. by ἐν παντί 1 Cor. 1. 5, 2 Cor. 9. 11.

πλούτος, ου, ὁ, riches, wealth. a) pr. Matt. 13. 22 ἡ ἀπάτη τοῦ πλούτου, Luke 8. 14, 1 Tim. 6. 17: meton. as a source of power and influence, in ascriptions, Rev. 5. 12. Fig. ὁ πλούτος τοῦ Θεοῦ or τοῦ Χριστοῦ 'the rich gifts and blessings imparted by God or Christ,' Phil. 4. 19, Eph. 3. 8: also good, welfare, happiness, Rom. 11. 12, Heb. 11. 26. b) fig. riches, richness, abundance, usually before the gen. of another noun, = adj. rich, abundant, pre-eminent, Rom. 2. 4 ὁ πλούτος τῆς χρηστότητος = 'his rich goodness,' 2 Cor. 8. 2, Eph. 1. 7, 2. 7, Col. 2. 2; so ὁ πλούτος τῆς δόξης 'the abundant, pre-eminent glory of God,' as displayed in his beneficence, Rom. 9. 23, al.: 11. 33 ὃ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ O the deep richness of God's wisdom and knowledge!

πλύνω, f. υνῶ, to wash, rinse, espec. clothes, trans. Rev. 7. 14 ἐπλυναν τὰς στολὰς αὐτῶν.

πνεῦμα, ατος, τό (πνέω). 1. BREATH. a) of the mouth or nostrils, a breath-

ing, blast, 2 Thess. 2. 8 τὸ πνεῦμα τοῦ στόματος *the breath of the mouth*, here spoken of the destroying power of God; — of the *vital* breath, Rev. 11. 11 πνεῦμα ζωῆς *breath of life*. b) *breath of AIR*, air in motion, a breeze, blast, the wind, John 3. 8 τὸ πνεῦμα δπου θέλει πνεῖ, Heb. 1. 7 ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα.

2. SPIRIT. a) the *vital spirit, life, soul*, Lat. *anima*, the principle of life residing in the breath, breathed into man from God, and again returning to God, Matt. 27. 50 ἀφῆκε τὸ πνεῦμα *he gave up the ghost*, expired, John 19. 30, Acts 7. 59, Luke 23. 46, 8. 55 ἐπέστρεψε τὸ πνεῦμα αὐτῆς καὶ ἀνέστη, Jam. 2. 26, Rev. 13. 15. Fig. John 6. 63 τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν κτλ i. e. 'as the spirit in man giveth life to the body, so my words are spirit and life to the soul;' also 1 Cor. 15. 45 ἐγένετο ὁ πρῶτος Ἀδὰμ εἰς ψυχὴν ζῶσαν, ὁ ἔσχατος Ἀ. [ἐστιν] εἰς πνεῦμα ζωοποιοῦν *a quickening spirit*, i. e. a spirit of life, as raising the bodies of his followers from the dead unto immortal life, comp. Phil. 3. 21, and εἰς 3. a. ult.

b) the *rational spirit, MIND, soul*, Lat. *animus*. (α) *genr.*, as opp. to the body and animal spirit, 1 Thess. 5. 23 τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα as a periphrasis for the whole man, Luke 1. 47, Rom. 2. 29, 8. 10 τὸ πνεῦμα ζωή, 1 Cor. 5. 3-5, Heb. 12. 9 ὁ πατήρ τῶν πνευμάτων opp. to οἱ πατέρες τῆς σαρκός. So where ψυχὴ or σῶμα are not expressed, Rom. 8. 16 αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν *the divine Spirit himself testifieth to our spirit*, mind, Gal. 6. 18, Rom. 1. 9, John 4. 23 προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ *in spirit and in truth*, i. e. with a sincere mind, with a true heart, not with mere external rites. (β) as the *seat of the affections*, emotions, passions of various kinds; e. g. humility, Matt. 5. 3 οἱ πτωχοὶ τῷ πνεύματι *the poor in spirit*, i. e. those of a lowly mind; of enjoyment, quiet, 1 Cor. 16. 18 ἀνέπαυσαν τὸ ἔμδν πνεῦμα, 2 Cor. 2. 12; of joy, ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς Luke 10. 21; of ardour, fervour, Acts 18. 25 ζέων τῷ πνεύματι, Luke 1. 17 ἐν πνεύματι καὶ δυνάμει Ἡλίου

i. e. 'in the powerful, energetic spirit of Elijah;' of perturbation, from grief, indignation, Mark 8. 12 ἀναστενάξας τῷ πνεύματι αὐτοῦ, John 11. 33, 13. 21, Acts 17. 16. (γ) as referring to *disposition, feelings, temper* of mind, Engl. *spirit*, Luke 9. 55 οὐκ οἴδατε οἴου πνεύματός ἐστε ὑμεῖς, Rom. 8. 15 πνεῦμα δουλείας *a slavish spirit*, 11. 8, 1 Cor. 4. 21 πν. πραότητος *a mild, gentle spirit*; 14. 14 τὸ πνεῦμά μου προσεύχεται, ὃ δὲ νοῦς μου ἄκαρπός ἐστι *my spirit prays*, i. e. my own feelings thus find utterance in prayer, but what I mean is not understood by others; 2 Cor. 4. 13, 1 Pet. 3. 4, James 4. 5. (δ) as implying *will, counsel, purpose*, Mark 14. 38 τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής, Acts 19. 21 ἔθετο ὁ Παῦλος ἐν τῷ πν., 20. 22 see δέω II. c. β. (ε) as including the *understanding or intellect*, Mark 2. 8 ἐπιγνοὺς τῷ πνεύματι, Luke 2. 40 ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας, 1 Cor. 2. 11, 12.

3. A SPIRIT, i. e. a simple, incorporeal, immaterial being, possessing higher capacities than man in his present state.

A) spoken of *created* spirits. a) of the human *soul, spirit*, after its departure from the body, and as existing in a separate state, Lat. *umbra, manes*, Heb. 12. 23 προσεληλύθατε πνεύμασι δικαίων τετελειωμένων *to the spirits of the just* advanced to perfect happiness and glory; 1 Pet. 3. 19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεῖς ἐκήρυξε *in which* [spiritual nature] *also he once preached* [through Noah] *to those spirits now in prison*, comp. 2 Pet. 2. 4, 5; Acts 23. 8: so of the soul of a person reappearing after death, *a spirit, ghost*, v. 9, Luke 24. 37, 39. b) of an *EVIL spirit, daemon*, = δαιμόνιον, δαίμων, mostly with the epithet ἀκάθαρτον, which see; πνεῦμα ἀκάθ. Matt. 10. 1, 12. 43, sæp.; also πν. δαιμονίου ἀκαθάρτου Luke 4. 33, πνεύματα δαιμονίων Rev. 16. 14, τὸ πν. τὸ πονηρόν Acts 19. 15 and τὰ πν. τὰ πονηρά v. 12, πνεῦμα ἄλαλον Mark 9. 17; πν. ἀσθενείας *a spirit of infirmity*, i. e. causing disease, Luke 13. 11 comp. v. 16; πν. πύθωνος *a spirit of divination*, a soothsaying demon, Acts 16.

16, 18. Absol. Matt. 8. 16, Mark 9. 20, Luke 9. 39, 10. 20, Eph. 2. 2. c) seldomer, in plur., of *angels*, as God's ministering *spirits*, Heb. 1. 14 λειτουργικὰ πνεύματα, Rev. 1. 4 τὰ ἑπτὰ πνεύματα i. e. 'the seven archangels,' 3. 1, 4. 5, 5. 6.

B) of GOD in reference to his immateriality, John 4. 24 πν. ὁ Θεός.

C) of CHRIST in his exalted spiritual nature, in distinction from his human nature, 1 Pet. 3. 18 θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ πνεύματι, referring to the spiritual exaltation of Christ after his resurrection to be head over all things to the church; in which spiritual nature also he is said (v. 19) to have preached through Noah, see above, A. a.: so Rom. 1. 4 κατὰ πνεῦμα ἁγιωσύνης, 1 Tim. 3. 16.

D) of the SPIRIT OF GOD, τὸ πνεῦμα τοῦ Θεοῦ or κυρίου; also τὸ πνεῦμα τὸ ἅγιον the *Holy Spirit*, and absol. τὸ πνεῦμα the *Spirit* κατ' ἐξοχήν; called likewise the *Spirit of Christ*, as being sent or communicated by him after his resurrection and ascension, πνεῦμα Χριστοῦ Rom. 8. 9, Ἰησοῦ Χρ. Phil. 1. 19, κυρίου 2 Cor. 3. 17, τοῦ υἱοῦ τοῦ Θεοῦ Gal. 4. 6. In N. T. this Spirit is every where represented as in intimate union with God the Father and Son, as proceeding from and sent forth by them, as possessing the same attributes and performing the same acts with God the Father and Son. The passages in which πνεῦμα is to be referred to this signification may be divided into *two classes*; viz. a) those in which being, intelligence, and agency, are predicated of the Spirit; b) meton. those in which the effects and consequences of this agency are spoken of.

a) the *Holy Spirit*, as possessing being, intelligence, agency, &c. (α) joined with ὁ Θεός or ὁ πατήρ and ὁ Χριστός, &c. with the same or with different predicates, Matt. 28. 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγ. πνεύματος, 1 Cor. 12. 4-6 τὸ αὐτὸ πνεῦμα... ὁ αὐτὸς κύριος... ὁ αὐτὸς Θεός, 2 Cor. 13. 13, 1 Pet. 1. 2, Jude 20.

(β) spoken in connexion with or in reference to God, ὁ Θεός, ὁ πατήρ;

where intimate union or oneness with the Father is predicated of τὸ πνεῦμα, John 15. 26 τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, comp. below in δ.; where the same omniscience is predicated of τὸ πνεῦμα as of ὁ Θεός, 1 Cor. 2. 10 τὸ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ, ver. 11; where the same things are predicated of τὸ πνεῦμα which in other places are predicated of ὁ Θεός, e. g. Ananias and Sapphira are said to lie to the Holy Spirit, &c. Acts 5. 3 ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον, so v. 9, comp. v. 4 οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ. As speaking through the prophets of the O. T., Acts 1. 16 γραφὴν ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαβίδ, comp. 4. 24, 25 and Heb. 1. 1; Acts 28. 25, Heb. 3. 7, 9. 8: also genr., as speaking and warning men through prophets and apostles, Acts 7. 51 comp. ver. 52. Where a person is said to be born of the Spirit, spoken of the moral renovation, the new spiritual life imparted to those who sincerely embrace the gospel, John 3. 5, 6, 8 ὁ γεγεννημένος ἐκ τοῦ πνεύματος, comp. 1. 13. Where τὸ πνεῦμα, &c. is said to dwell in or be with Christians, Rom. 8. 9 εἶπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν, v. 11, 1 Cor. 3. 16, 2 Tim. 1. 14, comp. 2 Cor. 6. 16. Where τὸ πνεῦμα and ὁ Θεός are interchanged, 1 Cor. 12. 11 πάντα ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα spoken of miraculous gifts, comp. ver. 6 ὁ Θεός ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν: so Eph. 6. 17 ἡ μάχαιρα τοῦ πνεύματος, ὃ ἐστὶ ῥῆμα Θεοῦ.

(γ) spoken in connexion with or in reference to Christ; e. g. joined with ὁ Χριστός in a form of swearing, Rom. 9. 1 ἀλήθειαν λέγω, ἐν Χριστῷ οὐ ψεύδομαι, ἐν πνεύματι ἁγίῳ: in a solemn obtestation, 15. 30: in the renovation and sanctification of Christians, 1 Cor. 6. 11, 2 Cor. 3. 17, 18, Heb. 10. 29. So τὸ πνεῦμα and ὁ Χριστός are said to be or dwell with men, compare the examples cited above in β. with John 14. 23, 15. 4, Eph. 3. 17. Also where τὸ πνεῦμα τὸ ἅγιον is said to descend σωματικῶς εἶδει upon Jesus after his baptism, Luke 3. 22, Matt. 3. 16.

(δ) as coming to and acting upon men, Christians, exerting in and upon them an enlightening, strengthening, sanctifying influence: thus where the Holy Spirit is represented as the *author* of revelations to men, e. g. through the prophets of the O. T., see above in β.; or as communicating a knowledge of future events, Acts 10. 19 εἶπεν αὐτῷ τὸ πνεῦμα, ἰδοὺ ἄνδρες τρεῖς ζητοῦσί σε, 20. 23, 1 Tim. 4. 1, Rev. 19. 10; or as directing or impelling to any act, Acts 11. 12. As *communicating* instruction, admonitions, warnings, and invitations, through the apostles, Rev. 2. 7 ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις, sæp., 22. 17 τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, ἔρχου 'the Spirit and the whole church;' so 1 Cor. 2. 10, comp. above in β. As *speaking* through the disciples when brought before rulers, &c. Matt. 10. 20, Mark 13. 11, Luke 12. 12: as qualifying the apostles powerfully to propagate the gospel, Acts 1. 8; or aiding in edifying and comforting the churches, 9. 31; or directing in the appointment of church-officers, 20. 28; or assisting to speak and hear the gospel aright, 1 Cor. 2. 13 ἐν διδακτοῖς πνεύματος ἁγίου [λόγοις] *in words taught, suggested by the Holy Spirit*, v. 14: *emphat. as the Spirit of the gospel*, 2 Cor. 3. 17. Also as *coming to and remaining* with Christians, imparting to them spiritual knowledge, aid, consolation, sanctification, making intercession with and for them, and the like, John 14. 17, 26 τὸ πνεῦμα τὸ ἅγιον, ἐκεῖνος ὑμᾶς διδάξει πάντα, 15. 26 τὸ πνεῦμα τῆς ἀληθείας 'that divine Spirit who will impart the knowledge of divine truth,' Rom. 8. 14, 16, 26, 27, 2 Cor. 1. 22 ὁ ἀρραβὼν τοῦ πνεύματος, Eph. 3. 16, 6. 18. So where any one is said to *grieve* the Holy Spirit, Eph. 4. 30 μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε i. e. 'by whose gifts and influences ye are strengthened and confirmed.'

b) meton. *the Holy Spirit*, as put for the effects and consequences of the agency and operations of the Spirit of God, i. e. *a divine influence, a divine energy or power, an inspira-*

tion, resulting from the immediate agency of the Holy Spirit, = ἡ δύναμις τοῦ ἁγίου πνεύματος. Spoken (α) of that physical procreative energy exerted in the miraculous conception of Jesus, Luke 1. 35 πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, where it is = δύναμις ὑψίστου in the following clause; Matt. 1. 18, 20: so in respect to the conception of Isaac out of the course of nature, Gal. 4. 29.

(β) of that special *divine influence*, inspiration, and energy, which rested upon and existed in *Jesus* after the descent of the Holy Spirit upon him at his baptism, Luke 4. 1 Ἰησοῦς πνεύματος ἁγίου πλήρης comp. 3. 22; John 3. 34 οὐκ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦμα i. e. 'the divine influence, energy, resting upon Christ was not measured and occasional, like that of prophets and apostles, but ever abundant and constant;' Acts 1. 2, 10. 38, Matt. 12. 18, Luke 4. 18; 1 John 5. 6, 8 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα i. e. 'that divine spirit, energy, which was in Jesus;' by which also he was sealed as a spotless victim for his atoning sacrifice, Heb. 9. 14. As prompting him to go into the desert to be tempted, Matt. 4. 1, Mark 1. 12, ἦγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον Luke 4. 1; and afterwards to return into Galilee, v. 14;—as enabling him to cast out demons, Matt. 12. 28 εἰ ἐν πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια comp. Luke 11. 20: in this connexion τὸ πνεῦμα τὸ ἅγιον is said to be blasphemed, Matt. 12. 31, 32, Mark 3. 29.

(γ) of that *divine influence* by which *prophets* and holy men were excited, when they are said to have spoken or acted ἐν πνεύματι, ὑπὸ or διὰ πνεύματος *in, by, or through the Spirit*, i. e. by inspiration; Δαβὶδ εἶπεν ἐν πνεύματι ἁγίῳ Mark 12. 36; so 2 Pet. 1. 21 ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν, 1 Pet. 1. 11 τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ: of John in the Apocalypse, as being ἐν πνεύματι i. e. 'rapt in prophetic vision,' Rev. 1. 10, al.: of the inspiration resting upon John the Baptist, Luke 1. 15; Zacharias, v. 67; Elizabeth, v. 41; Simeon, 2. 25-27. So of that divine

influence and inspiration imparted to Christians, by which they are taught, enlightened, guided, in respect to faith and practice, John 7. 39, Luke 11. 13, Rom. 5. 5 ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου, 1 Cor. 12. 3, 2 Cor. 3. 3, Tit. 3. 5: so when the disciples of Christ are said to be *baptised* with the Holy Spirit, i. e. to be richly furnished with all spiritual gifts, Matt. 3. 11. Emphat. as *the Spirit of the gospel*, put for *the gospel*, in opp. to the *letter* of the Mosaic law, 2 Cor. 3. 6, 8, comp. v. 17.

(δ) of that influence of the Spirit by which the apostles were originally qualified to act as founders and directors of the church of Christ, John 20. 22 ἐνεφύσησε καὶ λέγει αὐτοῖς, λάβετε πνεῦμα ἅγιον, comp. v. 23. Spec. of that powerful energy and inspiration imparted by the Holy Spirit on the day of pentecost and afterwards, by which the apostles and early Christians were endowed with high supernatural qualifications for their work, e. g. a full knowledge of gospel-truth, the power of prophesying, of working miracles, of speaking with tongues, &c.; so where they are said to be *baptised* with this Holy Spirit, Acts 1. 5 comp. v. 8, 1 Cor. 12. 13 comp. v. 8, 9;—Acts 2. 4 ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέροις γλώσσαις καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι i. e. ‘as the Spirit impelled them,’ v. 17, 18, 2. 33, 38, sæp., 19. 2 οὐδὲ εἰ πνεῦμα ἅγιόν ἐστιν ἠκούσαμεν i. e. ‘they did not know that the Holy Spirit had yet been given, that the time foretold by Joel had arrived;’—Acts 19. 6, Rom. 15. 19 ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος ἁγίου i. e. ‘through the power of the internal influences and revelations of the Spirit;’ 1 Cor. 2. 4, 7. 40, 12. 7-9, 14. 2; v. 32 πνεύματα προφητῶν προφήταις ὑποτάσσεται *the spirits of the prophets are subject to the prophets*, i. e. inspiration and self-possession go hand in hand, holy inspiration can never cause confusion and disorder, comp. v. 33; Eph. 1. 13, Heb. 2. 4, 1 Pet.

1. 12. So as prompting to or restraining from particular actions or conduct, Acts 8. 29, 39 πνεῦμα κυρίου ἤρπασε τὸν Φίλιππον i. e. ‘the divine influence, afflatus, which rested on Philip, hurried him away,’ comp. Matt. 4. 1; so Acts 13. 2, 4, 15. 28, 16. 6, 7;—as prompting to holy boldness, energy, zeal, in speaking and acting, Acts 4. 8 Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπε πρὸς αὐτούς, v. 31, 6. 3 ἄνδρας ἐπὶ πλήρεις πνεύματος ἁγίου καὶ σοφίας, v. 10;—as the medium of divine communications and revelations, Acts 11. 28 Ἀγαθος ἐσήμανε διὰ τοῦ πνεύματος, 21. 4, Eph. 3. 5;—as the source of support, comfort, Christian joy and triumph, Acts 7. 55, 13. 52, Eph. 5. 18, Phil. 1. 19. Pl. πνεύματα *spiritual gifts*, 1 Cor. 14. 12.

(ε) spoken of that divine influence by which the temper or disposition of mind in Christians is affected; or rather, put for *the spirit, temper, disposition of mind PRODUCED in Christians by the influences of the Holy Spirit*, which corrects, elevates, and ennobles all their views and feelings, fills the mind with peace and joy, and is the pledge and foretaste of everlasting happiness. (1) as opposed to ἡ σὰρξ, which includes the idea of what is earthly, grovelling, and imperfect, John 3. 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστὶ, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστι, put for πνευματικόν ἐστὶ *is spiritual*, i. e. has those dispositions and feelings which are produced by the Spirit of God;’ Rom. 8. 1 μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα i. e. ‘not indulging the depraved affections and lusts of our physical natures and unrenewed hearts, but following those holy and elevated affections and desires which the Spirit imparts and cherishes;’ v. 9 ἐν πνεύματι, v. 13; 1 Cor. 6. 17 ὁ κολλώμενος τῷ κυρίῳ ἐν πνεύμα ἐστὶν i. e. ‘through the influence of the Spirit of God, they have the same disposition and the same temper of mind with Christ;’ Gal. 5. 16-25. (2) genr. Rom. 8. 9 πνεῦμα Χριστοῦ i. e. ‘the same mind as Christ possessed,’ wrought in us by the Spirit; 7. 6, 8. 15 πνεῦμα

υίοθεσίας *a spirit of sonship*, i. e. a filial spirit, v. 23, 1 Cor. 2. 12; Eph. 1. 17 δόξη ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως *a spirit of wisdom and illumination*, imparted through the Holy Spirit, 2. 18, 22.

c) meton. spoken of a person or teacher *who acts*, or *professes to act*, *under the inspiration of the Holy Spirit*, by divine inspiration, 1 Cor. 12. 10 διακρίσεις πνευμάτων *the trying of spirits* or teachers, meaning a critical faculty of the mind quickened by the Holy Spirit, consisting not only in the power of discerning who was a prophet and who was not, but also of distinguishing in the discourses of a teacher what proceeded from the Holy Spirit and what did not; 1 John 4. 1 μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, ver. 2, 3, 6, 1 Thess. 4. 1, 2 Thess. 2. 2 μήτε διὰ πνεύματος i. e. 'neither by any one professing to be inspired.'

πνευματικός, ἡ, ὄν (πνεῦμα), *breathing, aerial, spiritual, mental*; in N. T. *spiritual*. a) pertaining to the nature of spirits, 1 Cor. 15. 44 σῶμα πνευματικόν *a spiritual body*, having the nature of a spirit, opp. to σῶμα ψυχικόν *an animal body*; Eph. 6. 12 τὰ πνευματικὰ τῆς πονηρίας = τὰ πνεύματα πονηρά. b) pertaining to or proceeding from the Holy Spirit, see πνεῦμα 3. D. (α) of persons, spiritual, i. e. *enlightened by the Holy Spirit*, enjoying the influences, graces, gifts of the Holy Spirit, 1 Cor. 2. 13 πνευματικοῖς, v. 15, 3. 1 ὑμῖν ὡς πνευματικοῖς. (β) of things, spiritual, i. e. *communicated or imparted by the Holy Spirit*, Rom. 15. 27, 1 Cor. 2. 13 πνευματικά = τὰ τοῦ πνεύματος v. 14, 9. 11, 12. 1 τὰ πνευματικά *spiritual gifts*, miraculous powers; Eph. 5. 19 ᾠδαῖς πνευματικαῖς *in spiritual songs*, i. e. composed in the Spirit, on spiritual and religious subjects; Rom. 7. 14 ὁ νόμος πνευματικός ἐστίν i. e. is according to the mind and will of the Spirit; 1. 11 χάρισμα πνευματικόν *a spiritual gift*, i. e. a gift relating to the mind or spirit of Christians as enlightened and quickened by the Holy Spirit, comp. v. 12 and πνεῦμα 3. D. b. ε. Also spoken of things in a

higher and *spiritual* sense, i. e. not literal, not corporeal, including also a reference to the Holy Spirit, 1 Cor. 10. 3, 4 βρῶμα πνευματικὸν ἐφαγον καὶ πόμα πν. ἐπιον κτλ, 1 Pet. 2. 5 οἶκος πνευματικὸς κτλ.

πνευματικῶς, adv., *spiritually*, i. e. in accordance with the Holy Spirit, in or through the Spirit, 1 Cor. 2. 14: so Rev. 11. 8 ἡ τις καλεῖται πν. Σόδομα καὶ Αἴγυπτος, i. e. speaking in the Spirit, prophetically, allegorically.

πνέω, fut. πνεύσομαι, aor. 1 ἐπνευσα, *to breathe, breathe out*; in N. T. *to blow*, intransitive, only of the wind, Matt. 7. 25 ἐπνευσαν οἱ ἄνεμοι, Luke 12. 55, John 3. 8 πνεῦμα πνεῖ, 6. 18, Rev. 7. 1 ἵνα μὴ πνέῃ: so Acts 27. 40 τῇ πνεύσῃ i. e. αὐρᾷ.

πνίγω, fut. ξω, *to choke, strangle*, by stopping the breath, trans., Matt. 18. 28 κρατήσας αὐτὸν ἐπνιγε, where it is = ἀγχω. Pass., of drowning, Mark 5. 13.

πνικτός, ἡ, ὄν (πνίγω), *strangled*; in N. T. meton. τὸ πνικτόν *strangled meat*, i. e. the flesh of animals killed by strangling, without shedding their blood, Acts 15. 20, 29, 21. 25.

πνοή, ἡς, ἡ (πνέω), *breath*. a) vital breath, respiration, Acts 17. 25 ζῶην καὶ πνοήν. b) *breath of air, a blast, wind*, Acts 2. 2.

ποδήρης, εος, ους, ὅ, ἡ, adj. (πούς, ἄρω), *reaching to the feet*, spoken of long flowing robes, Rev. 1. 13 ἐνδεδυμένον ποδήρη sc. ἐσθῆτα.

πόθεν, interrog. adv., *whence?* correl. with ποῦ, πότε, &c. a) pr. of place, = *from what place or quarter?* Matt. 15. 33 πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι; Mark 8. 4, John 4. 11: also indirect, as often in N. T., Luke 13. 25 οὐκ οἶδα ὑμᾶς πόθεν ἐστέ, John 3. 8, 8. 14: fig. of state, condition, indir. Rev. 2. 5. b) of source, author, cause, manner, *whence? how?* Matt. 13. 27 πόθεν ἔχει ζιζάνια; v. 54, 56, 21. 25, John 1. 49, 19. 9 πόθεν εἰ σύ; Jam. 4. 1;—indirect, Luke 20. 7 μὴ εἰδέναι πόθεν, John 2. 9, 9. 29. Spoken in surprise, admiration, Luke 1. 43 πόθεν μοι τοῦτο; implying strong negation, Mark 12. 37 πόθεν υἱὸς αὐτοῦ ἐστί;

ποιέω, ὦ, fut. ἦσω and ἰῶ, aor. 1 ἐποίησα, perf. πεποίηκα, pluperf. πεποιήκειν without augm., see Stuart's N. T. Gram. p. 68, 70. The various significations of this verb may all be classed under the two primary ones, *to MAKE* and *to DO*, i. e. expressing action as completed or as continued.

1. *TO MAKE*, i. e. *to form, produce, bring about, cause*, pr. spoken of any external act as manifested in the production of something tangible and corporeal, obvious to the senses, i. e. *completed action*: here the middle also is often used, with only a remote reference to the subject, which not seldom wholly vanishes, so that the mid. does not apparently differ from the active. a) genr. (α) pr., with acc. Matt. 17. 4 ποιήσωμεν ὧδε τρεῖς σκηνάς, John 9. 11 πηλὸν ἐποίησε, 18. 18 ἀνθρακιὰν πεποιηκότες, Acts 7. 40 θεούς, v. 43, 9. 39 ἱμάτια, 19. 24, Rom. 9. 20: foll. by ἐκ of material, John 2. 15 ποιήσας φραγέλλιον ἐκ σχοινίων, 9. 6, Rom. 9. 21: with κατὰ τι of manner, model, Acts 7. 44, Heb. 8. 5: mid. Acts 1. 1 τὸν πρῶτον λόγον ἐποίησάμην. (β) spoken of God, *to make*, = *to create*, with acc. Acts 4. 24 ὁ ποιήσας τὸν οὐρανόν, 7. 50, 17. 24, Heb. 1. 2, Luke 11. 40; with double acc. Matt. 19. 4.

b) fig., spoken of a state or condition, or of things intangible and incorporeal, and genr. of such things as are produced by an inward act of the mind or will, *to make*, i. e. *to cause, bring about, occasion*. (α) genr. with accus. Luke 1. 68 ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ, Acts 15. 3, 24. 12 ἐπισύστασιν ποιοῦντα ὄχλου, Eph. 2. 15 ποιῶν εἰρήνην, 4. 16: mid. Rom. 15. 26, Heb. 1. 3. (β) ποιεῖν with its accus., like Engl. *to make*, often forms a periphrasis for the cognate verb; e. g. active, ποιεῖν ἐκδίκησιν *to make defence of one's cause*, = ἐκδικεῖν, Luke 18. 7 comp. v. 3; ἐνέδραν *to make an ambushade*, = ἐνεδρεῖν, Acts 25. 3; τὸ ἱκανόν *to make satisfaction*, = ἱκανοῦν, Mark 15. 15; μονήν *to make one's abode*, = μένειν, John 14. 23; ὁδόν *to make one's way*, *to go*, = ὁδοποιεῖσθαι, Mark 2. 23; πόλεμον *to make battle or war*, = πολεμεῖν, construed, by Hebr., with

μετὰ τινος instead of dat. Rev. 11. 7, al.; συμβούλιον *to make a consultation*, = συμβουλευέσθαι, Mark 3. 6; συνωμοσίαν *to make a conspiracy*, = συνομνύειν, Acts 23. 13; συστροφὴν *to make a combination*, = συστρέφεσθαι, v. 12:—mid. ποιεῖσθαι, often with only remote reference to the subject, ποιεῖσθαι ἀναβολήν *to make delay*, = ἀναβάλλεσθαι, Acts 25. 17; δεήσεις *to make prayers*, = δεῖσθαι, Luke 5. 33; ἐκβολήν *to make a casting out*, = ἐκβάλλειν, Acts 27. 18; κοπετόν *to make lamentation*, = κόπτεσθαι, 8. 2; λόγον *to make account of*, = λογίζεσθαι, 20. 24; μνήαν οἷ μνήμη *to make remembrance of*, = μιμνήσκω, Rom. 1. 9, 2 Pet. 1. 15; πορείαν *to make progress or a journey*, = πορεύεσθαι, Luke 13. 22; πρόνοιαν, *to make provision for*, = προνοεῖσθαι, Rom. 13. 14; σπουδὴν *to make diligence*, i. e. *to be diligent*, = σπουδάζειν, Jude 3. (γ) spoken of a feast, banquet, *to make*, = *to give, hold, celebrate*, Luke 5. 29 ἐποίησε δοχὴν μεγάλην, 14. 12 ὅταν ποιῇς ἄριστον, v. 16; with dat. of pers. *to whom*, i. e. *in honour of whom*, Matt. 22. 2, Mark 6. 21, John 12. 2: hence of a festival, = *to hold, keep, celebrate*, Matt. 26. 18 πρὸς σὲ ποιῶ τὸ πάσχα, Acts 18. 21; so in the sense of *instituting*, Heb. 11. 28.

c) it denotes *to make exist, to cause to be*, prop. spoken of generative power, *to beget, to bring forth, bear*. (α) of trees and plants, *to germinate, bring forth fruit, to yield*, καρπὸν or καρποὺς ποιεῖν Matt. 3. 10, 7. 17; metaph. 3. 8, 21. 43: so of branches, *to shoot forth*, Mark 4. 32. Once of a fountain, Jam. 3. 12 οὔτε ἄλυκδον γλυκὺ ποιῆσαι ὕδωρ. (β) fig. of persons, *to make for one's self*, = *to get, acquire, gain*, Luke 12. 33 ποιήσατε ἑαυτοῖς βαλάντια κτλ, 16. 9 φίλους, John 4. 1 μαθητάς. So of profit, advantage, = *to profit, gain*, genr. 1 Cor. 15. 29 τί ποιήσουσιν; in a pecuniary sense, like the Engl. *to make*, Matt. 25. 16 ἐποίησεν ἄλλα πέντε τάλαντα, Luke 19. 18.

d) causat. *to make do or be* any thing, *to cause to do or be*. (α) foll. by inf., Mark 1. 17, 7. 37 τοὺς κωφούς ποιεῖ ἀκούειν, 8. 25, Luke 5. 34, John 6. 10, Acts 17. 26; inf. with

τοῦ, 3. 12 πεποιηκόσι τοῦ περιπατεῖν αὐτόν. (β) foll. by ἵνα with subjunct. *to make or cause that, &c.* see ἵνα III. a. δ., John 11. 37 οὐκ ἠδύνατο οὗτος ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Col. 4. 16, Rev. 13. 15: by attract. ποιήσω αὐτοὺς ἵνα κτλ 3. 9, 13. 12, 16.

e) causat. *to make be or become* any thing, *to cause to be or become* so or so, *to make into* any thing; foll. by double accus. of object, and a predicate of that object, either subst., adj., or adv., strictly with εἶναι implied. (α) with subst. as predicate; of things, Matt. 21. 13 αὐτὸν [οἶκον] ἐποίησατε σπήλαιον ληστῶν, John 4. 46 ὅπου ἐποίησε τὸ ὕδωρ οἶνον, 1 Cor. 6. 15, Heb. 1. 7. Of persons, Matt. 4. 19 ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων comp. Mark 1. 17, Matt. 23. 15, Luke 15. 19: *so to make, = to constitute, appoint*, John 6. 15 ἵνα ποιήσωσιν αὐτὸν βασιλέα, Acts 2. 36, Rev. 1. 6; with predic. impl. Heb. 3. 2 comp. v. 1; with ἵνα instead of acc. Mark 3. 14 ἐποίησε δώδεκα, ἵνα ᾤσι μετ' αὐτοῦ: in the sense of *to declare, give out as any one*, John 8. 53 τίνα σεαυτὸν ποιεῖς; 10. 33 ποιεῖς σεαυτὸν Θεόν, 19. 7, 12. (β) with adj. as predicate; of persons, Matt. 20. 12 ἴσους ἡμῖν αὐτοὺς ἐποίησας, 28. 14, John 16. 2, Rev. 12. 15: in the sense of *declaring*, John 5. 18. Of things, Eph. 2. 14 ὁ ποιήσας τὰ ἀμφότερα ἓν: *once to make by supposition, = to suppose, judge, assume*, Matt. 12. 33 ἡ ποιήσατε τὸ δένδρον καλὸν κτλ 'either assume the tree to be good and its fruit good, or the contrary.' In this construction also ποιεῖν with the acc. of the adj. often forms a periphrasis for the cognate verb, as ποιεῖν δῆλον *to make manifest, betray, = δηλοῦν*, Matt. 26. 73; ἔκθετον, = ἐκτιθέναι, *to expose infants*, Acts 7. 19; εὐθείας τὰς τρίβους *to make straight and level the ways, = εὐθύνειν*, Matt. 3. 3; λευκὸν ἢ μέλαν *to make white or black, = λευκαίνειν ἢ μελαίνειν*, 5. 36; ὑγιῇ *to make whole, to heal, = ὑγιαίνειν*, John 5. 11; φανερόν *to make known, betray, = φανεροῦν*, Matt. 12. 16:—mid. βέβαιον ποιεῖσθαι *to make firm, sure, = βεβαιοῦσθαι*, 2 Pet. 1. 10. (γ) with adv. as predicate, ποιεῖν

τινὰ ἔξω *to make one be or go out, to cause one to go out, to send out*, Acts 5. 34 ἐκέλευσεν ἔξω βραχὺ τι τοὺς ἀποστόλους ποιῆσαι.

2. TO DO, expressing an action as continued, or not yet completed; what one does repeatedly, continuedly, habitually; like πράσσω. a) foll. by accus. of thing, and without reference to a person as the remote object. (α) with accus. of pron., *to do*, genr. Matt. 5. 47 τί περισσὸν ποιεῖτε; Mark 11. 3 τί ποιεῖτε τοῦτο; 14. 8 ὁ ἔσχεν αὐτῇ ἐποίησε, Matt. 8. 9 ποίησον τοῦτο, καὶ ποιεῖ, Luke 20. 2 ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, Acts 1. 1, Gal. 2. 10 αὐτὸ τοῦτο ποιῆσαι, Phil. 2. 14 πάντα ποιεῖτε, 1 Tim. 5. 21 μὴδὲν ποιῶν: with a participle following, Mark 11. 5 τί ποιεῖτε λύοντες τὸν πῶλον; Acts 11. 30, 21. 13. (β) with accus. of a subst. rarely implied, and spoken of particular deeds, acts, works, done repeatedly or continuedly, *to do, = to perform, execute*, ποιεῖν τὰ ἔργα τοῦ Ἀβραάμ John 8. 39; τὰ πρῶτα ἔργα Rev. 2. 5; τὰ ἔργα τοῦ Θεοῦ i. e. 'the works which God requires,' John 10. 37; ἔργον εὐαγγελιστοῦ 2 Tim. 4. 5; ἔλεος *to do mercy, shew mercy*, Jam. 2. 13; ἐλεημοσύνην *to do alms, give alms*, Matt. 6. 2; δικαιοσύνην id., v. 1: so of mighty deeds, wonders, miracles, δυνάμεις 7. 22, ἔργα John 5. 36, κράτος Luke 1. 51, σημεῖα John 2. 11, τέρατα καὶ σημεῖα Acts 6. 8; genr. Matt. 9. 28, Acts 14. 11. Also of the will, precept, requirement of any one, *to do, perform, fulfil*, Matt. 21. 31 τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; 23. 3, Mark 6. 20 Ἡρώδης πολλὰ ἐποίησε i. e. which John admonished him to do, Luke 17. 9, John 2. 5, Eph. 2. 3: so of the precepts of God or of Christ, Matt. 5. 19, 7. 21 ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου, v. 24, Luke 6. 46, John 7. 19 τὸν νόμον, Acts 13. 22: of that which one asks, entreats, promises, John 14. 13 ὅ τι ἂν αἰτήσητε, τοῦτο ποιήσω, Rom. 4. 21 ὁ ἐπήγγελται δυνατός ἐστι καὶ ποιῆσαι, Eph. 3. 20; with dat. of pers. Mark 10. 35 ἵνα ὁ εἰς αἰτήσωμεν ποιήσῃς ἡμῖν, ver. 36: of a purpose, plan, decree, Acts 4. 28, Rom. 9. 28 λόγον συντεταγμένον ποιήσῃ κύριος the

Lord will execute his word decreed i. e. his threatening, 2 Cor. 8. 10, 11. (γ) spoken of a course of action or conduct, *to do*, = *to execute, exercise, practise*; κρίσιν ποιεῖν *to do judgment, act as judge*, = κρίνειν, John 5. 27; τὴν ἐξουσίαν τινὸς ποιεῖν *to exercise the power of any one*, Rev. 13. 12. Spec. of right, duty, virtue, Rom. 2. 14 τὰ τοῦ νόμου ποιῇ, 10. 5, ἀλήθειαν John 3. 21, δικαιοσύνην 1 John 2. 29, χρηστότητα Rom. 3. 12: so John 5. 29 οἱ τὰ ἀγαθὰ ποιήσαντες, 8. 29 τὰ ἀρεστά, Jam. 4. 17 καλὸν ποιεῖν. (δ) of evil deeds or conduct, *to do*, = *to commit, practise, ἀμάρτημα* 1 Cor. 6. 18, ἀμαρτίαν John 8. 34, ἀνομίαν Matt. 13. 41, ἄξια πληγῶν Luke 12. 48, βδέλυγμα Rev. 21. 27, τὰ μὴ καθήκοντα Rom. 1. 28, οὐδὲν ἐναντίον τινί Acts 28. 17, κακόν Matt. 27. 23, κακά Rom. 3. 8, πονηρά Luke 3. 19, φόνον Mark 15. 7, ψεῦδος Rev. 22. 15; genr. John 7. 51.

b) intrans. *to do*, = *to act*. (α) absol. *to be active, to work*, Matt. 20. 12 οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, Rev. 13. 5. (β) with adv. of manner, *to do so and so, to act in any manner*; καλῶς Matt. 12. 12, and participle, Acts 10. 33 καλῶς ἐποίησας παραγενόμενος, Phil. 4. 14; with κρεῖσσον 1 Cor. 7. 38, οὕτω 16. 1, φρονίμως Luke 16. 8, ὥς Matt. 1. 24: so κατὰ τι ποιεῖν 23. 3, πρὸς τι Luke 12. 47.

c) ποιέω, like Engl. *to do*, is often used in the latter member of a sentence instead of repeating the verb of the preceding member; e. g. foll. by acc. of thing, Matt. 5. 46 εἰὰν ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; Luke 6. 10; Rom. 12. 20 εἰὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν κτλ. With adv.; οὕτω, Matt. 5. 47 εἰὰν ἀσπάσησθε τοὺς ἀδελφούς, οὐχὶ καὶ οἱ ἐθνικοὶ οὕτω ποιοῦσιν; 24. 46 comp. v. 45; ὁμοίως Luke 3. 11, ὥσπερ Matt. 6. 2, ὡσαύτως 20. 5, καθὼς 1 Thess. 5. 11.

d) spoken in reference to a person, *to do to or in respect to any one*, i. e. *for or against him*, the person being the remoter object. (α) foll. by acc. of person and thing, Matt. 27. 22 τί ποιήσω Ἰησοῦν; Mark 15. 12: with adv. εὖ ποιεῖν τινά, Engl.

to do one good, 14. 7. (β) foll. by dat. of person, *to or for any one*, in his behalf, with acc. of thing, Matt. 20. 32, Mark 5. 19 ὅσα σοὶ ὁ κύριος πεποίηκε, Luke 1. 49; with accus. implied, Matt. 25. 40; with adv. 5. 44 καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, Mark 15. 8. Also *against any one*, to his detriment, with acc. of thing, Acts 9. 13 ὅσα κακὰ ἐποίησε τοῖς ἁγίοις, John 15. 21; with adv. Matt. 21. 36, Luke 2. 48. Or genr. *in respect to any one*, in his case, with accus. of thing, Matt. 7. 12, 21. 40; with adv. 7. 12, Luke 6. 23. (γ) foll. by ἐν of pers., *to do in respect to any one*, in his case, with acc. of thing, Matt. 17. 12 ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν, Luke 23. 31. (δ) foll. by μετὰ with gen. of pers. *to do with any one*, by Hebr. (see μετὰ I. 2. c. ε.), Luke 1. 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων, Acts 14. 27.

e) foll. by accus. of time, pr. intrans., *to do or act for a certain time*, = *to spend, pass*, Acts 15. 33 ποιήσαντες χρόνον, 18. 23, 20. 3 ποιήσας ἡμέρας τρεῖς, 2 Cor. 11. 25 νυχθήμερον ἐν τῷ βυθῷ πεποίηκα, Jam. 4. 13. ποίημα, ατος, τό (ποιέω), *a thing made, work*, Rom. 1. 20: fig. Eph. 2. 10.

ποίησις, εως, ἡ (ποιέω), *a making*; in N. T. *a doing, keeping of a law*, Jam. 1. 25 ἐν τῇ ποιήσει.

ποιητής, ου, ὁ (ποιέω), 1. *a maker of any thing, inventor*; in N. T. *a poet, maker of a poem*, Acts 17. 28.

2. *a doer, keeper of a law or precept*, Rom. 2. 13 οἱ ποιηταὶ τοῦ νόμου, Jam. 1. 22, 25 π. ἔργου intens. *a doer of the deed*, = *'a doer indeed of the law.'*

ποικίλος, η, ον, pr. *variegated, parti-coloured*; in N. T. *various, divers*, ποικίλαις νόσοις Matt. 4. 24, ἐπιθυμίαις Tit. 3. 3, δυνάμεσι Heb. 2. 4, διδασκαῖς 13. 9, 1 Pet. 4. 10 ποικίλης χάριτος Θεοῦ i. e. of his manifold grace, various gifts.

ποιμαίνω, f. ανῶ (ποιμήν), *to feed a flock or herd*, i. e. *to let feed, to pasture, tend*, trans. a) pr. Luke 17. 7 δοῦλον ἔχων ποιμαίνοντα, 1 Cor. 9. 7. b) fig. *to feed*, = *to lead, cherish, provide for*, as kings and princes their people, Matt. 2. 6 ὅστις ποιμανεῖ τὸν

λαόν μου, Rev. 7. 17; and so pastors and teachers of the church, John 21. 16, Acts 20. 28 ποιμαίνειν τὴν ἐκκλησίαν, 1 Pet. 5. 2: hence, by impl., *to rule, govern*, with severity, only in the phrase ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ Rev. 2. 27, al. In a bad sense, with ἐαυτόν, *to feed or cherish one's self, to take care of one's self*, sc. at the expense of others, Jude 12.

ποιμήν, ἑνός, ὁ, *a herdsman, shepherd*, one who tends herds or flocks. a) pr. Matt. 9. 36 πρόβατα μὴ ἔχοντα ποιμένα, 25. 32. b) fig. of Jesus, as the great Shepherd, who watches over and provides for the welfare of the church, his flock, Matt. 26. 31 πατάξω τὸν ποιμένα, John 10. 2, 11, 1 Pet. 2. 25, Heb. 13. 20. Also *a pastor*, the teacher and spiritual guide of a particular church, Eph. 4. 11.

ποίμνη, ης, ἡ (ποιμήν), *a flock*, espec. of sheep, Matt. 26. 31: fig. *the flock* of Christ, his disciples, church, John 10. 16.

ποίμνιον, ου, τό (synec. for ποιμένιον, fr. ποιμήν), *a flock*; in N. T. only fig. *the flock* of Christ, his disciples, church, Luke 12. 32, al.

ποῖος, α, ον, cor. pron. interrog., corresponding to οἷος, τοῖος, prop. *what? of what kind or sort?* Lat. *qualis*. a) pr. Mark 4. 30 ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; Luke 6. 32 ποῖα ὑμῖν χάρις ἐστὶ; John 12. 33 ποίῳ θανάτῳ, Acts 7. 49, Rom. 3. 27, Jam. 4. 14 ποῖα ἡ ζωὴ ὑμῶν; So ἐν ποίᾳ ἐξουσίᾳ *by what authority*, = *by whose authority*, Matt. 21. 23; Acts 4. 7 ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι; Adv. Luke 5. 19 ποίας (διὰ ποίας text. rec.) sc. ὁδοῦ *what way*, how, comp. ἐκεῖνος c. b) *what one?* sc. out of a number, = *what? which?* Matt. 19. 18, 22. 36 ποῖα ἐντολὴ μεγάλη ἐν τῷ νόμῳ; 24. 42 ποῖα ὥρα, v. 43, John 10. 32 διὰ ποῖον αὐτῶν ἔργον, Rev. 3. 3.

πολεμέω, ὦ, fut. ἥσω (πόλεμος), *to war, make war, fight*, foll. by μετὰ with genit. Rev. 12. 7 (see p. 305, col. 2), 2. 16 πολεμήσω μετ' αὐτῶν, 13. 4,—the usual construction is with the dat. Absol. Rev. 12. 7; joined with κρίνω, 19. 11 ἐν δικαιο-

σύνη κρίνει καὶ πολεμεῖ 'he makes war upon those whom he has condemned,' = *avenge, punish*. Hyperbol. = *to contend, quarrel*, Jam. 4. 2.

πόλεμος, ου, ὁ (πέλομαι), pr. 'the agitation and tumult of battle,' and hence *fight, battle, war*. a) pr. *fight, battle*, 1 Cor. 14. 8 τίς παρασκευάζεται εἰς πόλεμον; Heb. 11. 34 ἰσχυροὶ ἐν πολέμῳ, Rev. 9. 7: so ποιῆσαι πόλεμον μετὰ τίνος *to do battle*, i. e. *to fight, make war with any one*, = πολεμεῖν, 11. 7. Hyperbol. = *contest, strife*, Jam. 4. 1. b) genr. *war*, Matt. 24. 6 ἀκούειν πολέμους καὶ ἀκοὰς πολέμων, Luke 14. 31.

πόλις, εως, ἡ (πόλος), *a city*, pr. enclosed with a wall, a walled town. a) pr. and genr. Matt. 2. 23 κατῳκησεν εἰς πόλιν λεγομένην Ναζαρέτ, Mark 6. 56, Luke 8. 1. In various constructions: (α) with art. ἡ πόλις *the city*, i. e. before mentioned; Matt. 21. 17 comp. v. 10, Mark 11. 19 comp. v. 1:—or κατ' ἐξοχὴν *the city*, i. e. the chief city, *metropolis*; Jerusalem, Matt. 26. 18; Gadara, 8. 33 comp. v. 28. (β) with adj. or a like adjunct, Matt. 10. 15 τῇ πόλει ἐκείνῃ, Acts 19. 29 ἡ π. δλη, 26. 11 εἰς τὰς ἔξω πόλεις, Rev. 16. 19 ἡ πόλις ἡ μεγάλη: so ἡ ἰδία πόλις *one's own city*, i. e. in which one dwells, Matt. 9. 1 comp. 4. 13, or the chief city of one's family, Luke 2. 3; ἡ ἁγία πόλις *the holy city*, i. e. Jerusalem, as the public seat of God's worship, Matt. 4. 5, called also in a like sense ἡ πόλις ἡ ἡγαπημένη Rev. 20. 9. (γ) foll. by gen. of pers., *the city of any one*, i. e. one's native city, πόλις Δαβὶδ Luke 2. 4, or in which one dwells, 4. 29, John 1. 45; π. ἐστὶ τοῦ μεγάλου βασιλέως i. e. where God dwells, Matt. 5. 35: foll. by gen. of a gentile name, 10. 5 εἰς πόλιν Σαμαρειτῶν, v. 23. (δ) with the pr. name of the city subjoined; in apposition in the same case, Acts 11. 5 ἐν πόλει Ἰόππῃ, 27. 8; or in the gen. 2 Pet. 2. 6 πόλεις Σοδόμων καὶ Γ. (ε) foll. by gen. of region or province, Luke 1. 26 εἰς πόλιν τῆς Γαλιλαίας, John 4. 5; impl. Matt. 14. 13: so Luke 1. 39 εἰς πόλιν Ἰούδα *to a city of Judah*.

b) meton. for *the inhabitants of a*

city, Matt. 8. 34 *πάσα ἡ πόλις ἐξῆλθεν*, Mark 1. 33. c) symbol. of the celestial or spiritual *Jerusalem*, the seat of the Messiah's kingdom, described as descending out of heaven, Rev. 3. 12, Heb. 11. 10, al.

πολιτάρχης, ου, ὁ (πόλις, ἄρχω), a city-ruler, prefect, magistrate, Acts 17. 6, 8.

πολιτεία, ας, ἡ (πολιτεύω), pr. 'the being a free citizen,' the relation of a free citizen to the state; hence a) citizenship, the right of citizenship, freedom of a city, Acts 22. 28. b) the state itself, a community, commonwealth, Eph. 2. 12.

πολίτευμα, ατος, τό (πολιτεύω), any public measure, administration of the state; in N. T. the state itself, community, commonwealth, fig. of Christians in reference to their spiritual community, Phil. 3. 20.

πολιτεύω, fut. εὔσω (πολίτης), to administer the state, to live as a free citizen; oftener depon. pass. πολιτεύομαι, to be a citizen of a state, to live as a good citizen, to conduct one's self according to the laws and customs of a state; hence in N. T. genr. to live, to order one's life and conduct according to a certain rule, with adv. Phil. 1. 27 ἀξίως τοῦ εὐαγγελίου πολιτεύεσθε: with dat. Acts 23. 1 πεπολίτευμαι τῷ Θεῷ i. e. to or for God, according to his will, comp. Θεός α. γ.

πολίτης, ου, ὁ (πόλις), a citizen, an inhabitant of a city, Acts 21. 39 οὐκ ἀσήμερον πόλεως πολίτης, Luke 15. 15: with gen. αὐτοῦ, = fellow-citizen, 19. 14.

πολλάκις, adv. (πολύς), many times, often, Matt. 17. 15, sæp.

πολλαπλασίων, ονος, ὁ, ἡ, adj. (πολύς), manifold, many times more, Luke 18. 30.

πολυλογία, ας, ἡ (πολυλόγος, from πολύς, λέγω), much speaking, loquacity, Matt. 6. 7.

πολυμερῶς, adv. (πολυμερής, fr. πολύς, μέρος), in many parts, in manifold ways, Heb. 1. 1.

πολυποίκιλος, ου, ὁ, ἡ, adj. (πολύς, ποικίλος), much variegated; in N. T. very various, manifold, multifarious, Eph. 3. 10.

πολύς, πολλή, πολύ, gen. πολλοῦ, ἧς, οὔ; compar. πλείων, superl. πλείστος, see in their order,—many, much, prop. of number, quantity, amount. a) SING. pr. many, much; and with nouns implying number or multitude, great, large. (α) without art., with subst. John 6. 10 χόρτος πολὺς, Acts 15. 32 διὰ λόγου πολλοῦ with much discourse, many words, 16. 16 ἐργασίαν πολλήν, 22. 28 πολλοῦ κεφαλαίου, Matt. 13. 5 γῆν πολλήν much earth, soil. So with a noun of multitude, Acts 11. 21 πολὺς ἀριθμός a great number, 18. 10 λαὸς πολὺς, Mark 5. 24 ὄχλος πολὺς, Acts 14. 1 πολὺ πλῆθος: fig. Matt. 9. 37 θερисμὸς πολὺς. Absol. πολὺ much, Luke 12. 48 ᾧ ἐδόθη πολὺ, πολὺ ζητηθῆσεται, 16. 10, Acts 26. 29, Matt. 26. 9 πρᾶθῆναι πολλοῦ to be sold for much. (β) with art. and subst., Heb. 5. 11 περὶ οὗ πολὺς ἡμῖν ὁ λόγος of whom we have much to say, many things; Mark 12. 37 ὁ πολὺς ὄχλος the multitude, the common people. Absol. τὸ πολὺ the much, 2 Cor. 8. 15 ὁ τὸ πολὺ sc. συλλέξας.

b) PLUR. πολλοί, αἱ, ἅ, many; and with nouns of multitude, great, large. (α) without art., with subst. Matt. 8. 16 δαιμονιζομένους πολλούς, Mark 2. 15 πολλοὶ τελῶναι, Luke 12. 7, 19 πολλὰ ἀγαθὰ, John 3. 23 ὕδατα πολλὰ. So with a noun of multitude, Matt. 4. 25 ὄχλοι πολλοί. With another adj., ἕτεροι πολλοί Matt. 15. 30, fem. Luke 8. 3, neut. 22. 65; πολλοὺς ἄλλους Mark 12. 5, fem. 15. 41, neut. 7. 4: coupled by καί, as π. καὶ ἕτερα Luke 3. 18, π. καὶ ἄλλα σημεῖα John 20. 30, π. καὶ βαρέα αἰτιάματα Acts 25. 7. Absol. πολλοί many, Matt. 7. 13, 22 πολλοὶ ἐροῦσί μοι, Luke 4. 41 ἀπὸ πολλῶν, John 8. 30: so by impl. many, = a multitude, all, Matt. 20. 28 λύτρον ἀντὶ πολλῶν, Mark 14. 24, Heb. 9. 28. Neut. πολλὰ many things, much, Matt. 13. 3 ἐλάλησε πολλὰ ἐν παραβολαῖς, Mark 5. 26, Luke 10. 41, 2 Cor. 8. 22 ἐν πολλοῖς. Foll. by gen. partit. Matt. 3. 7 πολλοὺς τῶν Φαρισαίων, Luke 1. 16, John 6. 66; by ἐκ with gen. partit., v. 60 πολλοὶ ἐκ τῶν μαθητῶν, 10. 20. (β) with art. as referring to something well known, with subst. Luke 7. 47 αἱ

ἁμαρτίαι αὐτῆς αἱ πολλαί comp. v. 37, Rev. 17. 1 comp. v. 15, Acts 26. 24 τὰ πολλὰ γράμματα *the much learning* sc. which thou hast, q. d. *thy much learning*. Absol. οἱ πολλοί *the many*, i. e. those before spoken of, including the idea of *all*, Rom. 5. 15, 19, i. e. *the many* of whom the apostle had been treating as having *all* suffered through Adam: so of *the many*, i. e. all who receive Christ, v. 15, 12. 5, 1 Cor. 10. 33. Also *the many*, = *the most*, *the greater number*, but implying exceptions, Matt. 24. 12 ἡ ἀγάπη τῶν πολλῶν, 2 Cor. 2. 17 ὡς οἱ πολλοί *as the most do* i. e. the Judaizing teachers.

c) fig. and intens., of AMOUNT or DEGREE, *much*, *great*, *vehement*, Matt. 2. 18 ὀδυρμὸς πολὺς, 5. 12, Luke 10. 40 πολλὴν διακονίαν, Matt. 24. 30, John 7. 12, Acts 21. 40, sæp.

d) of TIME, *much*, *long*, pl. *many*, Matt. 25. 19 μετὰ χρόνον πολύν, Mark 6. 35, Luke 8. 29, 12. 19 ἔτη πολλά *many years*; ἐπὶ πολὺ *for a long time*, Acts 28. 6; μετ' οὐ πολὺ *not long after*, 27. 14; μετ' οὐ πολλὰς ἡμέρας Luke 15. 13, οὐ μετὰ πολλὰς ἡμ. Acts 1. 5.

e) neut. πολὺ, πολλά, adverbially. (α) sing. πολὺ *much*, *greatly*, Mark 12. 27 πολὺ πλανᾶσθε, Luke 7. 47 ἡγάπησε πολὺ, Rom. 3. 2; with compar. 2 Cor. 8. 22 πολὺ σπουδαιότερον. Dat. πολλῶ id., with compar. John 4. 41, πολλῶ μᾶλλον Matt. 6. 30. (β) pl. πολλά without art., *many times*, *often*, Matt. 9. 14 νηστεύομεν πολλά, Jam. 3. 2; also *much*, *greatly*, Mark 1. 45, 3. 12, 5. 10 παρεκάλει αὐτὸν πολλά, Rev. 5. 4. With art. τὰ πολλά *these many times*, *for the most part*, *greatly*, Rom. 15. 22.

πολύσπλαγχνος, ου, ὁ, ἡ, adj. (πολύς, σπλάγχνον), *very compassionate*, *of great mercy*, Jam. 5. 11.

πολυτελής, έος, οὗς, ὁ, ἡ, adj. (πολύς, τέλος), *very expensive*, *very costly*, *sumptuous*; νάρδος Mark 14. 3, ἱματισμός 1 Tim. 2. 9: fig. *very precious*, *excellent*, 1 Pet. 3. 4.

πολύτιμος, ου, ὁ, ἡ, adj. (πολύς, τιμή), *of great value or price*, *very costly*, *very precious*; νάρδος John 12. 3, μαργαρίτης Matt. 13. 46.

πολυτρόπως, adv. (πολύτροπος, fr. πολὺς, τρόπος), *in many ways*, *in various manners*, Heb. 1. 1.

πόμα, ατος, τό (πίνω), *drink*, 1 Cor. 10. 4, Heb. 9. 10.

πονηρία, as, ἡ (πονηρός), *evil nature*, *badness*, pr. in a physical sense; in N. T. only in a moral sense, *evil disposition*, *wickedness*, *malice*, Matt. 22. 18 γνοὺς ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν, Luke 11. 39, Eph. 6. 12 τὰ πνευματικὰ τῆς πονηρίας = τὰ πονηρά. Pl. αἱ πονηρίαι *wicked counsels*, Mark 7. 22; *wicked deeds*, *iniquities*, Acts 3. 26.

πονηρός, ὁ, ὄν (πονέω), comparat. πονηρότερος, pr. 'causing or having labour, sorrow, pain;' hence genr. *evil*, act. and passive. a) ACT. *evil*, i. e. 'causing evil to others,' *evil-disposed*, *malevolent*, *malignant*, *wicked*. (α) of persons, Matt. 5. 45 ἐπὶ πονηροὺς καὶ ἀγαθοὺς, 7. 11 εἰ ὑμεῖς πονηροὶ ὄντες κτλ, Acts 17. 5. So πνεύματα πονηρά *evil spirits*, *malignant demons*, Luke 7. 21, 11. 26 πνεύματα πονηρότερα: hence ὁ πονηρός *the evil one* κατ' ἐξοχήν, i. e. Satan, Matt. 13. 19, 38, sæp. (β) of things, ὀφθαλμὸς πονηρός *an evil eye*, *envy*, Matt. 20. 15: so διαλογισμοὶ πονηροί 15. 19, 1 Tim. 6. 4, Luke 6. 45 ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας = θησαυροῦ τῆς πονηρίας. So pr. as causing pain or hurt, *hurtful*, e. g. words, *injurious*, *calumnious*, πᾶν πονηρὸν ῥῆμα Matt. 5. 11, Acts 28. 21, 3 John 10: also *painful*, *grievous*, Rev. 16. 2 ἔλκος κακὸν καὶ πονηρόν. Neut. τὸ πονηρόν *evil*, i. e. *evil intent*, *malice*, *wickedness*, Matt. 5. 37 τὸ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν, v. 39, John 17. 15, 2 Thess. 3. 3: also *evil* as inflicted, *calamity*, *affliction*, Matt. 6. 13 ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

b) PASS. *evil*, i. e. made evil, *evil* in nature or quality, *bad*, *ill*, *vicious*. (α) in a MORAL sense; of persons, *wicked*, *corrupt*, *an evil-doer*, 1 Cor. 5. 13 ἐξαρείτε τὸν πονηρὸν ἐξ ὑμῶν, 2 Tim. 3. 13; so γενεὰ πονηρά Matt. 12. 39, αἰὼν πονηρός Gal. 1. 4: of a servant, *remiss*, *slothful*, Matt. 25. 26. Of things, *wicked*, *corrupt*, *flagitious*, John 3. 19 πονηρὰ αὐτῶν τὰ ἔργα, 7. 7, Col. 1. 21; ῥαδιούργημα

πον. Acts 18. 14, 1 Thess. 5. 22 ἀπὸ παντὸς εἵδους πονηροῦ, Heb. 3. 12: also of times, pr. as full of sorrow and affliction, *evil, sorrowful, calamitous*, ἡμέραι πονηραί Eph. 5. 16. Neut. τὸ πονηρόν *evil, wickedness, guilt*, Luke 6. 45, 1 John 5. 19: pl. τὰ πονηρά *evil things, wicked deeds*, Mark 7. 23, Matt. 9. 4, 12. 35. (β) in a PHYSICAL sense, or rather of external quality and condition, *evil, bad*, καρποὶ πονηροὶ *bad fruit*, Matt. 7. 17; ὁφθαλμοὶ πονηροὶ i. e. *ill, diseased*, 6. 23: once of persons in reference to external state, dress, &c. 22. 10 πονηροὺς τε καὶ ἀγαθοὺς *both bad and good*, q. d. high and low, rich and poor, a periphrasis for *all*; so Luke 6. 22 ἐκβάλλωσι τὸ ὄνομα ὑμῶν ὡς πονηρόν, see ἐκβάλλω α.

πόνος, ου, ὁ (πένω), *labour, toil, travail*, hence *sorrow, pain, anguish*, Rev. 16. 10 ἐμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου, v. 11, 21. 4.

Ποντικός, ἡ, ὄν, *belonging to Pontus, a Pontian*, Acts 18. 2.

Πόντιος, ου, ὁ, *Pontius*, the praenomen of Pilate, Matt. 27. 2.

Πόντος, ου, ὁ, *Pontus*, the north-eastern province of Asia Minor, Acts 2. 9. It was bounded north by the Euxine, west by Paphlagonia and Galatia, south by Cappadocia and part of Armenia, and east by Colchis.

Πόπλιος, ου, ὁ, Lat. *Publius*, proper name of a man, Acts 28. 7.

πορεία, ας, ἡ (πορεύω), *a journey*, Luke 13. 22 πορείαν ποιούμενος *making his way*, i. e. *journeying*. From the Heb. in pl. *goings, ways, journey of life*, Jam. 1. 11.

πορεύω, f. εὔσω (πόρος), *to cause to pass over by land or water, to transport*; oftener, and in N. T., depon. mid. πορεύομαι, f. εὔσομαι, aorist 1 pass. as mid. ἐπορεύθην, pr. *to transport one's self, betake one's self*, = *to pass from one place to another*, intrans.; hence a) pr. *to pass, go*, implying motion from the place where one is, and hence often = *to pass on, go away, depart*; absol. Matt. 2. 9 οἱ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, Mark 16. 10, Acts 5. 20: once with acc., 8. 39 ἐπορεύετο τὴν

ὁδὸν αὐτοῦ, see ὁδός b. α.: foll. by inf. of object, Luke 2. 3 ἐπορεύοντο ἀπογράφεσθαι, John 14. 2. Usually with an adjunct of place *whence* or *whither*; e. g. a prep. and its case, ἀπό, Matt. 24. 1 ἐπορεύετο ἀπὸ τοῦ ἱεροῦ, Acts 5. 41; διά with gen., διὰ τῶν σπορίμων Matt. 12. 1; εἰς of place, 2. 20 εἰς γῆν Ἰσραὴλ, Luke 4. 42,—of state or condition, 22. 33 εἰς θάνατον, 7. 50 εἰς εἰρήνην see εἰς 4. fin.; ἔμπροσθεν John 10. 4; ἐν of state or manner, Acts 16. 36 comp. εἰς 4. fin.; ἐπὶ with acc. of place, Matt. 22. 9 ἐπὶ τὰς διεξόδους, Acts 8. 26,—of pers. 25. 12,—of thing sought, object, ἐπὶ τὸ ἀπολωλός Luke 15. 4; ἕως of place, ἕως Καισαρείας Acts 23. 23; κατὰ with acc. of place *towards* which, 8. 26,—of way *along* which, v. 36; ὀπίσω of pers. by Hebr. *to go after* any one, to follow, Luke 21. 8; πρὸς with acc. of pers. Matt. 10. 6 πρὸς τὰ πρόβατα, Luke 11. 5; σύν of pers., 7. 6. So with adverbs, ἐκεῖθεν Matt. 19. 15, ἐντεῦθεν Luke 13. 31, οὗ for ὅποι 24. 28, ποῦ John 7. 35. By a sort of pleonasm, πορεύομαι is often prefixed, espec. in the part., to verbs which already imply the idea of *going*, comp. ἔρχομαι 2. α., and ἀνίστημι II. d.; Matt. 2. 8 πορευθέντες ἀκριβῶς ἐξετάσατε, 9. 13, 10. 7, 1 Pet. 3. 19; imperat. Luke 10. 37 πορεύου καὶ σὺ ποιεῖς ὁμοίως.

b) by impl. *to depart this life*, = *to die*, Luke 22. 22. c) genr. *to go, walk*; in N. T. only fig. and from the Heb. *to walk*, = *to live, conduct one's self*, joined with an adjunct of manner; with dat. of rule or manner, Acts 9. 31 πορευόμεναι τῷ φόβῳ τοῦ κυρίου, 14. 16;—with prep. and its case, ἐν of rule or manner, Luke 1. 6 ἐν π. ταῖς ἐντολαῖς, 2 Pet. 2. 10; κατὰ with acc. of rule or manner, κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας, 3. 3; ὀπίσω of rule or manner, ὀπίσω σαρκός 2. 10; ὑπό with gen. *under* or *among*, Luke 8. 14 ὑπὸ μεριμνῶν πορευόμενοι. Absol. Luke 13. 33 δεῖ με σήμερον πορεύεσθαι i. e. *to walk, act, fulfil my duties*.

πορθέω, ᾧ, f. ἥσω (πέρθω), *to lay waste, ravage, destroy*; τὴν ἐκκλησίαν Gal. 1. 13, τὴν πίστιν-v. 23, τοὺς ἐπικαλ. κτλ Acts 9. 21.

πορισμός, οὐ, ὁ (πορίζω), *acquisition, gain*, meton. a source or means of gain, 1 Tim. 6. 5, 6.

Πόρκιος, ον, ὁ, *Porcius*, the prænomen of Festus, Acts 24. 27.

πορνεία, ας, ἡ (πορνεύω), *fornication, lewdness*. a) pr. and genr. Matt. 15. 19 μοιχεῖαι, πορνεῖαι, Rom. 1. 29; John 8. 41 ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα *we are not born of fornication*, we are not spurious children, born of a concubine, but are the true descendants of Abraham. Spec. of *adultery*, Matt. 5. 32, 19. 9. Of *incest*, incestuous marriage, 1 Cor. 5. 1. Prob. also in reference to marriages within the degrees prohibited by the Mosaic law, and genr. to all such intercourse as that law interdicted, Acts 15. 20, 21. 25. b) from the Heb., symbolically for *idolatry*, the forsaking of the true God to worship idols, comp. πορνεύω b., Rev. 2. 21, al.

πορνεύω, f. εὐσω (πόρνος), *to commit fornication*, intrans. a) pr. 1 Cor. 6. 18 ὁ πορνεύων, 10. 8. b) from the Heb., symbolically of *idolatry*, the relation existing between God and his church being shadowed forth under the emblem of the conjugal union, which is broken by those who worship idols, Rev. 2. 14, 20: with μετά and gen. 17. 2.

πόρνη, ης, ἡ (πόρνος), *a harlot, prostitute*, who sells her favours, Matt. 21. 31, Jam. 2. 25. From the Heb., symbol. of *Babylon*, ἡ πόρνη μεγάλη *the great harlot*, as being the chief seat of *idolatry*, Rev. 17. 1, al.

πόρνος, ον, ὁ (περνάω), *a male prostitute, catamite*; in N. T. a *fornicator*, 1 Cor. 5. 9-11, 6. 9.

πόρρω, adv. (πρόσω, Dor. πόρσω, fr. πρό), pr. and lit. 'forwards, far forwards'; hence *far, far off*, Luke 14. 32; foll. by ἀπό, Mark 7. 6: comparat. πορρωτέρω *farther*, Luke 24. 28.

πόρρωθεν, adv. (πόρρω), *from far, from a distance*, Heb. 11. 13: also *far off, at a distance*, Luke 17. 12.

πορφύρα, ας, ἡ, Lat. *purpura*, i. e. *the purple-mussel*, a species of shell-fish found on the coasts of the Mediterranean, which yields a red-

dish-purple dye, much prized by the ancients; in N. T. meton. *purple*, i. e. any thing dyed with purple, *purple cloths, robes of purple*, worn by persons of rank and wealth, Luke 16. 19 ἐνεδιδύσκετο πορφύραν καὶ βύσσον, Rev. 18. 12. Spec. a *purple robe*, put upon Christ as a mock-emblem of royalty, Mark 15. 17, see κόκκινος.

πορφύρεος οὐς, έα α̃, εον οὖν (πορφύρα), *purple*, i. e. reddish purple, John 19. 2 ἱμάτιον πορφυροῦν.

πορφυρόπωλις, εως, ἡ (πορφύρα, πωλέω), *a seller of purple cloth, a purple-dealer*, Acts 16. 14.

ποσάκις, adv. interrog. (πόσος), *how many times? how often?* Matt. 18. 21.

πόσις, εως, ἡ (πίνω), *a drinking*; in N. T. *drink*, John 6. 55, Rom. 14. 17 βρῶσις καὶ πόσις.

πόσος, η, ον, interrog. pron. (correlative to ὅσος, τόσος), *how great? quantus?* a) of *MAGNITUDE or QUANTITY*, *how great? how much?* Luke 16. 5 πόσον ὀφείλεις τῷ κυρίῳ μου; v. 7. Intens. Matt. 6. 23 τὸ σκότος πόσον, 2 Cor. 7. 11. Dat. πόσῳ *by how much*, foll. by comparat., μᾶλλον *how much more* Matt. 7. 11, χείρων Heb. 10. 29, διαφέρει Matt. 12. 12. Of an amount of time, *how much, how long*, πόσον χρόνον Mark 9. 21. b) of *NUMBER*, *how many?* Matt. 15. 34 πόσους ἄρτους ἔχετε; 16. 9, 10, Acts 21. 20 πόσαι μυριάδες. Intens. Matt. 27. 13 πόσα σου καταμαρτυροῦσι i. e. *how many and great things*, what things.

ποταμός, οὐ, ὁ (πότος), *a river, stream*, Mark 1. 5 ἐν τῷ Ἰορδάνῃ ποταμῷ, Acts 16. 13. Allegor. John 7. 38, Rev. 22. 1, 2. Spoken of a stream as swollen, overflowing, = *a torrent, flood*, Matt. 7. 25, al.

ποταμοφόρητος, ον, ὁ, ἡ, adj. (ποταμός, φορέω), *borne away by a flood*, Rev. 12. 15.

ποταπός, ἡ, ὄν, interrog. adj., *what? i. e. of what kind, sort, manner?* spoken of disposition, character, quality, = ποῖος, Matt. 8. 27 ποταπὸς ἐστὶν οὗτος *what manner of man is this?* Mark 13. 1 π. λίθοι καὶ π. οἰκοδομαί, Luke 1. 29, 7. 39.

πότε, interrog. adv. (correl. to τότε

or *ότε*), *when? at what time?* e. g. direct, Matt. 24. 3 *πότε ταῦτα ἔσται*; 25. 37 *πότε σε εἶδομεν πεινῶντα*; v. 38, 39, 44: so *ἕως πότε until when? how long?* 17. 17 *ὡ γυνεὰ ἄπιστος, ἕως πότε ἔσομαι μεθ' ὑμῶν κτλ*; Indirect, Mark 13. 33 *οὐκ οἶδατε πότε ὁ καιρὸς ἔστι*, Luke 12. 36.

ποτέ, indef. and enclitic (correl. to *τότε, ὅτε*), pr. WHEN, WHENEVER. a) *at some time, one time or other, once*, both of time past and future; of the past, *once, formerly*, John 9. 13 *τόν ποτε τυφλόν*, Rom. 7. 9, 11. 30, 2 Pet. 1. 21, Phil. 4. 10 *ὅτι ἤδη ποτέ that now once*, i. e. now at length. Of the future, *once, one day, at last*, Luke 22. 32, Rom. 1. 10. b) *at any time, ever*, Eph. 5. 29 *οὐδεὶς ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν*, 1 Thess. 2. 5, 2 Pet. 1. 10: with the negat. *μή* it takes the form *μήποτε*, which see in its order. Intens. in an interrogation, like Engl. *ever, now*, expressing surprise, 1 Cor. 9. 7 *τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ*; Heb. 1. 5, 13. Indirect, Gal. 2. 6 *ὁποῖοί ποτε ἦσαν*.

πότερος, η, ον, interrog. pron., *which of two?* in N. T. only neut. *πότερον* as adv. *whether? utrum?* indirect, and followed by *ἢ or*, John 7. 17 *πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ κτλ*.

ποτήριον, ου, τό (*ποτήριος*, fr. *ποτήρ*), *a drinking-vessel, cup*. a) pr. Matt. 10. 42 *ποτήριον ψυχροῦ μόνον*, 23. 25 *τὸ ἔξωθεν τοῦ ποτηρίου*, v. 26, 26. 27. b) meton. *cup* for the contents of a cup, *cup-full*, e. g. *cup of wine*, spoken of the wine drunk at the eucharist, 1 Cor. 11. 25 *τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη*, 10. 16 *τὸ π. τῆς εὐλογίας*: so *πίνειν ποτήριον to drink a cup*, v. 21 *ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων* i. e. consecrated to the Lord and to idols; 11. 28 *πίνειν ἐκ τοῦ ποτηρίου*, comp. John 4. 14. c) metaph., from the Heb., *lot, portion*, under the emblem of a cup, which God presents to be drunk, either for *good or evil*; in N. T. *cup of sorrow*, i. e. the bitter *lot* which awaited the Saviour in his sufferings and death, Matt. 20. 22, 23, 26. 39, 42, al. Spoken also of the *cup* of God's wrath, see *θυμός*, Rev. 14. 10, 16. 19.

ποτίζω, f. *ίσω* (*πότος*), *to let drink, give to drink*. a) pr., with acc. of pers. Matt. 25. 35 *ἐποτίσατέ με*, 27. 48; acc. impl. 25. 37: fig. Rev. 14. 8. Pass. fig. 1 Cor. 12. 13. With double acc. of pers. and thing, Matt. 10. 42 *ὃς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τ. ποτήριον ψυχροῦ*: fig. 1 Cor. 3. 2. b) of plants, *to water, irrigate*, only fig. of instruction, absol. 1 Cor. 3. 6-8.

Ποτίολοι, ων, οἱ, *Puteoli*, a maritime town of Italy on the northern shore of the bay of Naples. Here Paul landed on his way to Rome, Acts 28. 13.

πότος, ου, ὁ (*πίνω*), pr. *a drinking, act of drinking*; oftener and in N. T. *a drinking together, a drinking-bout*, 1 Pet. 4. 3.

πού, indef. enclitic particle (correl. with *πού, οἶ*), *somewhere*, in some place or other, Heb. 2. 6 *διεμαρτύρατό που τις*, 4. 4. Joined with numerals, *somewhere about, nearly*, Rom. 4. 19 *ἐκατονταέτης που ὑπάρχων*.

πού, interrog. adv. (correl. to *πού* indef. and *οἶ*), *where? in what place?* a) pr. and genr. (α) in a direct question, foll. by indic. Matt. 2. 2 *πού ἐστιν ὁ τεχθεὶς βασιλεὺς*; Mark 14. 14: foll. by *θέλειν* with subj. Matt. 26. 17 *πού θέλεις ἐτοιμάσωμεν σοι φαγεῖν τὸ πάσχα*; Luke 22. 9. (β) indirect; with indic. Matt. 2. 4 *ἐπυνθάνετο παρ' αὐτῶν πού ὁ Χ. γεννᾶται*, Mark 15. 47, John 1. 40 *εἶδον πού μένει*, 11. 57: with subj. Matt. 8. 20 *πού τὴν κεφαλὴν κλίνει*, Luke 12. 17. (γ) in a direct question *implying a negative*, i. e. that a person or thing is *not* present, does not exist, Luke 8. 25 *πού ἐστιν ἡ πίστις ὑμῶν*; Rom. 3. 27, 1 Cor. 1. 20.

b) by attraction, after verbs of motion, *where? = whither?* to what place? as often in English; in a direct question, John 7. 35 *πού οὗτος μέλλει πορεύεσθαι*; 13. 36 *κύριε, πού ὑπάγεις*; 16. 5. Indirect, John 3. 8 *οὐκ οἶδας πού ὑπάγει*, 8. 14, Heb. 11. 8.

Πούδης, δεντος, ὁ, *Pudens*, pr. name of a man, 2 Tim. 4. 21.

πούς, ποδός, ὁ, *the foot*; of men, Matt. 10. 14; of animals, 7. 6; an-

thropopath. of God, 5. 35. The following special uses may be noted: (α) *παρὰ τοὺς πόδας τινός*, spoken of what is *at one's feet*, e. g. *to cast or lay at one's feet*, = *to give over into one's care and charge*; as sick persons, Matt. 15. 30; money, garments, Acts 4. 35, 7. 58: also *to sit at the feet of* any one, as disciples were accustomed to sit on the ground before their master or teacher, Luke 8. 35, 10. 39 ἡ παρακαθίσασα παρὰ τοὺς π. τοῦ Ἰ., Acts 22. 3; but Luke 7. 38 *στάσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ*, i. e. standing behind the triclinium, at the feet of Jesus as he reclined on it. (β) *ὑπὸ τοὺς πόδας τινός*, i. e. *to put or subdue under one's feet*, = *to make subject to any one*, in allusion to the ancient manner of treading down or putting the foot upon the necks of vanquished enemies; Rom. 16. 20 ὁ Θεὸς συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς π. ὑμῶν, 1 Cor. 15. 25; also Heb. 2. 8 πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. So in the formula, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου Matt. 22. 44, al. (γ) spoken of the oriental mode of making supplication, or of doing reverence and homage to a superior, by prostrating one's self before him, *to fall at one's feet*; in supplication, *πесών εἰς τοὺς πόδας αὐτοῦ* Matt. 18. 29, *πρὸς τοὺς πόδας* Mark 5. 22: in reverence and homage, *πесεῖν εἰς τοὺς πόδας* John 11. 32, *ἐπὶ τοὺς π.* Acts 10. 25, *παρὰ τοὺς πόδας* Luke 17. 16, *ἐνώπιον τῶν π.* Rev. 3. 9, *ἔμπροσθεν* 19. 10; in a like sense, *κρατῆσαι τοὺς πόδας τινός* Matt. 28. 9. (δ) in allusion to the custom of washing and anointing the feet of strangers and guests, Luke 7. 44 ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας, John 13. 5 ἤρξατο νίπτειν τοὺς πόδας τῶν μαθ., v. 6-14: so of Mary, who washed Jesus' feet with her tears, and kissed and anointed them, in token of affection, Luke 7. 38. (ε) meton., *to the feet*, as the instrument of *going*, is sometimes ascribed that which strictly belongs to the *person* who goes, walks, &c., comp. ὁ φθαλμός α. γ., Luke 1. 79 κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης, Heb. 12. 13, Acts 5. 9, Rom. 3. 15, 10. 15.

πρᾶγμα, ατος, τό (*πράσσω*), pr. a *thing done or to be done*. a) a thing DONE, deed, act, fact, matter, Luke 1. 1 διήγησιν περὶ τῶν ἐν ἡμῖν πραγμάτων i. q. events, Jam. 3. 16 πᾶν φαῦλον πρᾶγμα, Heb. 6. 18. b) a thing DOING or TO BE DONE, matter, business, affair, Matt. 18. 19 εἰς δύο ὑμῶν συμφωνήσωσι περὶ παντός πράγματος, Acts 5. 4, Rom. 16. 2. In a judicial sense, *πρᾶγμα ἔχειν* to have a matter at law, a lawsuit, 1 Cor. 6. 1.

πραγματεία, ας, ἡ (*πραγματεύομαι*), a doing, business, affair, 2 Tim. 2. 4.

πραγματεύομαι, f. εὔσομαι, depon. mid. (*πρᾶγμα*), to be doing, be busy, occupied; in N. T. like Engl. to do business, i. e. to trade, traffic, Luke 19. 13, = *ἐργάζομαι* Matt. 25. 16.

πραιτώριον, ου, τό, Lat. *prætorium*, i. e. in Latin usage the general's tent in a camp; the house or palace of the governor of a province, whether a prætor or other officer; any large house, palace; hence in N. T. a prætorian residence, governor's house, palace; spoken a) of the palace of Herod at Jerusalem, built by him with great magnificence at the north part of the upper city, west of the Temple, which it overlooked, and to which there was also access from the palace over the open place called the Xystus and by a bridge across the Cheesemongers' valley: in this palace the Roman procurators, whose head-quarters were properly at Cæsarea, resided when they visited Jerusalem, their tribunal (βῆμα) being set up in the open court or area before it; so John 18. 28: in Matt. 27. 27 it seems to refer to the court, or part of the palace where the procurator's guards were stationed. b) of the palace of Herod at Cæsarea, perhaps in like manner the residence of the procurator, Acts 23. 35. c) of the prætorian camp at Rome, i. e. the camp or quarters of the prætorian cohorts, Phil. 1. 13.

πράκτωρ, ορος, ὁ (*πράσσω*), a doer; in N. T. an exactor, collector, i. e. a public officer who collected debts, fines, taxes, &c. Luke 12. 58, comp. ὑπηρέτης Matt. 5. 25.

πρᾶξις, εως, ἡ (*πράσσω*), pr. a doing,

action. a) something done, *an act, deed, practice*, pl. *acts, works, conduct*, Matt. 16. 27 ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ, Luke 23. 51, Acts 19. 18: so πράξεις ἀποστόλων as the title of the book of Acts. b) something to be done, *business, office, function*, Rom. 12. 4.

πρᾶος, neut. πρᾶον, *meek, mild, gentle*, Matt. 11. 29 πρᾶός εἰμι. On account of its supposed derivation from ῥᾶος, usually written πρᾶος with ᾱ subscript: Passow prefers πρᾶος.

πραότης, ἡτος, ἡ (πρᾶος), *meekness, mildness, forbearance*, 1 Cor. 4. 21 ἐν πνεύματι πραότητος, 2 Cor. 10. 1, al. Commonly written πραότης: but see πρᾶος.

πρασιά, ἄς, ἡ, *a bed in a garden; in N. T. an area, square, like a garden-bed*, Mark 6. 40 πρασιαὶ πρασιαί by squares, like beds in a garden, the repetition without copula denoting distribution, = ἀνὰ πρασιάς: comp. v. 39 συμπόσια συμπόσια by table-parties; Sept. Exod. 8. 14 θημωνίας θημωνίας in heaps; and see δύο.

πράσσω, f. ξω, aor. 1 ἔπραξα, perf. πέπραχα, *to do*, expressing an action as continued or not yet completed, what one does repeatedly, habitually; like ποιέω 2. a) foll. by acc. of thing, without reference to a person as the remote object. (α) spoken of particular deeds, acts, works done repeatedly or continually, *to do*, = *to PERFORM, execute*, Acts 19. 19 ἱκανοὶ τῶν τὰ περίεργα πραξάντων, v. 36 μηδὲν προπετές, 26. 26, 1 Thess. 4. 11 πράσσειν τὰ ἴδια: once put instead of repeating a preceding verb, 1 Cor. 9. 17 εἰ ἐκὼν τοῦτο πράσσω comp. v. 16. (β) of a course of action or conduct, espec. of right, duty, virtue, *to do*, i. e. *to exercise, practise*, Acts 26. 20 ἄξια τῆς μετανοίας ἔργα πράσσοντας, Rom. 2. 25 νόμον i. e. τὰ τοῦ νόμου, 7. 15, 9. 11. (γ) oftener of evil deeds or conduct, *to do, commit*, Luke 22. 23 ὁ τοῦτο μέλλων πράσσειν, 23. 15 οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ, 23. 41, John 3. 20 ὁ φαῦλα πράσσω, Rom. 2. 1, sæp.

b) intrans. *to do*. (α) *to do, act*, with an adjunct of manner, Acts 3. 17 κατὰ ἄγνοιαν ἐπράξατε, 17. 7. (β)

like Engl. *to do*, i. q. *to fare*, to be in any state of good or ill, with an adjunct of manner, Eph. 6. 21 τί πράσσω *how I do*, how I fare; Acts 15. 29 see εἶ.

c) spoken in reference to a person, *to do to or in respect to any one*, in N. T. only of harm or evil. (α) genr., with acc. of thing and dat. of pers. Acts 16. 28 μηδὲν πράξης σεαυτῷ κακόν: so with ἐπὶ τινα *as to*, 5. 35; πρὸς τινα *against*, 26. 9. (β) in the sense of *to do from any one*, i. e. *to exact, collect money from any one*, in N. T. only with accus. of thing, Luke 3. 13 μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε, 19. 23 ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό.

πραῦς, εἶα, ὅ, gen. εὖς οὖς, εἶας, εὖς οὖς, *meek, mild, gentle*, Matt. 5. 5 μακάριοι οἱ πραεῖς, 21. 5, 1 Pet. 3. 4. On subscript see πρᾶος.

πραῦτης, ἡτος, ἡ (πραῦς), *meekness, mildness, forbearance*, Jam. 1. 21, 1 Pet. 3. 15. On subscript see πρᾶος.

πρέπω, pr. *to be eminent, distinguished, to excel*; usually and in N. T. impers. πρέπει *it becomes, it is right, proper*, part. πρέπον ἐστί *it is becoming, &c.*; construed pr. with dat. of pers., and infin. as subject, Heb. 2. 10 ἔπρεπεν αὐτῷ τελειῶσαι, Matt. 3. 15 πρέπον ἐστὶν ἡμῖν πληρῶσαι κτλ: with simple dat. Eph. 5. 3 καθὼς πρέπει ἁγίοις: foll. by accus. and infin. 1 Cor. 11. 13. Also in the personal construction with a nom., 1 Tim. 2. 10 ὃ πρέπει γυναιξίν, Tit. 2. 1, Heb. 7. 26 τοιοῦτος ἡμῖν ἔπρεπεν ἀρχιερεύς.

πρεσβεία, ας, ἡ (πρεσβεύω), *age, seniority, primogeniture*; in N. T. *an embassy*, abstr. for concr. *ambassadors*, Luke 14. 32, 19. 14.

πρεσβεύω, f. εὔσω (πρέσβυς), *to be aged, elder*; in N. T. *to be an ambassador, to act as ambassador*, intrans. 2 Cor. 5. 20 ὑπὲρ Χριστοῦ πρεσβεύομεν, Eph. 6. 20.

πρεσβυτέριον, ου, τό (πρεσβύτερος), *an assembly of aged men, council of elders, senate*, whence Engl. *presbytery*; spoken of the Jewish senate or sanhedrim, Luke 22. 66, Acts 22. 5; of the elders of the Christian church, 1 Tim. 4. 14.

πρεσβύτερος, α, ον (pr. comparat. fr. πρέσβυς), *older, elder*. a) pr. as compar. adj. Luke 15. 25 ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος. Hence as subst. *an older person, senior*, pl. *old men, seniors, the aged*, 1 Tim. 5. 1 πρεσβυτέρῳ μὴ ἐπιπλήξης, v. 2, Acts 2. 17, 1 Pet. 5. 5: also οἱ πρεσβύτεροι *the ancients, the fathers, ancestors*, Matt. 15. 2 ἡ παράδοσις τῶν πρεσβυτέρων, Heb. 11. 2. b) as subst. in the Jewish and Christian usage, as a title of dignity, *an elder*, pl. *elders*, i. e. persons of ripe age and experience, who were called to take part in the management of public affairs; in N. T. spoken: (α) of members of the Jewish sanhedrim at Jerusalem, genr. John 8. 9, Acts 24. 1: as one of the classes of members, ὁ ἀρχιερεὺς, οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι Matt. 26. 57, oftener οἱ ἀρχιερεῖς καὶ οἱ γραμμ. καὶ οἱ πρεσβ. 26. 3, 27. 41; also οἱ ἀρχιερεῖς καὶ οἱ πρεσβ. 21. 23; οἱ πρεσβ. καὶ οἱ γραμμ. Acts 6. 12; οἱ ἄρχοντες καὶ πρεσβ. καὶ γραμμ. 4. 5; v. 8 ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραήλ. (β) of the elders in other cities; Capernaum, Luke 7. 3, comp. κρίσις b. γ. (γ) of the elders of Christian churches, *presbyters*, to whom was committed the direction and government of individual churches, pr. = ἐπίσκοπος, Acts 11. 30, s̄ap.; sing. ὁ πρεσβύτερος 1 Tim. 5. 19, 2 John 1, 3 John 1. (δ) symbol. of the 24 elders around the throne of God in heaven, Rev. 4. 4, al. in Apoc.

πρεσβύτης, ου, ὁ (πρέσβυς), *an old man, one aged*, Luke 1. 18, Tit. 2. 2, Philem. 9 Παῦλος πρεσβύτης.

πρεσβυτίς, ιδος, ἡ (πρεσβύτης), *an aged woman*, Tit. 2. 3.

πρήθω, see πίμπρημι.

πρηνής, έος, ους, ὁ, ἡ, adj. Lat. *pro-nus*, i. e. *bending forwards, prostrate, headlong*, Acts 1. 18 πρηνὴς γενόμενος *falling headlong*.

πρίζω or πρίω, fut. ἴσω, *to saw, saw asunder*, Heb. 11. 37.

πρίν, adv. of time (kindred with πρό), pr. *before, formerly*; usually and in N. T. in a relative or conjunctive sense, connecting the clause before which it stands with a preceding one, and having the force of a com-

parative, *before, sooner than*. a) simply, foll. by infin. aor. with acc., when something new is introduced, not before mentioned, Matt. 26. 34 πρίν ἀλέκτορα φωνῆσαι, John 4. 49 κατάβηθι πρίν ἀποθανεῖν τὸ παιδίον μου, 8. 58, 14. 29. b) with ἢ, i. e. πρίν ἢ, *sooner than, = before*. (α) foll. by inf. aor. with accus., where something new is introduced, Matt. 1. 18 πρίν ἢ συνελθεῖν αὐτοὺς εὐρέθη κτλ, Mark 14. 30, Acts 2. 20, 7. 2. (β) foll. by subjunct. aor., where the reference is to something future, Luke 2. 26 μὴ ἰδεῖν θάνατον, πρίν ἢ ἴδῃ τὸν Χριστόν, 22. 34. (γ) foll. by optat., where the preceding clause contains a negative, Acts 25. 16 οὐκ ἔστιν ἔθος . . . πρίν ἢ ὁ κατηγ. κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους.

Πρίσκα, ης, ἡ, *Prisca*, 2 Tim. 4. 19; Πρίσκιλλα, ης, ἡ, *Priscilla*, Acts 18. 2; pr. name of the wife of Aquila.

πρίω, see πρίζω.

πρό, prep. governing the genitive, with the primary signif. *before* (Lat. *pro, prae*), both of place and time. 1. of PLACE, *before*, i. e. 'in front of, in presence of, in advance of,' opp. to μετά with acc. *behind*; foll. by gen. of place, Acts 5. 23 ἐστῶτας πρὸ τῶν θυρῶν, 12. 6, 14 πρὸ τοῦ πυλῶνος, 14. 13. Of person, from the Heb., πρὸ προσώπου τινός, pr. *before the face of* any one, but used pleonast. instead of πρό simply, *before* any one, Matt. 11. 10 ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου = πρὸ σοῦ, s̄ap.

2. of TIME, *before*, i. e. *earlier than*, prior to. (α) foll. by gen. of a noun of time, Matt. 8. 29 πρὸ καιροῦ *before the time* i. e. appointed, John 11. 55 πρὸ τοῦ πάσχα, Acts 5. 36, 1 Cor. 2. 7, 2 Cor. 12. 2 πρὸ ἐτῶν δεκατεσσάρων, 2 Tim. 1. 9: by inversion, John 12. 1 πρὸ ἐξ ἡμερῶν τοῦ πάσχα, for ἐξ ἡμ. πρὸ τοῦ πάσχα, *six days before the passover*. (β) foll. by gen. of a noun implying an event, as marking a point of time, Matt. 24. 38 πρὸ τοῦ κατακλυσμοῦ, Luke 11. 38 πρὸ τοῦ ἀρίστου, 21. 12, John 17. 24 πρὸ καταβολῆς κόσμου, Heb. 11. 5: by Hebr., Acts 13. 24 πρὸ προσώπου τῆς εἰσόδου αὐτοῦ = πρὸ εἰσόδου αὐτοῦ, see in no. 1. (γ) foll. by gen. of person or thing, *before one* in time,

John 5. 7 *πρὸ ἐμοῦ καταβαίνει before me* i. e. sooner than I, 10. 8, αὐτός ἐστι *πρὸ πάντων* Col. 1. 17; οἱ *πρὸ τινος* those before any one, who preceded him, were earlier than he, Matt. 5. 12, Rom. 16. 7, Gal. 1. 17. (δ) foll. by τοῦ with infin. expressing an event, Matt. 6. 8 *πρὸ τοῦ ὑμᾶς αἰτῆσαι*, Luke 2. 21, 22. 15, al.

3. fig. of PRECEDENCE, preference, dignity, *before, above*; *πρὸ πάντων* before all things, James 5. 12, 1 Pet. 4. 8.

NOTE. In composition *πρό* implies, 1. place, *fore, before, forward, forth*, as *προάγω, προβαίνω, προβάλλω*, &c.; 2. time, *fore, before, beforehand*, as *προεῖπον, προλέγω, προμεριμνάω*, &c.; 3. preference, as *προαιρέομαι*.

προάγω, fut. *ξω*. 1. TRANS. *to lead forth, bring forth*; a prisoner out of prison, with accus. Acts 16. 30 *προαγαγὼν αὐτοὺς ἔξω*: so in a judicial sense, 12. 6 *ὅτε ἔμελλε αὐτὸν προάγειν ὁ Ἡρώδης*, 25. 26 *διὰ προήγαγον αὐτὸν ἐφ' ὑμῶν* i. e. 'before you as judges.'

2. INTRANS. *to go before*, referring either to place or time. a) of PLACE, *to go before*, i. e. in front, in advance, absol. Matt. 21. 9 οἱ *προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον*, Luke 18. 39: with accus. of person, depending on the force of *πρό* in composition, although by itself it governs only the gen., Matt. 2. 9 ὁ ἄσστηρ *προῆγεν αὐτοῦς*, Mark 10. 32. b) in TIME, = *to go first, precede*, absol. Mark 6. 45 *προάγειν εἰς τὸ πέραν*, fig. 1 Tim. 5. 24: with accus. of pers. depending on *πρό*, see above in a., Matt. 14. 22 *προάγειν αὐτὸν εἰς τὸ πέραν*, 21. 31, 26. 32. Part. *προάγων, foregoing, former, previous*, 1 Tim. 1. 18 *κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας*, Heb. 7. 18.

προαιρέω, *ω*, fut. *ήσω*, *to take forth* out of any place; oftener mid. *προαιρέομαι, οὔμαι, to take one thing before* another, = *to prefer, choose*; in N. T. mid. pr. *to take or have before one's self*, = *to propose to one's self, to purpose, resolve*, absol. 2 Cor. 9. 7 *καθὼς προαιρεῖται τῇ καρδίᾳ*.

προαιτιόομαι, ωμαι, f. άσομαι, deponent middle, *to accuse beforehand*,

aor. 1 *to have already accused, to have already brought a charge*, with acc. and inf. Rom. 3. 9.

προακούω, aor. 1 *προήκουσα, to hear beforehand*, aor. *to have heard of before, already*, with acc. Col. 1. 5 *ἦν [ἐλπίδα] προηκούσατε*.

προαμαρτάνω, f. *ήσω*, perf. *προημάρτηκα, to have sinned already, heretofore*, 2 Cor. 12. 21, 13. 2.

προαύλιον, ου, τό (αὐλή), pr. 'place before the αὐλή or interior court,' i. e. the large gateway of an oriental house or palace, = *gateway, vestibule*, Mark 14. 68, comp. Matt. 26. 71 *πυλῶν*.

προβαίνω, fut. *βήσομαι*, aor. 2 *προέβην, to go forward, advance*, intrans. Matt. 4. 21 *προβὰς ἐκεῖθεν*. Fig. part. perf. *προβεβηκώς, υῖα, ός, advanced*, i. e. in life, years, foll. by *έν*, Luke 1. 7 *προβεβηκότες έν ταῖς ἡμέραις*, v. 18, 2. 36.

προβάλλω, f. *αλῶ*, *to cast or thrust forward*, trans. a) genr. Acts 19. 33 *προβαλλόντων αὐτὸν τῶν Ἰουδαίων* the Jews thrusting him [Alexander] forward,—others, *to put forward* as an advocate, *to propose, recommend*. b) of plants and trees, *to put forth*, e. g. leaves, blossoms, fruit, Luke 21. 30 *ὅταν προβάλωσιν sc. τὰ φύλλα*, comp. Matt. 24. 32.

προβατικός, ή, όν (πρόβατον), *pertaining to sheep*, John 5. 2 *ἐπὶ τῇ προβατικῇ sc. πύλῃ* by the sheep-gate: this gate was near the Temple; and was probably so called as being the place where sheep were sold for the sacrifices.

πρόβατον, ου, τό (προβαίνω), prop. 'whatever goes forward,' i. e. moves its limbs forward in going; hence in Ionic and Doric usage spoken of quadrupeds, in distinction from things flying, creeping, swimming; genr. *τὰ πρόβατα, beasts, cattle*, espec. smaller cattle, sheep and goats; in Attic usage and N. T. *a sheep*, pl. *sheep*, as distinguished from goats, Matt. 25. 32 *ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων*, v. 33: so genr. 7. 15 see *ἐνδυμα*, 9. 36, sæp.: fig. of those under the care of any one, as sheep under a shepherd, 10. 6, sæp.

προβιβάζω, fut. άσω, to cause to go forwards or advance, trans. Acts 19. 33 ἐκ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον they caused Alexander to advance out of the crowd, i. q. to stand forth, prob. to speak in behalf of the Jews. Fig. to urge on, instigate, Matt. 14. 8 προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς.

προβλέπω, f. ψω, to foresee; in N. T. mid. προβλέπομαι, to provide, with acc. Heb. 11. 40.

προγίνομαι, perf. 2 προγέγονα, to be done before, to have been before, Rom. 3. 25 τῶν προγεγονότων ἁμαρτημάτων sins before done, former sins.

προγινώσκω, f. γνώσομαι, to know before, trans. a) genr. = to know already, to be before acquainted with, foll. by acc. Acts 26. 5 προγινώσκοντές με ἄνωθεν, see ἄνωθεν 2. a. b) = to foreknow, foresee; in N. T. by impl. to fore-determine, fore-ordain, pass. part. 1 Pet. 1. 20 Χριστοῦ προεγνωσμένου πρὸ καταβολῆς κόσμου. Here belong also Rom. 8. 29 οὓς προέγνω καὶ προώρισε, and 11. 2 λαὸν αὐτοῦ ὃν προέγνω, i. e. whom he hath fore-determined, sc. of old,—others, whom he hath fore-approved, loved of old, comp. γινώσκω 2. c.

πρόγνωσις, εως, ἡ (προγινώσκω), fore-knowledge of future things; in N. T. by impl. fore-determination, i. q. eternal purpose, counsel, Acts 2. 23, 1 Pet. 1. 2.

πρόγονος, ου, ὁ, ἡ, adj. (προγίνομαι), pr. earlier born, older; in N. T. οἱ πρόγονοι, progenitors, ancestors, and genr. forefathers, 2 Tim. 1. 3 see ἀπό III. 2.: spec. parents, 1 Tim. 5. 4.

προγράφω, f. ψω, to write before. a) in reference to time PAST, in the preter tenses, to have written before, at a former time, Eph. 3. 3 καθὼς προέγραψα ἐν ὀλίγῳ, Rom. 15. 4. b) in reference to time FUTURE, to announce beforehand in writing, i. e. by posting up a written tablet; hence in N. T. genr. to announce, promulgate, Gal. 3. 1 οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χρ. προεγράφη ἐν ὑμῖν ἐσταυρωμένος before whose eyes Jesus Christ hath been announced among you crucified, i. e. set forth as in a public written tablet. Hence also to proscribe, appoint, ordain (comp. Lat. proscri-

bere), Jude 4 οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα.

πρόδηλος, ου, ὁ, ἡ, adj., manifest beforehand; in N. T. emphat. manifest before all, well known, conspicuous, 1 Tim. 5. 24, 25, Heb. 7. 14.

προδίδωμι, f. δώσω, to give beforehand, give first, with dat. Rom. 11. 35 τίς προέδωκεν αὐτῷ;

προδότης, ου, ὁ (προδίδωμι), a betrayer, traitor, Luke 6. 16.

προδρέμω, see προτρέχω.

πρόδρομος, ου, ὁ, ἡ, adj. (προτρέχω), running before; in N. T. a fore-runner, precursor, spoken of Jesus as entering before his followers into the celestial sanctuary, Heb. 6. 20.

προεῖδον aor. 2 (see εἶδω), to see before one's self, far off; in N. T. to foresee, as things future, absol. Acts 2. 31 προῖδὼν ἐλάλησε, Gal. 3. 8 with ὅτι.

προεῖπον aor. 2, perf. προεῖρηκα (see εἶπον), to say before. a) in reference to time PAST, to have said before, to have already declared; aor. καθὼς καὶ προεῖπον Gal. 5. 21; with dat. 1 Thess. 4. 6 προείπαμεν ὑμῖν, for this aor. comp. εἶπον. Perf. Gal. 1. 9, Heb. 10. 15; with ὅτι 2 Cor. 7. 3. b) in reference to time FUTURE, to say beforehand, to foretell, predict; aor. with acc. Acts 1. 16 ἦν προεῖπε τὸ πνεῦμα. Perf. Rom. 9. 29; with ὑμῖν Matt. 24. 25, ὑμῖν πάντα Mark 13. 23, ὅτι 2 Cor. 13. 2, τῶν προειρημένων ρημάτων 2 Pet. 3. 2.

προελπίζω, f. ἴσω, to hope before; perf. to have hoped before, i. e. beforetime, of old, Eph. 1. 12 ἡμᾶς τοὺς προηλπικότας ἐν τῷ Χριστῷ i. e. the Jews as having of old had the hope and promise of the Messiah, in opp. to the gentiles who have now first heard of him, ὑμεῖς ἀκούσαντες v. 13, comp. Rom. 3. 1 sq.

προενάρχομαι, fut. ξομαι, to begin before; aor. to have begun before, already, 2 Cor. 8. 6, 10.

προεπαγγέλλω, f. ἐλῶ, to promise before; aor. 1 mid. Rom. 1. 2 ὁ προεπηγγέλατο διὰ τῶν προφητῶν i. e. aforetime, of old.

προέρχομαι, fut. ελεύσομαι, aor. 2 προῆλθον, depon. mid. 1. to go forward or further, pass on, intrans.,

Matt. 26. 39 προελθὼν μικρόν: with acc. of way, Acts 12. 10 προῆλθον ῥύμην μίαν.

2. *to go before* any one, as referring either to place or time. a) of PLACE, *to go before*, in advance of any one, as a fore-runner, messenger; with ἐνώπιόν τινος Luke 1. 17; or as a leader, guide, with acc. 22. 47 Ἰούδας προήρχετο αὐτούς. b) in TIME, i. q. *to go first, precede*, set off before another, Acts 20. 5 οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι, 20. 13 ἐπὶ τὸ πλοῖον, 2 Cor. 9. 5 εἰς ὑμᾶς. In the sense of *to outgo, arrive first*, Mark 6. 33.

προετοιμάζω, fut. ἄσω, *to prepare beforehand*; in N. T. *to predestine, appoint before*, trans., with εἰς, Rom. 9. 23 ἃ προητοίμασεν εἰς δόξαν: with dat. Eph. 2. 10.

προευαγγελίζομαι, fut. ἴσομαι, *to announce glad tidings beforehand, to foretell joyful news*, with dat. Gal. 3. 8 προευηγγελίσατο τῷ Ἀβραάμ, ὅτι κτλ.

προέχω, fut. ἔξω, *to hold forth*; mid. *to hold before one's self*; fig. *to have before* another, = *to have preference or pre-eminence, to excel, be superior, better*; hence in N. T. mid. προέχομαι, *to excel, be superior, better*, sc. on one's own part, Rom. 3. 9 τί οὖν; προεχόμεθα; i. e. 'can we Jews then claim for ourselves to be better off than the gentiles?' sc. in respect to being sinners before God.

προηγέομαι, οὐμαι, f. ἥσομαι, *to lead forward or onward, to go on before, take the lead*; in N. T. fig. *to lead on by example*, with acc. and dat. of that *in* or *as to* which, Rom. 12. 10 τῇ τιμῇ ἀλλήλους προηγούμενοι *in mutual respect taking the lead of each other*.

πρόθεσις, εως, ἡ (προτίθημι), *a setting before or forth, a setting out, exposure*; in N. T. a) pr. as of food, spoken only of the shew-bread, as being *set out before* Jehovah on a table in the sanctuary; in an adjective sense in the phrases οἱ ἄρτοι τῆς προθέσεως Matt. 12. 4, ἡ πρόθεσις τῶν ἄρτων Heb. 9. 2, both = οἱ ἄρτοι οἱ προτιθέμενοι. b) fig. of what one *sets before* his mind, proposes to himself, Lat. *propositum*, = *pur-*

pose, counsel, resolve, Acts 27. 13 δόξαντες τῆς προθέσεως κεκρατηκέναι: so of *firm purpose, firm resolve*, 11. 23, 2 Tim. 3. 10: elsewhere of the eternal purpose and counsel of God, Rom. 8. 28 τοῖς κατὰ πρόθεσιν κλητοῖς, 9. 11 see ἐκλογή c., Eph. 1. 11, 3. 11, 2 Tim. 1. 9.

προθέσμιος, α, ον (πρό, θεσμός), *set beforehand, appointed, spoken of time*, whence ἡ προθεσμία sc. ἡμέρα *a set day, appointed time*, Gal. 4. 2.

προθυμία, ας, ἡ (πρόθυμος), *predisposition, = readiness, alacrity of mind*, Acts 17. 11, 2 Cor. 8. 11.

πρόθυμος, ου, ό, ἡ, adj., *predisposed, = ready, willing, prompt*, τὸ πνεῦμα πρόθυμον Matt. 26. 41. Neut. τὸ πρόθυμον *readiness, alacrity*, Rom. 1. 15 τὸ κατ' ἐμὲ πρόθυμόν [ἐστι] 'there is a readiness on my part,' I am ready.

προθύμως, adv. (πρόθυμος), *readily, willingly, with alacrity*, 1 Pet. 5. 2.

προΐστημι, fut. προστήσω, aorist 2 προέστην, perf. part. contr. προεστώς, trans. *to cause to stand before, to set over*; in N. T. only in the intrans. tenses, e. g. aor. 2 and perf. of the active, and pres. mid. or pass. *to stand before*. a) *to be over, to preside, rule*, absol. Rom. 12. 8 ὁ προϊστάμενος, 1 Tim. 5. 17 οἱ καλῶς προεστώτες: foll. by gen. like other verbs of ruling, through the force of πρό in composition, 3. 4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, ver. 5, 1 Thess. 5. 12. b) by impl. *to care for any thing, to be diligent in it, to practise*, with gen. καλῶν ἔργων προΐστασθαι Tit. 3. 8, 14.

προκαλέω, ῶ, fut. ἔσω, *to call forth*, i. e. *to invite to stand forth*; oftener mid. *to call forth before one's self*, i. e. either *to invite to come, to solicit*, or *to challenge, defy*, i. e. *to combat*; hence in N. T. mid. προκαλέομαι, οὐμαι, *to provoke, stimulate*, with acc. Gal. 5. 26.

προκαταγγέλλω, fut. ἐλῶ, *to announce beforehand, to foretell future events*, Acts 3. 18, 7. 52: pass. part. perf. προκατηγγελμένος, *announced beforehand, = promised*, 2 Cor. 9. 5.

προκαταρτίζω, f. ἴσω, *to make ready beforehand*, trans. 2 Cor. 9. 5.

πρόκειμαι, part. προκείμενος, to lie before, to be laid or set before any one, intrans.; in N. T. only fig. a) to lie or be before the mind of any one, to be present to him, 2 Cor. 8. 12 εἰ ἡ προθυμία πρόκειται. b) = perf. pass. of προτίθημι, comp. κεῖμαι b., to be laid or set before one's mind, e. g. a duty, reward, example, Heb. 6. 18 κρατῆσαι τῆς προκειμένης ἐλπίδος, 12. 1, 2, Jude 7 ὡς Σόδομα καὶ Γόμορρα πρόκεινται δείγμα.

προκηρύσσω, f. ξω, to proclaim beforehand, i. e. by a herald; in N. T. genr. to announce or preach beforehand, and in the past tenses to have before announced, preached, trans. Acts 3. 20 text. rec., 13. 24 προκηρύξαντος Ἰωάννου βάπτισμα μετανοίας.

προκοπή, ἡς, ἡ (προκόπτω), pr. a going forward, only fig. progress, advancement, furtherance, Phil. 1. 12, 25, 1 Tim. 4. 15.

προκόπτω, fut. ψω, to beat or drive forwards, as if with repeated strokes, hence to forward, further; also intrans., or with ἐαυτόν impl., to beat forward, as in Engl. a ship is said to beat ahead, hence genr. = to go forward, make progress, proceed, on one's way, journey; in N. T. only fig. a) to make progress in any thing, to advance, increase; with dat. of that in or as to which, Luke 2. 52 Ἰησοῦς προέκοπτε σοφία: with ἐν Gal. 1. 14 ἐν τῷ Ἰουδαϊσμῷ, comp. ἐν 3. b. γ.: with ἐπὶ and acc., ἐπὶ τὸ χεῖρον 'to grow worse and worse,' 2 Tim. 3. 13; ἐπὶ πλεῖον further, 2. 16. b) spoken of time, aor. to be advanced, = to be far spent, Rom. 13. 12 ἡ νύξ προέκοψεν.

πρόκριμα, ατος, τό (προκρίνω), a fore-judging, = prejudice, prepossession, 1 Tim. 5. 21.

προκυρώω, ὦ, f. ὠσω, to establish or confirm before, previously, pass. perf. Gal. 3. 17.

προλαμβάνω, aor. 2 προέλαβον, to take before, trans. a) to take before another, to anticipate another in doing any thing, with acc. 1 Cor. 11. 21 ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει i. e. 'the rich man eats the provisions he has brought, without waiting for the poorer members to come in:' intrans. to take up before-

hand, to anticipate the time of doing any thing, with inf. Mark 14. 8 προέλαβε μυρίσαι μου τὸ σῶμα κτλ 'she hath anointed my body, by anticipation, against my burial.' b) of persons, aor. 1 pass. προελήφθην, to have been before taken, overtaken, caught, Gal. 6. 1 ἐὰν καὶ προληφθῇ ἄνθρωπος ἐν τινὶ παραπτώματι if or although one have formerly been overtaken by a fault,—others, if one have been caught forth, hurried away, by a fault.

προλέγω, f. ξω, to say beforehand, to foretell, forewarn, 2 Cor. 13. 2, Gal. 5. 21, 1 Thess. 3. 4.

προμαρτύρομαι, pr. to call to witness beforehand; found only in N. T. to testify beforehand, = to declare beforehand, 1 Pet. 1. 11.

προμελετάω, ὦ, f. ἥσω, to premeditate, with inf. Luke 21. 14 μὴ προμελετᾶν ἀπολογηθῆναι.

προμεριμνάω, ὦ, f. ἥσω, to care or take thought beforehand, Mark 13. 11.

προνοέω, ὦ, f. ἥσω, to foresee, perceive beforehand; in N. T. fig. to see to beforehand, = to care for, provide for, with gen. 1 Tim. 5. 8. Mid. to provide for in one's own behalf, q. d. to apply one's self to any thing, to practise diligently, with accus., προνοούμενοι κατὰ ἐνώπιον πάντων Rom. 12. 17, 2 Cor. 8. 21.

πρόνοια, ας, ἡ (προνοέω), foresight, providence, provision, Acts 24. 3, Rom. 13. 14 πρόνοιαν μὴ ποιέσθαι see ποιέω 1. b. β.

προοράω, ὦ, perf. προεώρακα, to foresee; in N. T. to see before. a) mid. to see before one's self, to have before one's eyes, fig. of what one has vividly in mind, with acc. Acts 2. 25 προωρόμην τὸν κύριον ἐνώπιόν μου. b) perf. to have seen before, in time, Acts 21. 29.

προορίζω, f. ἴσω, to set bounds before; in N. T. fig. to predetermine, predestinate, spoken of the eternal counsels and decrees of God, foll. by acc. with inf. expr. or impl. Acts 4. 28 ὅσα ἡ βουλή σου προώρισε γενέσθαι, Rom. 8. 29, 30; with acc. and εἰς, 1 Cor. 2. 7, Eph. 1. 5, pass. v. 11.

προπάσχω, aor. 2 προέπαθον, to be

affected beforehand, to experience before, either good or evil; in N. T. evil, aor. to have suffered before, previously, 1 Thess. 2. 2.

προπέμπω, f. ψω, *to send on before, to send forwards or forth; in N. T. to send forward on one's journey, to bring one on his way, espec. to accompany for some distance in token of respect and honour, trans., προέπεμπον αὐτὸν εἰς τὸ πλοῖον Acts 20. 38, 21. 5: hence genr. to help one forward on his journey, 15. 3, Rom. 15. 24, al.*

προπετής, έος, οὖς, ό, ή, adj. (προπίπτω), *falling forwards, prociduius, fig. prone, inclined, ready to do any thing; in N. T. fig. in a bad sense, precipitate, headlong, rash, Acts 19. 36 μηδέν προπετὲς πράσσειν, 2 Tim. 3. 4.*

προπορεύομαι, fut. εύσομαι, depon. mid., *to pass on before, go before any one; as a leader, guide, with gen. Acts 7. 40 θεοὺς οἱ προπορεύονται ἡμῶν: also as a forerunner, herald, Luke 1. 76.*

πρός, prep. governing the genitive, dative, and accusative, and corresponding, in its primary signif., to the primary force of these cases themselves, viz. with the gen. implying *motion*, or *direction*, *from* a place *hither*; with the dat. *rest* or *remaining by, at, near* a place; with the accus. *motion or direction towards* or *to* a place.

I. with the GENITIVE, pr. *from* a place *hither*; fig. of the source, agent, or cause *from* which any thing comes or proceeds; also expressing dependence or relation of any kind *from* or *with* any one, i. e. the pertaining or belonging in any way to a person or thing; hence in N. T. once, fig. *pertaining to, i. e. for, for the benefit of*, Acts 27. 34 τοῦτο πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει.

II. with the DATIVE πρὸς marks a place or object *by the side of* which a person or thing is, *by, at, near*, as if in answer to the question *where?* Mark 5. 11 πρὸς τῷ ὄρει where πρὸς τὰ ὄρη text. rec., Luke 19. 37 πρὸς τῇ καταβάσει τοῦ ὄρους, John 18. 16 ὁ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ, 20. 12, Rev. 1. 13.

III. with the ACCUSATIVE πρὸς marks the object *towards* or *to* which any thing moves or is directed.

1. of PLACE, *towards, to, unto*, as if in answer to the question *whither?* with acc. of place, thing, person. a) pr. of *motion or direction*; after verbs of going, coming, departing, returning, &c., and also after like nouns, Matt. 2. 12 μὴ ἀνακάμψαι πρὸς Ἡρώδην, 3. 5 ἐξεπορεύετο πρὸς αὐτόν, v. 14 σὺ ἔρχῃ πρὸς με; 10. 13, 11. 28, 25. 9, Mark 1. 33 ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν, 6. 25, 45 προάγειν πρὸς Βηθσαϊδάν, 10. 1, Luke 8. 4, 19, 24. 12 ἀπῆλθε πρὸς ἑαυτόν i. e. home, John 7. 33, Acts 3. 11, 28. 30: so after γίνεσθαι, John 10. 35, Acts 13. 32, 2 Cor. 1. 18. After verbs of sending, with acc. of pers. Matt. 21. 34 ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς, Luke 23. 7, John 16. 7: hence ἐπιστολὴ πρὸς τινα Acts 9. 2. After verbs of leading, bringing, drawing, by force or otherwise, Matt. 26. 57 οἱ κρατήσαντες τὸν Ἰ. ἀπήγαγον πρὸς Καϊάφαν, Mark 9. 17, 19 φέρετε αὐτὸν πρὸς με, Luke 12. 58, John 12. 32 πάντας ἐλκύσω πρὸς ἑμαυτόν, 14. 3, Acts 23. 15, Rev. 12. 5; prægn. Acts 23. 24 see διασώζω. So after verbs implying *motion to* a place, and also a subsequent remaining there, where in Engl. we mostly use *at, upon*, but also *to, unto*; verbs of falling, πίπτειν or προσπίπτειν πρὸς τοὺς πόδας τινός *to fall at one's feet*, Mark 5. 22, 7. 25;—of laying, putting, casting, and the like, Matt. 3. 10 ἡ ἀξίνη πρὸς τὴν ρίζαν κεῖται, Luke 16. 20 ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ, Acts 3. 2; so Mark 10. 7, Matt. 4. 6; genr. Acts 5. 10 ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς, 13. 36. Also after verbs and words implying mere direction, as a turning, reaching, looking, and the like, Luke 7. 44 στραφεὶς πρὸς τὴν γυναῖκα, Acts 9. 40, Rom. 10. 21 ἐξεπέτασα τὰς χεῖράς μου πρὸς λαόν, Eph. 3. 14: fig. Jam. 4. 5 see ἐπιποθέω: so by Hebr. βλέπειν πρὸς-ωπον πρὸς πρόσωπον *face to face*, 1 Cor. 13. 12.

b) with all verbs and words which include the idea of *speaking to* any one, mostly with acc. of pers. (a)

genr., after εἶπον Luke 1. 13, λαλέω v. 19, λέγω 5. 36, φημί 22. 70. So with verbs of answering, ἀποκρίνομαι Acts 3. 12; of accusing, κατηγορέω John 5. 45; of praying, entreating, βοάω Luke 18. 7, δέομαι Acts 8. 24, δέσις Rom. 10. 1, εὐχομαι 2 Cor. 13. 7, προσευχή Acts 12. 5, so by Hebr. αἶρειν φωνήν πρὸς τὸν Θεόν 4. 24. With words of declaring, making known, ἀνάδειξις Luke 1. 80, γνωρίζω Phil. 4. 6, ἐμφανίζω Acts 23. 22; of command and the like, ἐντολή 17. 15, ἀπολογία 22. 1, &c. Once with acc. of thing, λαλεῖν πρὸς τὸ οὖς, i. e. to speak to one in his ear, privately, Luke 12. 3. (β) of mutual words and sayings, &c. Acts 2. 12 ἄλλος πρὸς ἄλλον λέγοντες. So πρὸς ἀλλήλους to one another, one to another, Mark 8. 16; πρὸς ἑαυτοὺς id., 1. 27, comp. ἑαυτοῦ c. (γ) after verbs of swearing to any one, = to promise with an oath, Luke 1. 73 ὅρκον ὃν ὤμοσε πρὸς Ἀβραάμ.

c) fig. after verbs and words implying direction of the mind or will, an affection or disposition towards any one. (α) favourable, implying good-will, confidence, &c. 2 Cor. 3. 4 πεποιθήσιν ἔχομεν πρὸς τὸν Θεόν, 7. 4 παρρησία πρὸς ὑμᾶς, v. 12, Gal. 6. 10 ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, Eph. 6. 9, 1 Thess. 1. 8 ἡ πίστις ἡ πρὸς τὸν Θεόν, 5. 14, 2 Tim. 2. 24, Tit. 3. 2: so Col. 4. 5 ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, 1 Thess. 4. 12. (β) unfavourable, = against, Acts 6. 1 γογγυσμὸς πρὸς τοὺς Ἑβραίους, 23. 30 λέγειν τὰ πρὸς αὐτόν, 24. 19, 25. 19, 1 Cor. 6. 1, Eph. 6. 11 στῆναι πρὸς τὰς μεθοδείας, Col. 3. 13, 19, Heb. 12. 4, Rev. 13. 6.

2. of TIME. (α) pr. of time when, towards, near, Luke 24. 29 ὅτι πρὸς ἑσπέραν ἐστί, καὶ κέκλικεν ἡ ἡμέρα. (β) as forming with the accus. a periphrasis for an adverb of time, = at, for; πρὸς καιρὸν for a season, a while, briefly, Luke 8. 13, πρὸς καιρὸν ὥρας 1 Thess. 2. 17, πρὸς ὥραν John 5. 35: so Heb. 12. 10 πρὸς ὀλίγας ἡμέρας, ver. 11 πρὸς τὸ παρόν for the present, at present, Jam. 4. 14 πρὸς ὀλίγον sc. χρόνον.

3. FIG. as denoting the direction, reference, relation, which one ob-

ject has towards or to another. a) towards, i. e. in reference to, in respect to, as to, implying the direction or remote object of an action. (α) with accus. of pers. Mark 12. 12 ἔγνωσαν ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε, Acts 24. 16 ἀπρ. συνείδησιν ἔχειν πρὸς τὸν Θεόν, Rom. 4. 2, Heb. 1. 7 πρὸς τοὺς ἀγγέλους λέγει, v. 8: so τί πρὸς ἡμᾶς; τί πρὸς σέ; Matt. 27. 4, John 21. 22. (β) with accus. of thing, Heb. 9. 13 ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, Luke 18. 1 ἔλεγε παραβολὴν αὐτοῖς, πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, 2 Cor. 4. 2: so after verbs of replying, Matt. 27. 14 οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα, Rom. 8. 31 πρὸς ταῦτα. Here belongs the construction τὰ πρὸς τινα or τι, things relating or pertaining to any person or thing; τὰ πρὸς εἰρήνην, either pr. Luke 14. 32 'conditions of peace,' or fig. 19. 42; τὰ πρὸς τὴν χρείαν 'things necessary,' Acts 28. 10; τὰ πρὸς ζώην 2 Pet. 1. 3; τὰ πρὸς τὸν Θεόν things pertaining to God, divine things, Rom. 15. 17.

b) spoken of a rule, standard, according to, in conformity with, &c. Luke 12. 47 μὴ δὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, 2 Cor. 5. 10 πρὸς ἃ ἔπραξεν, Gal. 2. 14, Eph. 3. 4.

c) of the motive, ground, occasion of an action, = on account of, because of, for, Matt. 19. 8 Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν κτλ, Mark 10. 5.

d) as marking the end or result, the aim or purpose of an action; πρὸς τί for what, why, i. e. to what end, for what purpose, John 13. 28. After verbs, as expressing the end, aim, tendency of an action or quality, Acts 3. 10 οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος, Rom. 3. 26, 15. 2, 1 Cor. 6. 5 πρὸς ἐντροπὴν ὑμῶν λέγω, 7. 35, 10. 11, 1 Tim. 4. 7, 1 Pet. 4. 12: espec. foll. by infin. with τό, to the end that, Matt. 5. 28 πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, 6. 1 πρὸς τὸ θεαθῆναι αὐτοῖς, 13. 30, Mark 13. 22, Eph. 6. 11, Jam. 3. 3. After nouns and adject., John 11. 4 ἀσθένεια πρὸς θάνατον, Eph. 4. 14, Col. 2. 23; John 4. 35 λευκαὶ εἰσι πρὸς θερισμόν, Acts 27. 12, 2 Cor. 2. 16, 10. 4, Eph. 4. 29, sæp. Also

of a tendency or result, 2 Pet. 3. 16 ἃ στρεβλοῦσι πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν, 1 John 5. 16 τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον: so ἁμαρτία πρὸς θάν. v. 16, 17.

e) of the relation in which one person or thing stands towards another, towards, with, &c. Luke 23. 12 προῦπῆρχον ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς, Rom. 5. 1 εἰρήνην ἔχομεν πρὸς τὸν Θεόν, Acts 2. 47, 28. 25 ἀσύμφωνοι ὄντες πρὸς ἀλλήλους, 2 Cor. 6. 15: so διατίθεσθαι διαθήκην πρὸς τινα to make a covenant with any one, Acts 3. 25, Heb. 10. 16, 9. 20 see ἐντέλλομαι. So in a comparison, Rom. 8. 18 οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν i. e. as compared with, &c.

4. sometimes πρὸς with accus. is used after verbs which express simply rest at, by, in a place, = πρὸς with dat.; but in such instances, for the most part, the idea of a previous coming to or direction towards that place is either actually expressed, or is implied in the context, comp. εἰς 4. (α) genr. with acc. of place, Mark 11. 4 εἵρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν, 14. 54 θερμαινόμενος πρὸς τὸ φῶς at or towards the fire, Luke 22. 56, John 20. 11. So with accus. of person, = with, by, among, Matt. 26. 18 πρὸς σέ ποιῶ τὸ πάσχα, v. 55 πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων 'I seated myself among you,' Mark 14. 49 ἤμην πρὸς ὑμᾶς διδάσκων, Acts 12. 20, 13. 31 οἵτινες νῦν εἰσὶ μάρτυρες αὐτοῦ πρὸς τὸν λαόν to or towards the people, 1 Cor. 2. 3, 16. 7 ἐλπίζω χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, 2 Cor. 1. 12, al. Here belongs the construction Luke 18. 11 ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο, i. e. either σταθεὶς πρὸς ἑαυτὸν standing by himself, or πρὸς ἑαυτὸν ταῦτα προσήχετο he prayed thus to or with himself. (β) rarely, and only in later usage, is the idea of previous motion or direction wholly dropped, and πρὸς with acc. is then = παρά with dat. Mark 2. 2 τὰ πρὸς τὴν θύραν i. e. the space at the door or gate, vestibule, 4. 1, Matt. 13. 56 αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσὶ; John 1. 1 ὁ λόγος ἦν πρὸς τὸν Θεόν, Philem. 13 πρὸς ἑμαυτὸν κατέχειν.

NOTE. In composition πρὸς implies, 1. motion, direction, reference, towards, to, at, &c. as προσάγω, προσεγγίζω, προσέρχομαι, προσδοκάω; 2. accession, addition, thereto, over and above, more, further, as προσαιτέω, προσαπειλέω, hence intens. as πρόσπεινος, προσφιλής; 3. nearness, a being or remaining near, at, by, as προσεδρεύω, προσμένω.

προσάββατον, ου, τό (πρό, σάββατον), lit. fore-sabbath, eve of the sabbath, = παρασκευή, Mark 15. 42.

προσαγορεύω, fut. εύσω, to speak to any one, to address, salute, to call by name, to name; hence in N. T. to name, appoint, declare, pass. Heb. 5. 10 προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεύς.

προσάγω, f. ξω, aor. 2 προσήγαγον, to lead or conduct to any one, to bring near. a) trans. with acc. Luke 9. 41 προσάγαγε ᾧδε τὸν υἱόν σου: with acc. and dat. Acts 16. 20 προσαγόντες αὐτοὺς τοῖς στρατηγοῖς. Implying admission or access to any one, in N. T. fig. of God, to bring near, present before, with accus. and dat. 1 Pet. 3. 18. b) intrans., to come or draw near, to approach, with dat. Acts 27. 27 ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν the sailors deemed that some country drew near to them, i. e. according to the usual optical illusion on board ship.

προσαγωγή, ἡς, ἡ (προσάγω), a leading or bringing to, accession; in N. T. approach, access, admission, εἰς τι Rom. 5. 2, πρὸς τινα Eph. 2. 18, absol. 3. 12.

προσαιτέω, ᾧ, f. ήσω, to ask in addition, to demand besides; in N. T. to beg, absol. Mark 10. 46.

προσαίτης, ου, ὁ (προσαιτέω), a beggar, John 9. 8 later eds. for τυφλός.

προσαναβαίνω, aor. 2 προσέβην, to go up further, higher, with ἀνώτερον pleon. Luke 14. 10 φίλε, προσανάβηθι ἀνώτερον 'take a higher seat,' a more honourable place.

προσαναλίσκω, f. λώσω, to consume besides, to expend further, Luke 8. 43 ἦτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον.

προσαναπληρώω, ᾧ, f. ὠσω, to fill up

thereto, sc. by adding, *to supply fully*, τὰ ὑστερήματα 2 Cor. 9. 12, 11. 9.

προσανατίθηναι, f. ἤσω, pr. *to lay up in addition*, mid. *to take upon one's self besides*; in N. T. only mid. aor. 2

προσανεθέμην, fig. *to lay before in addition, to impart or communicate further*, i. e. on one's own part. a)

genr. with accus. and dat. Gal. 2. 6 ἐμοὶ οἱ δοκοῦντες οὐδὲν προσανέθεντο, comp. ἀνεθέμην ver. 2. b) by way of consultation, = *to confer with, consult*, with dat. Gal. 1. 16 οὐ προσανέθεμην σαρκὶ καὶ αἵματι.

προσαπειλέω, ὦ, f. ἤσω, *to threaten further*, absol. Acts 4. 21.

προσδαπανάω, ὦ, f. ἤσω, *to spend more*, in addition, with accus. Luke 10. 35.

προσδέομαι, f. ἤσομαι, depon. pass. *to need besides*, in addition, with gen. Acts 17. 25.

προσδέχομαι, f. ξομαι, depon. mid. *to receive to one's self, to admit*, trans.

a) of things, fig. *to admit, allow*, τὴν ἐλπίδα Acts 24. 15; negat. Heb. 11. 35 οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν *not accepting*, = *rejecting*: of evils, = *to put up with, endure*, 10. 34 τὴν ἀρπαγὴν τῶν ὑπαρχόντων. b)

of persons, *to receive, admit*, i. e. to one's presence and kindness, Luke 15. 2 οὗτος ἁμαρτωλὸς προσδέχεται: so in hospitality, *to receive kindly, entertain*, as a guest, Rom. 16. 2, Phil. 2. 29. c) of things future, *to wait for, expect*, with acc. Luke 12. 36 ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε κτλ, Acts 23. 21: so of a future good, with the idea of faith, confidence, τὴν βασιλείαν τοῦ Θεοῦ Luke 23. 51, παράκλησιν 2. 25, λύτρωσιν v. 38, τὴν μακαρίαν ἐλπίδα Tit. 2. 13, τὸ ἔλεος τοῦ κυρίου Jude 21.

προσδοκάω, ὦ, f. ἤσω (πρός, δοκεύω), pr. *to watch toward or for any thing*, = *to look for, expect*. a) absol. or with inf. = *to think, suppose*, Matt. 24. 50 ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, Luke 3. 15, Acts 28. 6, with inf. ib. οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι. In the sense of *to hope*, Acts 27. 33, with inf. 3. 5. b) with acc. = *to wait for, to await*; of person, Matt. 11. 3 σὺ εἰ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; Luke 7. 19, 1. 21

προσδοκῶν τὸν Ζαχαρίαν, 8. 40; — of thing, 2 Pet. 3. 12 τὴν παρουσίαν, v. 13, 14.

προσδοκία, as, ἡ (προσδοκάω), *a looking for, expectation*; in N. T. only of evil, Luke 21. 26: meton. Acts 12. 11 τῆς προσδοκίας τοῦ λαοῦ 'the evils which the Jews expect to come upon me.'

προσδρέμω, see προστρέχω.

προσεάω, ὦ, fut. ἄσω, *to permit or suffer further*, with acc. Acts 27. 7 μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου i. e. 'the wind not suffering us to proceed further' on that course.

προσεγγίζω, f. ἴσω, *to come near to any one*, with dat. Mark 2. 4.

προσεδρεύω, f. εὔσω (πρόσεδρος, fr. ἔδρα), *to sit near, by other persons, by a city as besiegers*; in N. T. *to wait near, to attend, serve*, with dat. 1 Cor. 9. 13 οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες = οἱ τὰ ἱερὰ ἐργαζόμενοι: some eds. have παρεδρεύοντες with same sense.

προσεργάζομαι, f. ἄσομαι, depon. mid. *to work out thereto, to gain more by labour*; in N. T. genr. *to gain thereto, besides*, in addition, Luke 19. 16.

προσέρχομαι, f. ελεύσομαι, depon. mid. *to come to or near to any place or person, to approach*, intrans. a) prop. and foll. by dat. after πρὸς in comp.; of place, Heb. 12. 18 οὐ προσεληλύθατε ψηλαφωμένῳ ὄρει, v. 22; — of pers. Matt. 4. 3 προσελθὼν αὐτῷ ὁ πειράζων, 8. 5, John 12. 21; — absol. or with dat. impl. Matt. 4. 11 ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ, Mark 1. 31, Luke 8. 24, 10. 34. In the sense of *to visit, have intercourse with*, Acts 10. 28, 24. 23.

b) fig. (α) of God or Christ, *to come to God, draw near unto him*, in prayer, sacrifices, worship, devotion of heart and life; with dative, Heb. 7. 25 τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, 11. 6; with τῷ Θεῷ implied, 10. 1, 22: so 4. 16 προσερχόμεθα τῷ θρόνῳ τῆς χάριτος. Of Christ, 1 Pet. 2. 4 πρὸς ὃν προσερχόμενοι *to whom coming*, i. e. 'whom embracing, becoming his disciples, followers.' (β) with dat. of thing, *to assent to, embrace*, 1 Tim. 6. 3 μὴ προσέρχεται ὑγιαίνουσι λόγοις.

προσευχή, ἥς, ἡ (προσεύχομαι), *prayer*, sc. offered to God. a) pr., προσευχή πρὸς τὸν Θ. Acts 12. 5, ἡ προσευχή τοῦ Θεοῦ *prayer to God*, Luke 6. 12: genr. and absol. Matt. 17. 21 εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ, 21. 22, Luke 22. 45 ἀναστὰς ἀπὸ τῆς προσευχῆς. So οἶκος προσευχῆς *house of prayer*, i. e. FOR prayer, Matt. 21. 13; Acts 1. 14 προσκαρτερεῖν τῇ προσευχῇ, 6. 4, ἡ ὥρα τῆς προσευχῆς 3. 1, 10. 31, Rom. 12. 12: pl. Acts 2. 42, 10. 4, sæp. b) meton. *proseucha*, = οἶκος or τόπος προσευχῆς *house or place of prayer, an oratory*, Acts 16. 13 οὗ ἐνομίζετο προσευχὴ εἶναι, v. 16: these Jewish *proseuchæ* were places for social prayer and devotion, outside of those towns where the Jews were either unable or not permitted to have a synagogue; and were usually near a river or the sea-shore, for the convenience of ablution.

προσεύχομαι, f. ξομαι, imperf. προσηυχόμεν, aor. 1 προσηυξάμην, depon. mid. to pray to God, to offer prayer, 1 Cor. 11. 13 τῷ Θεῷ προσεύχεσθαι, Matt. 6. 6 πρόσευξαι τῷ πατρί: absol. or with τῷ Θεῷ impl. v. 5 ὅταν προσεύχη, v. 7, 14. 23, Mark 1. 35, sæp.: joined with αἰτεῖσθαι, Mark 11. 24, Col. 1. 9. The manner in which one prays is expressed by the dat. 1 Cor. 11. 5 γυνὴ προσευχομένη ἀκατακαλύπτῳ τῇ κεφαλῇ, 14. 14 γλώσση, ver. 15 τῷ πνεύματι, τῷ νοῷ, Jam. 5. 17 προσευχῇ προσηύξατο *he prayed earnestly*, comp. ἀγαλλιάω b.; also by ἐν, Eph. 6. 18 ἐν πνεύματι, Jude 20;—the matter of one's prayer, the words uttered, &c. are put after οὕτως Matt. 6. 9, λέγων 26. 39, εἶπον Acts 1. 24; or in the accus. Rom. 8. 26 τί προσευξόμεθα καθὼς δεῖ: so μακρά adv. *long* Luke 20. 47, ταῦτα 18. 11 see πρὸς 4. a., τοῦτο ἵνα Phil. 1. 9;—the object or thing prayed for is put after ἵνα or ἵνα μὴ, Matt. 24. 20 προσεύχεσθε ἵνα μὴ γένηται ἡ φυγή, Mark 14. 35, 38, εἰς ὃ... ἵνα 2 Thess. 1. 11: foll. by infin. final, Luke 22. 40 προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν, James 5. 17 with τοῦ;—the subject or person for whom one prays is put with a preposition, περί with gen. Col. 1. 3 περὶ ὑμῶν προσευχόμενοι, 4. 3 περὶ τινος ἵνα, Acts 8. 15 περὶ τινος ὅπως:

ὑπέρ with genit. Matt. 5. 44, ὑπέρ τινος ἵνα Col. 1. 9: ἐπὶ with accus. Jam. 5. 14 προσευξάσθωσαν ἐπ' αὐτόν *let them pray over him, in his behalf*.

προσέχω, f. ξω, pr. to have in addition, to hold towards any one; as a nautical word, to hold a ship towards a place, to sail towards, also intrans. to hold one's course towards a place; in N. T. only fig. 1. trans., absol. with τὸν νοῦν impl., to apply one's mind to any thing, to attend to, give heed to. a) genr. and with dat. of thing spoken, Acts 8. 6 προσείχον οἱ ὄχλοι τοῖς λεγομένοις, Heb. 2. 1, 2 Pet. 1. 19. In the sense of to yield assent, believe, embrace, Acts 16. 14 προσέχειν τοῖς λαλουμένοις, 1 Tim. 1. 4, Tit. 1. 14. With dat. of person, in the sense of to care for, watch over, Acts 20. 28 προσέχετε ἑαυτοῖς καὶ τῷ ποιμνίῳ. b) reflex. προσέχειν ἑαυτῷ or ἑαυτοῖς to take heed to one's self, = to beware, mostly imperat. Luke 17. 3, Acts 5. 35: with ἀπό τινος, Luke 12. 1 προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης: with μήποτε 21. 34. So ellipt. with ἑαυτοῖς impl., foll. by μή with inf. Matt. 6. 1 προσέχετε μὴ ποιεῖν: by ἀπό τινος, 7. 15 προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, 10. 17, Luke 20. 46.

2. intrans. or with ἑαυτόν impl. (see ἔχω f.), pr. to hold to any person or thing, = to apply one's self, give or devote one's self to any thing; with dat. of thing, οἶνῳ πολλῷ 1 Tim. 3. 8, τῇ ἀναγνώσει 4. 13, τῷ θυσιαστηρίῳ = to give attendance, to minister, Heb. 7. 13;—of pers., = to adhere to, to follow, Acts 8. 10, 11, 1 Tim. 4. 1 προσέχοντες πνεύμασι πλάνοισι.

προσηλώω, ῶ, f. ὠσω, to nail to any thing, to affix with nails, foll. by acc. and dat. Col. 2. 14 προσηλώσας αὐτὸ τῷ σταυρῷ.

προσηλύτος, ου, ὁ, ἡ (προσέρχομαι), prop. 'one who comes to another country or people,' a stranger, sojourner; in N. T. only in the later Jewish sense, a proselyte, a convert from paganism to Judaism, Matt. 23. 15, Acts 2. 11; the same are called οἱ φοβούμενοι and σεβόμενοι τὸν Θεόν Acts 13. 16, 50.

πρόσκαιρος, ου, ὁ, ἡ, adj., for a sea-

son, i. e. *transient, temporary, enduring for a while*, Matt. 13. 21; 2 Cor. 4. 18 opp. to αἰώνιος.

προσκαλέω, ὦ, f. ἔσω, *to call to, to summon, send for*; in N. T. only mid. προσκαλέομαι, οὔμαι, *to call any one to one's self, to call for, summon, with acc. of pers.* Matt. 10. 1 προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, Mark 3. 13, sæp. Fig. of God, *to call, invite men to embrace the gospel*, Acts 2. 39: also *to call one to any office or duty, = to appoint, to choose, perf. pass. προσκέκλημαι* as mid., Acts 16. 10, 13. 2 εἰς τὸ ἔργον [εἰς] ὃ προσκέκλημαι αὐτούς, where for εἰς omitted see δs II. 1. c. γ.

προσκαρτερέω, ὦ, fut. ἥσω, *to be strong or firm towards any thing, to endure or persevere in or with, = to be continually in, with, near any person or thing, intrans. ; e. g. of a work, business, to continue in, persevere in, be constantly engaged or occupied with, foll. by dat. τῇ προσευχῇ* Acts 1. 14, 6. 4, τῇ διδαχῇ 2. 42; by εἰς αὐτὸ τοῦτο *for this very purpose*, Rom. 13. 6; — of place, ἐν τῷ ἱερῷ Acts 2. 46; — of person, *to remain near, to wait upon, so as to be in readiness, with dat. Mark 3. 9 ἵνα πλοιάριον προσκαρτερῇ αὐτῷ*: by impl. *to attend upon, adhere to any one, with dat. Acts 8. 13 τῷ Φιλίππῳ.*

προσκαρτέρησις, εως, ἡ (προσκαρτερέω), *perseverance, continuance in any thing*, Eph. 6. 18 ἐν πάσῃ προσκαρτερήσῃ καὶ δεήσῃ = προσκαρτεροῦντες τῇ δεήσει.

προσκεφάλαιον, ου, τό (πρός, κεφαλή), *a pillow, pr. cushion for the head*, Mark 4. 38.

προσκληρόω, ὦ, fut. ὠσω, *to give or assign by lot, to allot to any one, as fortune, destiny*; in N. T. aor. 1 pass. προσεκληρώθην as mid. *to allot one's self to any one, q. d. 'to join one's lot to his lot,' to consort with, adhere to, with dat. Acts 17. 4 ἐπείσθησαν καὶ προσεκληρώθησαν τῷ Παύλῳ.*

προσκλίνω, f. κλίνω, *to incline or lean a thing towards or upon another, intrans. and fig. to incline towards, to favour*; in N. T. aor. 1 pass. προσεκλίθην as mid. *to incline one's self towards, fig. to join one's self to one's*

party, *to adhere to, with dat. Acts 5. 36 ᾧ προσεκλίθη ἀριθμός* later eds., προσεκολλήθη text. rec.

πρόσκλησις, εως, ἡ (προσκλίνω), *inclination towards, prop. a leaning against*; in N. T. fig. *a leaning towards, partiality*, 1 Tim. 5. 21.

προσκολλάω, ὦ, fut. ἥσω, *to glue one thing to another, pass. to become glued, to adhere to any thing, to join to, unite with*; in N. T. aor. 1 pass. προσεκολλήθην as mid. *to join one's self to any one as a companion or follower, with dat. Acts 5. 36 text. rec.: fut. pass. προσκολληθήσομαι, to be joined with or to join one's self unto, after the analogy of the aorist, i. q. to cleave unto, a husband to his wife, with dat. προσκολληθήσεται τῇ γυναικὶ αὐτοῦ* Matt. 19. 5; πρὸς τὴν γυναῖκα Mark 10. 7, Eph. 5. 31.

πρόσκομμα, ατος, τό (προσκόπτω), *a stumbling*; in N. T. only figur., λίθος προσκόμματος *a stone of stumbling*, spoken of Christ as the occasion of fall and perdition to those who reject him, Rom. 9. 32, 33: meton. = *a stumbling-block, i. e. fig. a cause of falling, an occasion of sinning*, 14. 13 μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ, 1 Cor. 8. 9; Rom. 14. 20 διὰ προσκόμματος, see διὰ I. 4. a.

προσκοπή, ἡς, ἡ (προσκόπτω), *pr. a stumbling, fig. offence, i. e. a being offended, indignation*; in N. T. meton. *offence, i. e. cause of offence, occasion of falling into sin*, 2 Cor. 6. 3 μὴ δίδόντες προσκοπὴν 'giving no occasion for contemning and rejecting the gospel.'

προσκόπτω, f. ψω, *to beat towards, i. e. upon any thing, to strike against*. a) genr., intrans., with dat. Matt. 7. 27 οἱ ἄνεμοι προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ. b) spec. *to strike THE FOOT against any thing, = to stumble, absol. John 11. 9, 10: foll. by acc. and πρὸς with accus. Matt. 4. 6 μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. Fig. to stumble at any thing, to take offence at, so as to fall into error and sin, absol. 1 Pet. 2. 8 οἱ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες*: with dat. Rom. 9. 32, with ἐν ᾧ 14. 21.

προσκυλίω, f. ἴσω, *to roll to or upon any thing, λίθον τῇ θύρᾳ* Matt. 27. 60, ἐπὶ τὴν θύραν Mark 15. 46.

προσκυνέω, ὦ, fut. ἤσω, pr. *to kiss towards* any one, i. e. *to kiss one's own hand and extend it towards a person, in token of respect and homage*: the ancient oriental mode of salutation was, between persons of equal rank, to kiss each other on the lips; when the difference of rank was slight, they kissed each other on the cheek; when one was much inferior, he fell on his knees and touched the ground with his forehead or prostrated himself, kissing at the same time his hand towards the superior; hence in N. T. and genr. *to do reverence or homage to* any one, usually by kneeling or prostrating one's self before him. a) genr., towards a person as superior, to whom one owes reverence and homage, or from whom one implores aid; absol., with words expressing prostration added, Acts 10. 25 ὁ Κορνήλιος πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν: simply, Matt. 20. 20 προσκυνούσα καὶ αἰτοῦσα. Foll. by dat. of person in later usage, with words expressing prostration, Matt. 2. 11 πεσόντες προσεκύνησαν αὐτῷ, 4. 9 ἐὰν πεσὼν προσκυνήσῃς μοι, 28. 9 ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ, Mark 15. 19 τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ: simply, Matt. 2. 2 ἤλθομεν προσκυνῆσαι αὐτῷ, v. 8, sæp. Foll. by acc. in the earlier Greek usage, Luke 24. 52 προσκυνήσαντες αὐτόν. From the Hebrew, construed with ἐνώπιόν τινος Luke 4. 7, ἐνώπιον τῶν ποδῶν τινός Rev. 3. 9.

b) spoken of those who pay reverence and homage to the Deity, render divine honours, &c. *to worship, adore*, primarily with the idea of prostration, which, however, is often dropped. (α) of God, absol. John 4. 20 οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν, v. 24 δεῖ προσκυνεῖν, 12. 20, Acts 8. 27, 24. 11: prægn. Heb. 11. 21 προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ *he worshipped [leaning] upon the top of his staff*. Foll. by dat., with words expressing prostration, 1 Cor. 14. 25 πεσὼν ἐπὶ πρόσωπον προσκυνήσῃ τῷ Θεῷ, Rev. 4. 10, 7. 11: simply, John 4. 21 προσκυνήσετε τῷ πατρί, Rev. 14. 7, 19. 10 τῷ Θεῷ προσκύνησαν.

Foll. by accus. Matt. 4. 10 τὸν Θεόν σου προσκυνήσεις, John 4. 22-24; by ἐνώπιόν σου Rev. 15. 4. (β) of the Messiah, with dative, Heb. 1. 6. (γ) of angels, with ἔπεσον ἔμπροσθεν and dat. Rev. 19. 10, absol. 22. 8. (δ) of false gods, idols, with dat., Acts 7. 43 οὓς ἐποίησατε προσκυνεῖν αὐτοῖς, Rev. 16. 2; with accus. 9. 20 ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια, 13. 8.

προσκυνητής, οὗ, ὁ (προσκυνέω), *a worshipper of God*, John 4. 23.

προσλαλέω, ὦ, fut. ἤσω, *to speak to or with* any one, foll. by dat. Acts 13. 43, absol. 28. 20.

προσλαμβάνω, f. λήψομαι, *to take thereto, in addition, to receive besides, to take to or with one's self, in one's company*; in N. T. mid. προσλαμβάνομαι, *to take to one's self*, also semi-pass. *to receive to one's self*, see λαμβάνω. 1. *to take to one's self*, food, with gen. Acts 27. 36 προσελάβοντο τροφῆς: with accus. μηδέν v. 33. With acc. of pers. *to take to one's self*, q. d. *to take by the hand and draw aside*, Matt. 16. 22: so to take to one's company, intercourse, house, &c. Acts 17. 5 προσλαβόμενοι τινὰς ἄνδρας πονηροὺς, 18. 26, 28. 2.

2. *to receive to one's self*, i. e. *to admit to one's society and fellowship, to receive and treat with kindness*, foll. by acc. of pers. Rom. 14. 1 τὸν ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, v. 3, 15. 7, Philem. 12, 17.

πρόσληψις, εως, ἡ (προσλαμβάνω), *a taking to one's self, assumption*; in N. T. *a receiving, admission*, Rom. 11. 15.

προσμένω, fut. ενῶ, *to remain at a place, with a person*, q. d. *to remain there*; of place, absol. Acts 18. 18, ἐν Ἐφέσῳ 1 Tim. 1. 3. Of persons, *to continue with any one*, foll. by dat. Matt. 15. 32. Fig. *to remain faithful to any one, to adhere to*, Acts 11. 23. Metaph. *to continue in any thing*, = *to be constant in, to persevere*, with dat. 1 Tim. 5. 5 ταῖς δεήσεσι, Acts 11. 23 later eds.

προσορμίζω, f. ἴσω, *to bring a ship to anchor at or near a place*, q. d. *to cast anchor, land at*; in N. T. mid. *to come to anchor, draw in to shore*, absol. Mark 6. 23.

προσοφείλω, f. ἴσω, *to owe besides, in addition*, Philem. 19 σεαυτόν μοι προσοφείλεις.

προσοχθίζω, fut. ἴσω, *to be grieved towards any one, be indignant, angry at*, implying detestation, loathing, with dat. Heb. 3. 10 διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, v. 17.

πρόσπεινος, ου, ὁ, ἡ, adj. (πρός, πείνα), *very hungry*, Acts 10. 10.

προσπήγνυμι, f. ἥξω, *to fix or fasten to any thing, to affix, trans.* Acts 2. 23 τοῦτον προσπήξαντες [τῷ σταυρῷ] ἀνείλατέ.

προσπίπτω, f. πεσοῦμαι, *to fall towards or upon any thing, to strike against*; in N. T. with the idea of purpose. a) *to fall upon, = to rush upon, dash against*, as the wind, q. d. *to assault*, with dat. Matt. 7. 25 οἱ ἄνεμοι προσέπεσον τῇ οἰκίᾳ. b) of persons, *to fall down to or before any one, i. e. at his feet or knees in reverence, or as a suppliant*, foll. by dat. of pers. Mark 3. 11 προσέπιπτεν αὐτῷ, 5. 33; by τοῖς γόνασί τινος Luke 5. 8; by πρὸς τοὺς πόδας τινός Mark 7. 25.

προσποιέω, ὦ, fut. ἴσω, *to make to or for any one, to gain for*; usually depon. mid. προσποιέομαι, οὔμαι, *to make to one's self, to acquire for one's self, also to make to one's self or make pretension to be so and so, = to claim or arrogate to one's self*; hence in N. T. depon. mid. *to make as if, make a-shew of being or doing any thing, to feign*, with inf. Luke 24. 28 προσποιεῖτο πορρώτέρω πορεύεσθαι.

προσπορεύομαι, f. εὔσομαι, depon. pass., *to go or come to any one, with dat.* Mark 10. 35.

προσρήγνυμι, f. ἥξω, *to break or burst towards or upon any thing, to dash against*, as waves, intrans., with dat. Luke 6. 48, 49 προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ.

προστάτις, ιδος, ἡ (fem. to προστάτης), *a patroness, helper, succourer*, Rom. 16. 2.

προστάσσω, f. ξω, *to arrange or set in order towards or to any person or thing, hence = to order towards or to any one, to command, prescribe to*, with dat. of person, Matt. 1. 24 ὡς προσέταξεν αὐτῷ ὁ ἄγγελος, 21. 6,

impl. Luke 5. 14: foll. by acc. and dative in pass. constr. Acts 10. 33 πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ, dat. impl. Matt. 8. 4 ὁ προσέταξε Μωυσῆς, Mark 1. 44; by inf. with acc. Acts 10. 48. Spoken of times or seasons, *to prescribe or appoint to any one, with dative impl.* Acts 17. 26 ὀρίσας προστεταγμένους καιροῦς, text. rec. προτεταγμένους.

προστίθημι, fut. θήσω (for imperf. προσετίθην, 3d pers. προσετίθει, see Stuart's N. T. Gram. p. 111. 2.), *to set, put, lay unto or with any thing, trans.* a) prop., foll. by πρὸς with acc. Acts 13. 36 προσετέθη πρὸς τοὺς πατέρας αὐτοῦ. b) genr. = *to join or add unto*; persons, with acc. and dat. Acts 2. 47 ὁ κύριος προσετίθει τοὺς σωζ. τῇ ἐκκλησίᾳ, 5. 14 τῷ κυρίῳ, impl. 2. 41. Of things, with accus. and dat. πρόσθετες ἡμῖν πίστιν Luke 17. 5; pass. with dat. Matt. 6. 33 ταῦτα πάντα προστεθήσεται ὑμῖν, Heb. 12. 19: foll. by accus. and ἐπὶ with dat. Luke 3. 20, ἐπὶ with acc. 12. 25; pass. absol. Gal. 3. 19 text. rec. Hence, by Hebr., before an infin., or sometimes a finite verb, *to add to do any thing, = to do it again, do further, &c.*; mid. aor. 2 προσεθέμην with inf. Luke 20. 11 προσέθετο πέμψαι ἕτερον again he sent another, v. 12; Acts 12. 3 προσέθετο συλλαβεῖν καὶ Πέτρον he further seized also Peter: so particip. προσθεῖς before a finite verb, Luke 19. 11 προσθεῖς εἶπε παραβολήν.

προστρέχω, aor. 2 προσέδραμον, *to run to or towards any one, = to run up*, absol. Mark 9. 15, 10. 17.

προσφάγιον, ου, τό (προσφαγεῖν), pr. 'what is eaten thereto,' i. e. along with bread, hence *meat, flesh* = ὄψον, and also *fish* = ὀψάριον, John 21. 5.

πρόσφατος, ου, ὁ, ἡ, adj., *newly killed, just dead, hence fresh, recent*; in N. T. genr. recent, new, Heb. 10. 20.

προσφάτως, adv. (πρόσφατος), *recently, lately*, Acts 18. 2.

προσφέρω, aor. 1 προσήνεγκα, aor. 2 προσήνεγκον, perf. προσενήνοχα, *to bear or bring to any place or person.* a) genr., of things, with accus. and dat. of place, i. q. *to bring near or put to*, John 19. 29 προσήνεγκαν αὐ-

τοῦ τῷ στόματι sc. τὸν σπόγγον: so with dat. of pers. *to bring* a thing to any one, Matt. 22. 19 οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον: foll. by accus. simpl. 25. 20 προσήνεγκεν ἄλλα πέντε τάλαντα. Of persons, foll. by acc. and dat., the sick as brought to Jesus, Matt. 4. 24 προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, 8. 16, 9. 2, 32, παῖδιά 19. 13, βρέφη Luke 18. 15. So *to bring* or *conduct* to or *before* any one, with acc. and dat. Luke 23. 14, ἐπὶ τινα 12. 11; pass. Matt. 18. 24. b) *to offer, present* to any one, with acc. and dat., ὄξος Luke 23. 36, χρήματα Acts 8. 18, δῶρα Matt. 2. 11. Of things *offered* to God, oblations, sacrifice, &c., foll. by acc. and dat. τῷ Θεῷ, as θυσίας Acts 7. 42, θυσίαν Heb. 11. 4, λατρείαν John 16. 2, ἑαυτόν Heb. 9. 14; once πρὸς τινα, 5. 7: elsewhere with τῷ Θεῷ or πρὸς τὸν Θεόν impl., foll. by acc. simply, Matt. 5. 23, 24 πρόσφερε τὸ δῶρόν σου, Heb. 8. 4, 9. 25; pass. v. 9, 28. The person or thing *for* or *on account* of which offering is made is put with ὑπέρ or περί; e. g. ὑπέρ τινος, with acc. Heb. 5. 1 ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπέρ ἁμαρτιῶν, 9. 7; acc. impl. 5. 3; pass. Acts 21. 26;—περί τινος, with acc. προσένεγκε περί τοῦ καθαρισμοῦ σου & κτλ Mark 1. 44; acc. impl. Luke 5. 14, Heb. 5. 3. c) mid. with dat., fig. *to bear one's self towards* any one, i. e. *to conduct towards, deal with* any one so and so, Heb. 12. 7 ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός.

προσφιλής, εὖς, οὖς, ὁ, ἡ, adj. (πρὸς, φιλέω), pr. *dear* to any one, *beloved*; in N. T. of things, *acceptable, grateful, pleasing*, Phil. 4. 8.

προσφορά, ἄς, ἡ (προσφέρω), an offering, oblation. a) pr. the act of offering to God, Heb. 10. 10 διὰ τῆς προσφορᾶς τοῦ σώματος Ἰ. Χρ., v. 14: fig. Rom. 15. 16. b) meton. for the thing offered, an offering, oblation, strictly without blood, opp. to θυσία and ὀλοκαυτώματα, Eph. 5. 2, Heb. 10. 5: also a sacrifice, with blood, = θυσία, Acts 21. 26 ἕως οὗ προσηνέχθη ἡ προσφορά, 24. 17; so προσφορά περί ἁμαρτίας Heb. 10. 18.

προσφωνέω, ὦ, f. ἤσω, pr. *to utter sounds towards*, i. e. *to speak to* or

address any one. a) genr., with dat. expr. or impl. Luke 18. 12 προσεφώνησε καὶ εἶπεν αὐτῇ, 23. 20, Acts 21. 40: in the sense of *to call out to* any one, *to exclaim*, with dat. Matt. 11. 16. b) *to call* any one *to one's self*, foll. by acc. Luke 6. 13 προσεφώνησε τοὺς μαθητάς.

πρόσχυσις, εὖς, ἡ (προσχέω), a pouring out towards, i. q. affusion, sprinkling, Heb. 11. 28.

προσψάύω, fut. αὖσω, *to touch* to or upon any thing, intrans., with dat. Luke 11. 46 οὐ προσψαύετε τοῖς φορτίοις.

προσωποληπτέω, ὦ, f. ἤσω (προσωπολήπτης), *to respect the person* of any one, *shew partiality*, absol. Jam. 2. 9, = πρόσωπον λαμβάνειν.

προσωπολήπτης, ου, ὁ (πρόσωπον, λαμβάνω), a respecter of persons, Acts 10. 34.

προσωποληψία, ας, ἡ (προσωποληπτέω), *respect of persons, partiality*, Rom. 2. 11, Jam. 2. 1.

πρόσωπον, ου, τό (πρὸς, ὤψ), pr. the part towards, at, around the eye, and hence genr. the face, visage, countenance. a) pr. Matt. 6. 17 τὸ πρόσωπόν σου νίψαι, 17. 2, 26. 67; Gal. 1. 22 ἀγνοούμενος τῷ προσώπῳ unknown by face, Engl. by sight. In phrases: πίπτειν ἐπὶ πρόσωπον Matt. 17. 6; πρόσωπον πρὸς πρόσωπον face to face, with nothing intervening, 1 Cor. 13. 12; κατὰ πρόσωπον ἔχειν before the face, = face to face, present, Acts 25. 16, 2 Cor. 10. 1 opp. to ἀπὼν, v. 7 τὰ κατὰ πρόσωπον pr. things before the face i. e. external things, κατὰ πρόσωπον αὐτῷ ἀντέστην Gal. 2. 11. Fig. and by Hebr. Luke 9. 51 αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσ. he steadfastly set his face to go, i. q. he set forth with fixed purpose; ellipt. in the same sense, v. 53 τὸ πρ. αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσ.: so 1 Pet. 3. 12 πρ. κυρίου ἐπὶ ποιούντας κακά, see ἐπὶ III. 1. b. β. Fig. in antith. with καρδία, 1 Thess. 2. 17 προσώπῳ, οὐ καρδίᾳ, pr. in face, not in heart, i. e. 'in body, not in spirit;' 2 Cor. 5. 12 ἐν προσώπῳ καυχώμενους, καὶ οὐ καρδίᾳ, i. e. 'externally, in appearance, and not in reality.'

b) meton. face, = presence, person,

chiefly in phrases borrowed from the Hebrew: (α) *with prepositions*, and foll. by gen. of pers., it forms a periphrasis for a simple preposition; ἀπὸ προσώπου τινός *from the face, presence of any one, = from before, from*, Acts 3. 19, 5. 41 ἀπὸ προσώπου τοῦ συνεδρίου, 7. 45; εἰς πρόσωπον τῶν ἐκκλησιῶν = *before or to the churches*, 2 Cor. 8. 24; ἐν προσώπῳ Χριστοῦ *in the presence of Christ*, i. e. *before him*, as a formula of asseveration, 2. 10; κατὰ πρόσωπόν τινος *in the presence of any one, = before him*, Luke 2. 31, Acts 3. 13; μετὰ τοῦ προσώπου σου *with or in thy presence, = with thee*, 2. 28; πρὸ προσώπου τινός *before the face of any one, = simply πρὸ τινος before any one*, of place Matt. 11. 10, of time Acts 13. 24. (β) *in construction with verbs*, with or without an intervening prep. and with gen. of pers. expr. or implied, forming a periphrasis for the person designated by the gen.; so in the phrase ὁρᾶν, θεωρεῖν, or ἰδεῖν τὸ πρόσωπόν τινος *to see the face of any one, = to see him face to face, to see and converse with him*, Acts 20. 25, 38, 1 Thess. 2. 17. Hence also βλέπειν or ὁρᾶν τὸ πρόσωπον τοῦ Θεοῦ *to behold the face of God, = to have access to him, be admitted to his presence*, Matt. 18. 10, Rev. 22. 4. In a like sense, Heb. 9. 24 ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν, q. d. *before God*. Elsewhere including the idea of external condition and circumstances; βλέπειν εἰς πρ. τινος *to regard the person*, i. e. *the external appearance of any one*, Matt. 22. 16; θαυμάζειν πρόσωπα Jude 16, see θαυμάζω b.; λαμβάνειν πρόσωπον Luke 20. 21, see λαμβάνω l. e. β. (γ) *once absol.*, as in later Greek, *a person*, 2 Cor. 1. 11 ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα *the gift to us from many persons*.

c) of things, *face, surface*, Luke 21. 35 ἐπὶ πρόσωπον πάσης τῆς γῆς, Act 17. 26: hence i. q. *the exterior, external appearance*, Matt. 16. 3 τὸ πρ. τοῦ οὐρανοῦ, Luke 12. 56, Jam. 1. 11.

προτάσσω, f. ξω, *to arrange or set in order before, in front*; in N. T. of time, *to appoint before, pass. perf.*

part. προτεταγμένοι καιροί *times before appointed, prescribed*, Acts 17. 26 text. rec., comp. προστάσσω fin.

προτείνω, f. ενῶ, *to stretch forth or out*; in N. T. *to stretch out or extend before any one*, e. g. a person bound with thongs in order to be scourged, with acc. and dat. of instr. Acts 22. 25 προέτειναν αὐτὸν τοῖς ἱμάσι, see ἱμάς.

πρότερος, α, ον (comparat. formed from πρό), *before, fore, forward*; in N. T. and commonly of time, *before, former, prior*. a) pr. Eph. 4. 22 κατὰ τὴν προτέραν ἀναστροφήν. b) neut. πρότερον as adv. *before, first*. (α) genr. John 7. 51 ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, 2 Cor. 1. 15, Heb. 4. 6, 7. 27. (β) with art. πρότερον as adj. *former*, Heb. 10. 32 τὰς πρότερον ἡμέρας, 1 Pet. 1. 14 ταῖς πρ. ἐπιθυμίαις. Neut. τὸ πρότερον as adv. *before, formerly*, John 6. 62 ὅπου ἦν τὸ πρότερον, 9. 8, Gal. 4. 13.

προτίθημι, f. θήσω, *to set or put before any one*; in N. T. only mid. προτίθεμαι. a) fig. *to set before one's self, to propose to one's self, = to purpose*, with inf. Rom. 1. 13 προεθέμην ἐλθεῖν πρὸς ὑμᾶς, with acc. Eph. 1. 9. b) *to set forth before the world, publicly*, sc. on one's own part, with acc. Rom. 3. 25 ὃν προέθετο ὁ Θεὸς ἱλαστήριον.

προτρέπω, f. ψω, *to turn forward, = to propel, impel, morally*; in N. T. and commonly mid. προτρέπομαι, *to cause one to turn himself forward, = to propel, impel, and hence to exhort*, absol. Acts 18. 27.

προτρέχω, aor. 2 προέδραμον, *to run before, in advance*, foll. by gen. with comparat. John 20. 4 προέδραμε τάχιον τοῦ Πέτρου.

προϋπάρχω, fut. ξω, pr. *to begin before, do first, to be or exist before, to precede in time*; in N. T. only with a participle of another verb, thus forming a periphrasis for a finite tense of that verb, comp. ὑπάρχω b. γ., Luke 23. 12 προϋπῆρχον ἐν ἔχθρᾳ ὄντες pr. *who before were being in enmity*, i. q. *who before were at enmity*; Acts 8. 9 προϋπῆρχε μαγεύων *who before practised sorcery*.

πρόφασις, εως, ἡ (προφαίνω), pr.

'what is shewn or appears before any one,' i. e. *shew, pretence, pretext*, put forth in order to cover one's real intent, Matt. 23. 13 *προφάσει μακρὰ προσευχόμενοι*, Acts 27. 30, 1 Thess. 2. 5 οὔτε ἐν προφάσει πλεονεξίας i. e. *a pretext for covetousness*. So *πρόφασιν ἔχειν* to have a pretext, i. e. a pretended excuse, John 15. 22.

προφέρω, f. *προοίσω*, to bear or bring forth, i. e. out of any place or thing, foll. by acc. and ἐκ Luke 6. 45.

προφητεία, as, ἡ (*προφητεύω*), a *prophesying, prophecy*, i. e. a) pr. a foretelling of future events, *prediction*, but including also, from the Heb., the idea of prophetic revelations, declarations, exhortations, warnings, uttered by the prophets while acting under divine influence: of the prophecies of the O. T., Matt. 13. 14 ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαίου, 2 Pet. 1. 20, 21: so of the revelations and warnings of the Apocalypse, Rev. 1. 3 τοὺς λόγους τῆς προφητείας, 22. 7, al. In 1 Tim. 1. 18, 4. 14 *προφητεία* seems to refer to the prophetic revelations or directions of the Holy Spirit, by which persons were designated as officers and teachers in the primitive church, comp. Acts 13. 2, 20. 28. b) *prophecy*, = the prophetic office, the prophetic gift, spoken in N. T. of the peculiar χάρισμα, or spiritual gift, imparted to the primitive teachers of the church, Rom. 12. 6 ἔχοντες χαρίσματα... εἶτε προφητείαν, 1 Cor. 12. 10, 13. 2, 14. 22. c) by meton. a *prophesying*, the exercise of the prophetic office, the acting as an ambassador of God and the interpreter of his mind and will, Rev. 11. 6. Spec. the exercise of the prophetic gift in the primitive church, 1 Cor. 14. 6, 1 Thess. 5. 20.

προφητεύω, f. *εύσω* (*προφήτης*), to act as prophet, to prophesy, intrans. a) pr. to foretell future events, to predict; but often including also, from the Heb., the idea of exhorting, reproving, threatening, or indeed the whole utterance of the prophets while acting under divine influence, as ambassadors of God and interpreters of his mind and will: of the prophets of the O. T., Matt. 11. 13 πάν-

τες οἱ προφῆται ἕως Ἰωάννου προεφῆτευσαν, 15. 7 περὶ ὑμῶν, 1 Pet. 1. 10, Jude 14. In a like sense, of persons acting by a divine influence as prophets and ambassadors of God under the N. T., Rev. 10. 11 δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς, 11. 3; also Acts 2. 17, 18: as including the idea of praise to God, accompanied by prediction, Luke 1. 67. Of the high priest, John 11. 51; of false prophets, Matt. 7. 22. Spoken in mockery by the soldiers to Jesus, q. d. to divine, give a response, with dat. Matt. 26. 68. b) spec. of the χάρισμα or prophetic gift imparted by the Holy Spirit to the primitive Christians, Acts 19. 6 ἦλθε τὸ πν. τὸ ἅγ. ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ προεφῆτευον, 1 Cor. 11. 4, 13. 9, al.

προφήτης, ου, ὁ (*πρόφημι*), a prophet, pr. a foreteller of future events; in Sept. and N. T. corresponding to Heb. נָבִי, pr. one who speaks from a divine influence, acts under inspiration, whether as foretelling future events, or as exhorting, reproving, threatening individuals or nations, i. e. as the ambassador of God and the interpreter of his will to men. a) of the prophets of the O. T. (α) pr., Isaiah, Matt. 1. 22; Jeremiah, 2. 17; Joel, Acts 2. 16; Micah, Matt. 2. 5; Jonah, 12. 39; Zechariah, 21. 4; Daniel, 24. 15. So of Samuel, Acts 13. 20; David, 2. 30; Elisha, Luke 4. 27; Asaph, Matt. 13. 35; also of Balaam, 2 Pet. 2. 16. Pl. genr. Matt. 2. 23, sæp. (β) meton. the prophetic books of the O. T., = αἱ γραφαὶ τῶν προφητῶν Matt. 26. 56; so genr. 5. 17 καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας, Mark 1. 2, Luke 16. 29, Acts 8. 28: by synecd. put for the doctrines, &c. contained in the prophetic books, Matt. 7. 12, Acts 26. 27. Here ὁ νόμος καὶ οἱ προφῆται comprise the whole O. T., and the latter therefore include the Psalms, which elsewhere are also distinguished, Luke 24. 44 νόμος καὶ προφῆται καὶ ψαλμοί: see νόμος c. γ.

b) genr. of persons acting by divine influence as prophets and ambassadors of God under the new dispensation, = a teacher sent from God,

Matt. 10. 41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, 13. 57, John 7. 52. Spec. of Jesus, Matt. 21. 11 οὗτός ἐστιν ὁ προφήτης, v. 46, Luke 7. 16; as the Messiah, ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον John 6. 14, so 1. 21, 7. 40, al.; — of John the Baptist, Matt. 11. 9. c) spec. of those who possessed the prophetic gift imparted by the Holy Spirit to the primitive churches, *a prophet*, i. e. a class of instructors or preachers who were next in rank to the apostles, and before the διδάσκαλοι or teachers, 1 Cor. 12. 28: the idea of speaking from an immediate revelation seems here to be fundamental, as relating either to future events or to the mind of the Spirit in general (comp. Acts 11. 27, 21. 10); Acts 13. 1 προφηταὶ καὶ διδάσκαλοι, 1 Cor. 12. 28, 14. 32, Eph. 2. 20. d) perhaps *a poet or minstrel*, spoken of the Greek poet Epimenides, Tit. 1. 12.

προφητικός, ἡ, ὄν (προφήτης), *prophetic*, uttered by prophets, Rom. 16. 26, 2 Pet. 1. 19.

προφητις, ἰδος, ἡ (fem. to προφήτης), *a prophetess*. a) pr. as speaking and acting from a divine influence, an ambassadress from God, Rev. 2. 20. b) spoken of one who lives in communion with God, and to whom God reveals himself by his Spirit, Luke 2. 36.

προφθάνω, fut. ἄσω, *to come or get before any one, to anticipate one in doing any thing*, e. g. in speaking, with acc. Matt. 17. 25.

προχειρίζομαι, fut. ἴσομαι, depon. mid., *to hand forth, to cause to be at hand, ready*; in N. T. fig. = *to appoint, choose, destine*, with accus. and inf. Acts 22. 14 προχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ, 26. 16 προχειρίσασθαί σε [εἶναι] ὑπηρέτην. Perf. part. pass. in passive sense, with dat. Acts 3. 20 in later eds.

προχειροτονέω, ὦ, f. ἥσω, *to choose before, first*; in N. T. *to choose beforehand*, pass. Acts 10. 41 μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θ. i. e. *fore-chosen*.

Πρόχορος, ου, ὁ, *Prochorus*, pr. name of one of the seven primitive deacons at Jerusalem, Acts 6. 5.

πρύμνα, ης, ἡ (pr. fem. of πρυμνός), = ἡ πρυμνή ναῦς, *the hindmost part of a ship, the stern*, Mark 4. 38.

πρωῖ, adv. (πρό), *early, in the morning*, Lat. *mane*. a) pr. and absol. Matt. 16. 3, Mark 1. 35. With prepositions: ἅμα πρωῖ, see ἅμα b.; ἀπὸ πρωῖ, see ἀπό II. c.; ἐπὶ τὸ πρωῖ, see ἐπί III. 2. b. b) meton. for *the morning-watch*, which ushers in the dawn, Mark 13. 35, see φυλακή b.

πρωῖα, see πρωῖος.

πρωῖμος, η, ου (πρωῖ), *early*, spoken of the early rain, James 5. 7, see ὄψιμος.

πρωῖνός, ἡ, ὄν (πρωῖ), *early, morning*, Rev. 2. 28; 22. 16 later eds.

πρωῖος, α, ου (πρωῖ), *early, morning*; in N. T. only ἡ πρωῖα i. e. ὥρα *the morning hour, morning*, Matt. 21. 18 πρωῖας ἐπανάγων εἰς τὴν πόλιν, 27. 1.

πρώρα, ας, ἡ (πρό), *the forward part of a ship, the prow*, Acts 27. 30.

πρωτεύω, fut. εὖσω (πρῶτος), *to be first, chief*, = *to hold the first rank, highest dignity*, ἐν πάσιν Col. 1. 18.

πρωτοκαθεδρία, ας, ἡ (πρῶτος, καθέδρα), *the first or chief seat*, Matt. 23. 6.

πρωτοκλισία, ας, ἡ (πρῶτος, κλισία), pr. *the first place of reclining at table, the chief place at a banquet*, Matt. 23. 6.

πρῶτος, η, ου (superlat. from πρό, compar. πρότερος), prop. *foremost*, hence *first, the first*. 1. genr. as adj. a) spoken of place, order, time: (α) pr., without art. Mark 16. 9 πρώτη σαββάτου sc. ἡμέρα, Phil. 1. 5 ἀπὸ πρώτης ἡμέρας, Luke 2. 2, Eph. 6. 2 ἐντολὴ πρώτη, 1 Cor. 15. 3 ἐν πρώτοις = *first of all*: foll. by δεύτερος Acts 12. 10. With art. Matt. 26. 17 τῇ πρώτῃ τῶν ἁγύμων sc. ἡμέρα, Mark 14. 12, Acts 1. 1 τὸν πρῶτον λόγον, 1 Cor. 15. 45, Heb. 9. 2 ἡ πρώτη σκηνή, Rev. 1. 17 (see ἔσχατος b. γ.), 4. 1; οἱ πρῶτοι *the first*, Matt. 20. 8; τὰ πρῶτα pr. *the first things*, the first or former state, condition, 12. 45; 1 Tim. 5. 12 ἡ πρώτη πίστις 'first or originally professed'; Rev. 2. 4 τὴν ἀγάπην τὴν πρώτην ver. 5; opp. to καινός, 21. 1, Heb. 8. 13. So in division or distribution, ὁ πρῶτος ... ὁ δεύτερος Matt. 22. 25; ὁ πρῶτος ... ὁ ἕτερος Luke 14. 18: where

only two are spoken of, Matt. 21. 28, John 19. 32. (β) in an adverbial sense, Matt. 10. 2, John 1. 42 εὕρισκει οὗτος πρῶτος τὸν ἀδελφόν, 8. 7, Acts 26. 23. (γ) put adverbially for the comparative πρότερος, with gen. John 1. 15, 30 ὅτι πρῶτός μου ἦν, 15. 18 ἐμὲ πρῶτον ὑμῶν.

b) fig. of rank, dignity, *first, chief*; without art. Matt. 20. 27 ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, 22. 38, Acts 16. 12: with gen. partit. Mark 10. 44, 12. 28 πρώτη πάντων ἐντολή, 1 Tim. 1. 15. With art. Acts 17. 4 γυναικῶν τῶν πρώτων οὐκ ὀλίγαι, Luke 15. 22: so ὁ πρῶτος, οἱ πρώτοι, *the first, the chief*, with gen. of a country or people, Acts 28. 7 τῷ πρώτῳ τῆς νήσου, Mark 6. 21 τοῖς πρώτοις τῆς Γαλιλαίας, Luke 19. 47 οἱ πρώτοι τοῦ λαοῦ, Acts 13. 50. In the proverbial phrase, πολλοὶ ἔσονται πρώτοι ἔσχατοι, καὶ ἔσχατοι πρώτοι, also ἔσονται οἱ ἔσχατοι πρώτοι, καὶ οἱ πρώτοι ἔσχατοι, *the first shall be last, and the last first*, &c. i. e. those who seem or claim to be first shall be last, Matt. 19. 30, 20. 16.

2. neut. πρῶτον as *adverb*. a) pr. of place, order, time, usually without article. (α) genr. Matt. 17. 10, 27 τὸν ἀναβάντα πρῶτον ἰχθύν, Mark 7. 27, Luke 9. 59, 61: so Acts 7. 12, = *the first time*. (β) emphat. *first of all, before all*, Matt. 23. 26 καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, Acts 13. 46, Rom. 1. 8 πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ, 1 Cor. 11. 18. (γ) in division or distribution, as referring to a series or succession of circumstances, and followed by other adverbs of order or of time, expressed or implied, where some assign to it a comparative sense, = πρότερον, but unnecessarily; foll. by δεύτερον 1 Cor. 12. 28, εἶτα Mark 4. 28, ἔπειτα Jam. 3. 17, μετὰ ταῦτα Mark 16. 9 comp. ver. 12, καὶ τότε Matt. 5. 24. In a like sense, πρῶτον καὶ Rom. 1. 16, 2. 9, 2 Cor. 8. 5; πρῶτον... δέ Matt. 13. 30, 2 Tim. 1. 5. (δ) rarely with art. τὸ πρῶτον *first, at first, formerly*, John 10. 40 ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, 12. 16, 19. 39.

b) fig. of dignity, importance, *first*, = *first of all, chiefly, especially*, Matt. 6. 33 ζητεῖτε πρῶτον τὴν βα-

σιλείαν τοῦ Θεοῦ, Rom. 3. 2, 2 Pet. 1. 20, 3. 3, πρῶτον πάντων 1 Tim. 2. 1.

πρωτοστάτης, ου, ὁ (πρῶτος, ἴστημι), pr. *one who stands first*, in the first rank of an army; in N. T. fig. a leader, lit. ringleader, Acts 24. 5.

πρωτοτόκια, ων, τὰ (πρωτότοκος), *the rights of the first-born, birth-right*, Heb. 12. 16.

πρωτότοκος, ου, ὁ, ἡ (πρῶτος, τίκτω), *first-born*. a) pr. the first-born of a father or mother, Matt. 1. 25 τὸν υἱὸν αὐτῆς τὸν πρωτότοκον: including also the first-born of animals, Heb. 11. 28. b) fig. *first-born*, = *the first, the chief*, one highly distinguished and pre-eminent: so of CHRIST, as the beloved Son of God before the creation, Col. 1. 15 comp. v. 16, Heb. 1. 6 comp. v. 5; or in relation to his followers, Rom. 8. 29 εἰς τὸ εἶναι αὐτὸν πρωτ. ἐν πολλοῖς ἀδελφοῖς, comp. Col. 1. 18; or as the first who rose from the dead no more to die, the leader and prince of those who shall arise, Col. 1. 18, Rev. 1. 5. Of the *saints in heaven*, probably those formerly most distinguished on earth by the favour and love of God, as patriarchs, prophets, apostles, &c. Heb. 12. 23 ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς.

πταίω, fut. ἴσω, *to stumble, fall*, intrans.; in N. T. only fig. *to stumble*, i. e. a) *to err or fail in duty, to offend*, with ἐν Jam. 2. 10, 3. 2 εἴ τις λόγῳ οὐ πταίει: absol. Rom. 11. 11 μὴ ἔπταισαν ἵνα πέσωσι; with πολλά adv. James 3. 2. b) *to fail of success and happiness*, 2 Pet. 1. 10.

πτέρνα, ης, ἡ, *the heel*, John 13. 18, see ἐπαίρω.

πτερύγιον, ου, τό (πτέρυξ), *a little wing, winglet*; of any thing shaped like a wing, running out to a point, e. g. a fin, the corner or skirt of a garment; in N. T. a pinnacle, spoken of the highest point of the Temple, probably the apex of Solomon's porch, Matt. 4. 5.

πτέρυξ, υγος, ἡ, *a pinion, wing*, Matt. 23. 27, Rev. 4. 8.

πτηνός, ἡ, ὅν (πέτομαι), *flying, winged*; in N. T. neut. plur. τὰ πτηνά, *birds, fowls*, 1 Cor. 15. 39.

πτοέω, ὦ, fut. ἤσω, to terrify, put in trepidation, pass. to be terrified, be in trepidation, Luke 21. 9 μὴ πτοηθῆτε, 24. 37.

πτόησις, εως, ἡ (πτοέω), terror, trepidation, fear, 1 Pet. 3. 6 μὴ φοβούμεναι μηδεμίαν πτόησιν, i. e. doing well and fearing not, = ἐφοβ. φόβον μέγαν Mark 4. 41.

Πτολεμαῖς, ἴδος, ἡ, Ptolemais, a maritime city of Palestine belonging to Galilee, on the bay north of mount Carmel, Acts 21. 7.

πτύον, ου, τό (πτύω), a fan, winnowing-shovel, with which grain is thrown up against the wind in order to cleanse it, Matt. 3. 12.

πτύρω, f. ὑρῶ (kindred with πτοέω), to terrify, put in trepidation, pass. Phil. 1. 28.

πτύσμα, ατος, τό (πτύω), spittle, what is spit out, John 9. 6.

πτύσσω, fut. ξω, to fold, fold or roll together, τὸ βιβλίον Luke 4. 20.

πτύω, f. ὑσω, to spit, spit out, absol. Mark 7. 33, εἰς τι 8. 23, χαμαί John 9. 6.

πτῶμα, ατος, τό (πίπτω), a fall, fig. downfall, ruin, met. any thing fallen, ruins; in N. T. a BODY fallen, i. e. a dead body, carcass, corpse, Matt. 24. 28 ὅπου ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἄετοί, Mark 6. 29.

πτῶσις, εως, ἡ (πίπτω), a fall, downfall, crash, as of a falling building, Matt. 7. 27: fig. downfall, ruin, Luke 2. 34 εἰς πτῶσιν i. e. a cause of fall and ruin, comp. ἀνάστασις 1.

πτωχεία, ας, ἡ (πτωχός), begging, beggary; in N. T. poverty, want, 2 Cor. 8. 2 see κατὰ I. 1. b.; so of a state of poverty and humiliation, v. 9, Rev. 2. 9.

πτωχεύω, f. εὔσω (πτωχός), to beg, be a beggar; in N. T. to be or become poor, be in a state of poverty and humiliation, intrans. 2 Cor. 8. 9, comp. Phil. 2. 7.

πτωχός, ἡ, ὅν (πτῶσσω), begging, beggarly, poor, pr. crouching, cringing in the manner of beggars. a) pr. and often as subst. (α) ὁ πτωχός a beggar, mendicant, Luke 14. 13, 21, 16. 20 πτωχός τις ἦν ὀνόματι Λάζαρος. (β) οἱ πτωχοί the poor, i. e. needy, destitute of the neces-

saries of life, and subsisting on the alms of others, Matt. 19. 21 δὸς πτωχοῖς, 26. 9, 11, sæp. (γ) genr. poor, needy, = πένης, spoken of honest poverty as opp. to the rich, without the idea of mendicancy, μία χήρα πτωχή Mark 12. 42; so Rom. 15. 26, 2 Cor. 6. 10, al.

b) by impl., and from the Heb., poor, i. e. low, humble, of low estate, including also the idea of being afflicted, distressed, Luke 4. 18 ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς, 7. 22 πτωχοὶ εὐαγγελίζονται: fig. Matt. 5. 3 οἱ πτωχοὶ τῷ πνεύματι the poor in spirit, those who feel themselves spiritually poor, the lowly in mind and heart; Luke 6. 20. c) fig., of things, beggarly, poor, imperfect, Gal. 4. 9 πτωχὰ στοιχεῖα.

πυγμή, ἡς, ἡ (πύξ), the fist, also fist-
ing, boxing; in N. T. Mark 7. 3 ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, lit. unless they wash their hands [rubbing them] with the fist, i. e. ad sensum sedulously, carefully, diligently, —an early interpretation makes it mean to the elbow.

πύθων, ωνος, ὁ, Python, in Greek mythology a serpent slain by Apollo, to whom the name was afterwards transferred; spoken also of diviners, soothsayers, who were supposed to be inspired by the Pythian Apollo; hence in N. T., Acts 16. 16 ἔχουσα πνεῦμα πύθωνος having a spirit of Python, i. e. of a diviner, = a sooth-saying demon.

πυκνός, ἡ, ὅν (kindred with πύξ), thick, firm, solid, dense, close together; in N. T. frequent, often, 1 Tim. 5. 23 διὰ τὰς πυκνάς σου ἀσθενείας. Neut. pl. πυκνά as adv. frequently, often, Luke 5. 33 νηστεύουσιν πυκνά. Comparat. πυκνότερον adv. Acts 24. 26.

πυκτεύω, f. εὔσω (πύξ), to fist, box, fight as a boxer, intrans. 1 Cor. 9. 26 οὕτω πυκτεύω, ὥς οὐκ ἄερα δέρων i. e. 'as a boxer I strike no blow in vain,' comp. ἀήρ.

πύλη, ης, ἡ, a door, gate, pr. the large door or entrance of an edifice, city, &c., thus differing from θύρα a common door: so of the Temple, τῇ ὡραία πύλῃ τοῦ ἱεροῦ Acts 3. 10; of a prison, 12. 10; of a city, 9. 24,

Heb. 13. 12: fig. Matt. 7. 13; *πύλαι ᾗδου* the gates of hades, by meton. for hades itself, i. e. hades with its powers, Satan and his hosts, Matt. 16. 18 *πύλαι ᾗδου οὐ κατισχύουσιν αὐτῆς*.

πυλών, *ῶνος*, ὁ (*πύλη*), a large door, gate, sc. at the entrance of a building or city. a) genr., of a house, Acts 10. 17 *ἐπέστησαν ἐπὶ τὸν πυλῶνα*, 12. 13 see *θύρα* a.; of a city, 14. 13. b) by synecd. a gateway, portal, vestibule, the deep arch under which a gate opens, Matt. 26. 71.

πυνθάνομαι, f. *πεύσομαι*, aor. 2 *ἐπυνθόμην*, depon. mid. to ask, inquire. a) pr., and foll. by *παρά τινος* from or of any one, with accus. John 4. 52 *ἐπύθετο παρ' αὐτῶν τὴν ὥραν*: or also with interrog. indir. Matt. 2. 4 *ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται*, Acts 10. 18. Absol. with interrog. dir. Acts 4. 7, 10. 29 *πυνθάνομαι τίνι λόγῳ μετεπέμψασθέ με*; 23. 19: so before an indir. interrog., with the opt. after a past tense, Luke 15. 26 *ἐπυνθάνετο τί εἶη ταῦτα*, 18. 36, John 13. 24, Acts 21. 33. In a judicial sense, to inquire, examine, foll. by acc. and *περί τινος*, Acts 23. 20. b) to find out by inquiry, to learn, hear, foll. by *ὅτι*, Acts 23. 34 *πυθόμενος ὅτι ἀπὸ Κιλικίας*.

πῦρ, *πυρός*, τό, fire. a) pr. and genr. Matt. 3. 10 *εἰς πῦρ βάλλεται*, v. 12, 17. 15, Acts 28. 5; Rev. 8. 5 *ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου* i. e. upon the altar. The gen. *πυρός* often takes the place of an adjunct.; *φλὸξ πυρός* flame of fire i. q. fiery flame, Acts 7. 30, once vice versa *ἐν πυρὶ φλογός* 2 Thess. 1. 8; *ἄνθρακας πυρός* burning coals, Rom. 12. 20 (see *ἄνθραξ*); *γλῶσσαι ὡσεὶ πυρός* Acts 2. 3; *λαμπάδες πυρός* Rev. 4. 5; *στήλοι πυρός* fiery pillars, 10. 1. Spoken of fire from heaven, lightning, &c., *ἀπὸ τοῦ οὐρανοῦ* Luke 9. 54, *ἐκ τοῦ οὐρ*. Rev. 13. 13, absol. 8. 7.

b) symbolically: (α) of God, as inflicting punishment, Heb. 12. 29. (β) of strife, disunion, Luke 12. 49; so of the tongue, as kindling strife and discord, Jam. 3. 6. (γ) of evils, calamities, trials, which purify the faith and hearts of professed Christians, as the fire tries and purifies

the precious metals, comp. 1 Pet. 1. 7; so Mark 9. 49, see *ἀλίζω*; 1 Cor. 3. 13 *ἐν πυρὶ ἀποκαλύπτεται, καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστι τὸ πῦρ δοκιμάσει*, i. e. 'the fiery trials and conflicts to which Christian teachers and their doctrines are subjected will test their truth and value,'—the system of teaching being here represented under the figure of a building, of which only the solid parts can withstand the fire: hence also of the teacher (builder) himself, v. 15 *αὐτὸς σωθήσεται, οὕτω δὲ ὡς διὰ πυρός* he shall be saved so as through the fire, i. e. 'as escaping through the fire, which destroys his work,'—the expression is proverbial, implying 'with difficulty, scarcely.' (δ) of the infernal fire, the place of punishment and abode of demons and the souls of wicked men in hades, represented under various images; *ἡ κάμινος τοῦ πυρός* Matt. 13. 42, *ἡ γέεννα τοῦ πυρός* 5. 22; *τὸ πῦρ τὸ ἄσβεστον* Mark 9. 43, *οὐ σβέννυται* v. 44, *τὸ αἰώνιον* Matt. 18. 8; *ἡ λίμνη τοῦ πυρός* Rev. 19. 20; simply, Matt. 3. 11: comp. in *γέεννα*, and *βαπτίζω* 2. b.

c) fig. ardour, vehemence, Heb. 10. 27 *πυρὸς ζῆλος*, see *ζῆλος* b. β.

πυρά, ἄς, ἡ (*πῦρ*), a fire, i. e. as kindled and burning, burning fuel, Acts 28. 2, 3.

πύργος, ου, ὁ, a tower. a) pr. for defence, as in the wall of a city, Luke 13. 4 *ὁ πύργος ἐν τῷ Σιλωάμ* i. e. in the wall of the city near Siloam: spoken of the watch-tower or turret of a vineyard, Matt. 21. 33. b) meton. of any building with one or more towers, a castle, fortress, palace, Luke 14. 28.

πυρέσσω, f. *ξω* (*πυρετός*), to be feverish, be sick of a fever, intrans. Matt. 8. 14, Mark 1. 30.

πυρετός, ου, ὁ (*πῦρ*), fiery heat; in N. T. a fever, Matt. 8. 15, John 4. 52.

πύρινος, η, ον (*πῦρ*), fiery, burning; in N. T. by impl. flaming, glittering, Rev. 9. 17 *θώρακας πυρίνους*.

πυρόω, ῶ, f. *ώσω* (*πῦρ*), to fire, i. e. to set on fire; in N. T. only pass. *πυρόμαι*, οῦμαι, to be fired, set on fire, kindled, = to burn to flame. a) pr. Eph. 6. 16 see *βέλος*, 2 Pet. 3. 12

οὐρανοὶ πυρούμενοι λυθήσονται, Rev. 1. 15: fig. *to burn, be inflamed*, with anger, = *to be incensed*, 2 Cor. 11. 29; with lust, 1 Cor. 7. 9 κρείσσον ἐστὶ γαμῆσαι ἢ πυροῦσθαι. d) by impl. *to be tried with fire, purified*, as metals, Rev. 3. 18.

πυρρόζω, f. ἄσω (πυρρός), *to be fire-coloured, fire-red*, intrans. Matt. 16.

2 πυρρόξει ὁ οὐρανός, v. 3.

πυρρός, ἄ, ὄν (πῦρ), *fiery-coloured, fiery-red, red*, Rev. 6. 4 ἵππος, 12. 3 δράκων.

Πύρρος, ου, ὁ, *Pyrrhus*, pr. name of a man; Acts 20. 4 Σώπατρος Πύρρου *Sopater, son of Pyrrhus*, where text. rec. omits Πύρρου.

πύρωσις, εως, ἡ (πυρώ), *a being on fire, burning, conflagration*, Rev. 18. 9, 18: fig. *fiery trial, calamity, suffering*, 1 Pet. 4. 12.

πω, enclitic particle, *yet, even*, used only in composition; see μήπω, μηδέπω, οὐπω, οὐδέπω, πώποτε.

πωλέω, ᾧ, f. ἥσω, pr. *to trade away wares, to barter*, hence genr. *to sell*, with accus. Matt. 13. 44 ὅσα ἔχει πωλεῖ, 19. 21, 21. 12 τῶν πωλούντων τὰς περιστεράς, Luke 12. 33, Acts 5. 1. Pass. with gen. of price, Matt. 10. 29 οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; Luke 12. 6. Absol. Matt. 21. 12 τοὺς πωλούντας καὶ ἀγαράζοντας ἐν τῷ ἱερῷ, 25. 9, Acts 4. 34, 37.

πῶλος, ου, ὁ, ἡ, *a foal*, Lat. *pullus*, i. e. genr. *a young animal, youngling*, spec. of the horse, *a colt*; in N. T. of an ass, *a foal, a colt*, joined with ὄνος, &c. Matt. 21. 2, 5, John 12. 15; absol. Mark 11. 2-7.

πώποτε, adv. (πω, ποτέ), lit. *yet ever, ever, at any time*; in N. T. occ. only after a negative, *not yet even, never*, Luke 19. 30 ἐφ' ὃν οὐδεὶς πώποτε ἐκάθισε, John 1. 18, al.

πωρόω, ᾧ, fut. ὥσω (πῶρος), pr. *to make hard like stone, genr. to make hard, callous, to indurate*; in N. T. only fig. *to harden, to make dull, stupid*, τὴν καρδίαν John 12. 40. Pass. *to be hardened, dull, stupid*, ἡ καρδία Mark 6. 52, τὰ νοήματα 2 Cor. 3. 14: so of persons, Rom. 11. 7.

πώρωσις, εως, ἡ (πωρόω), pr. *a hardening, induration*; in N. T. only fig. *hardness of heart or mind, dullness*,

stupidity, Mark 3. 5, Eph. 4. 18: absol. id. Rom. 11. 25.

πως, enclitic particle indef., *any how, in any way, in some way or other*; in N. T. only in the compounds ἐπως, μήπως.

πῶς, interrog. adv. (correl. to πώς, ὅπως), *how? in what way or manner? by what means?* a) pr. in a direct question. (α) with the indicative: (1) genr. and simply, Luke 10. 26 πῶς ἀναγινώσκεις; John 7. 15, 9. 10 πῶς ἀνεψύχθησάν σοι οἱ ὀφθαλμοί; 1 Cor. 15. 35. (2) implying surprise, wonder, Matt. 22. 12 πῶς εἰσῆλθες ὧδε; John 3. 9, 6. 52: so with the fut., expressing what *may or can* take place, Matt. 7. 4 πῶς ἐρεῖς τῷ ἀδελφῷ σου; Luke 1. 34: with intensive particles, καὶ πῶς John 12. 34, see καί 1. e. γ.; πῶς οὖν 6. 42, see οὖν 2. d. In the same expression of surprise, &c. πῶς may often be rendered *how is it that? how comes it? why?* Mark 12. 35 πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χρ. κτλ; John 4. 9, 1 Cor. 15. 12, Gal. 2. 14, 4. 9: so καὶ πῶς Acts 2. 8, πῶς οὖν Matt. 22. 43, πῶς οὐ 16. 11. (3) often in questions which serve to affirm the contrary; e. g. a negative, Matt. 12. 29, 34 πῶς δύνασθε ἀγαθὰ λαλεῖν i. e. ye cannot, Mark 3. 23, John 3. 4; καὶ πῶς intens. Luke 20. 44, John 14. 5: so with the fut., Luke 11. 18 πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; Rom. 3. 6, 1 Cor. 14. 7, 9, Heb. 2. 3. Hence πῶς οὐχί, implying strong affirmation, Rom. 8. 32, 2 Cor. 3. 8. (β) with the subjunctive, in a question expressing doubt, Matt. 23. 33 πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; 26. 54. (γ) with the optative and ἄν, expressing a negative subjectively, Acts 8. 31 πῶς γὰρ ἂν δυναίμην *for how can I?*

b) in an indirect question, with the indicative, expressing what is real and of actual occurrence, John 9. 15 ἡρώτων αὐτὸν πῶς ἀνέβλεψεν. Oftener in oblique discourse, after verbs of considering, finding out, knowing, making known, and the like; here the interrogative force is dropped, and πῶς is = its correlative ὅπως, *how, in what way*: (α) with

the *indicative*, Matt. 6. 28 καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει, 12. 4 οὐκ ἀνέγνωτε πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, Mark 5. 16, 12. 41, sæp. (β) with the *subjunctive*, where any thing is expressed as objectively possible, Matt. 10. 19 μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε, Mark 14. 1 ἐζήτουν πῶς αὐτὸν ἀποκτείνωσιν, v. 11, Luke 12. 11, 22. 2, Acts 4. 21. (γ) with the *future indic.* instead of the *subjunct.*, Mark 11. 18 ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν, 1 Cor. 7. 32.

c) as an intensive exclamation, *how! how very! how greatly!* before an adj. or adv. Mark 10. 24 πῶς δύσκολόν ἐστι, v. 23, Matt. 21. 20 πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ: before a verb, Luke 12. 50 πῶς συνέχομαι ἕως οὗ τελεσθῇ, John 11. 36 ἴδε πῶς ἐφίλει αὐτόν.

P.

Ῥαάβ, ἡ, indec. *Rahab*, pr. name of a harlot at Jericho, Heb. 11. 31.

ῥαββί, ὁ, indec. *rabbi*, later Heb., = a doctor, teacher, master, a title of honour in the Jewish schools, continued also in modern times, Matt. 23. 7, sæp.: in v. 8 it is explained by καθηγητής, in John 1. 39 by διδάσκαλος, in reference to usage rather than signification. רב signifies pr. *one great, a chief, a master*, and was introduced as a title into the Jewish schools about the time of Christ, in a threefold form: רב *rab*, as the lowest degree of honour; with pron. suffix י, *my*, רבבי *rabbī*, Gr. ῥαββί, *my master*, of higher dignity; and רבבון *rabbon*, in Gr. as if with suffix ῥαββονί, q. d. *my great master*, the most honourable of all.

ῥαββονί or ῥαββουνί, indec. *rabboni*, a title of high honour in the Jewish schools (see ῥαββί), Mark 10. 51, John 20. 16.

ῥαβδίζω, f. ἴσω (ῥάβδος), *to beat with rods, to scourge*, absol. Acts 16. 22, 2 Cor. 11. 25 τρὶς ἐρράβδίσθην.

ῥάβδος, ου, ἡ, a rod, wand, staff. a) genr. Heb. 9. 4; for chastising or scourging, 1 Cor. 4. 21; for leaning upon, walking, Matt. 10. 10, Heb.

11. 21. b) spec. a *sceptre*, q. d. staff or wand of office, Heb. 1. 8.

ῥαβδοῦχος, ου, ὁ (ῥάβδος, ἔχω), pr. a rod-holder, i. e. a *lictor*; an officer, or sort of sergeant, who attended on the magistrates of Roman cities and colonies, and executed their decrees; so called from bearing the Roman *fascēs* or bundle of rods, Acts 16. 35, 38.

Ῥαγαῦ, ὁ, indec. *Ragau*, pr. name of a man, Luke 3. 35.

ῥαδιούργημα, ατος, τό (ῥαδιουργέω), pr. 'what is done easily,' *light-work, levity*; hence, in a bad sense, *wickedness, crime*, Acts 18. 14.

ῥαδιουργία, ας, ἡ (ῥαδιουργός), *ease or lightness of doing, levity in doing, indolence, effeminacy*; in N. T. *wickedness, profligate cunning, subtilty*, Acts 13. 10.

ῥακά, indec. *raca*, a word of contempt, prob. from the Chald., *empty, worthless, foolish*, Matt. 5. 22.

ῥάκος, εος, ους, τό (ρήγνυμι), a piece torn off, a rag, a torn garment; in N. T. genr. a piece, remnant of cloth, Matt. 9. 16 ἐπίβλημα ῥάκους ἀγνάφου, = ἐπίβλημα ἱματίου καινοῦ Luke 5. 36.

Ῥαμᾶ, ἡ, indec. *Ramah*, Heb. 'a height,' pr. name of a city of Benjamin, a few miles north of Jerusalem, between Gibeah and Bethel, Matt. 2. 18.

ῥαντίζω, fut. ἴσω, *to sprinkle, besprinkle*, with acc. Heb. 9. 13 σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, v. 19, 21. Meton. *to purify, cleanse*, in a moral sense, Heb. 10. 22 ἐρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς.

ῥαντισμός, οὔ, ὁ (ῥαντίζω), prop. a sprinkling, meton. purification, cleansing, Heb. 12. 24 αἷμα ῥαντισμοῦ blood of sprinkling, i. e. for sprinkling, cleansing; 1 Pet. 1. 2 ἐκλεκτοῖς εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰ. Χρ. i. e. 'to sprinkling with the blood of Jesus, to cleansing through his blood.'

ῥαπίζω, f. ἴσω (ῥαπίς, = ῥάβδος), *to beat with rods, to scourge*; later and in N. T. *to smite with the open hand, to cuff, slap*, espec. the cheeks or ears, with acc. Matt. 5. 39 ὅστις σε

ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα :
absol. 26. 67.

ῥάπισμα, ατος, τό (ῥαπίζω), a blow with the open hand, a cuff, slap, spec. on the cheeks or ears, Mark 14. 65, John 18. 22, 19. 3.

ῥαφίς, ἴδος, ἡ (ῥάπτω), a needle, Matt. 19. 24.

Ῥαχάβ, ἡ, indec., *Rahab*, the wife of Salmon, Matt. 1. 5.

Ῥαχήλ, ἡ, indec. *Rachel*, Heb. 'ewe-lamb,' the younger wife of Jacob, and mother of Joseph and Benjamin, Matt. 2. 18, where she is introduced bewailing the captivity of her descendants, i. e. of Ephraim, as the representative of the ten tribes.

Ῥεβέκκα, ἡ, indec., *Rebecca*, Hebrew, 'noose, snare,' the wife of Isaac, Rom. 9. 10.

ῤέδῃ, ἡ, indec., a carriage with four wheels for travelling, a chariot, Rev. 18. 13.

Ῥεμφάν or Ῥεφάν, ὁ, indec. *Remphan*, *Rephan*, Acts 7. 43, quoted from Amos 5. 26, where Sept. 'Παιφάν,' a name for the planet *Saturn*, i. q. Μολόχ, which see.

ῤέω, f. ῤεύσω, to flow, intrans. John 7. 38 ποταμοὶ ῤεύσουσιν ὕδατος ζῶντος.

ῤέω, to speak, obsol., see εἶπον.

Ῥήγιον, ον, τό, *Rhegium*, a city on the coast, near the south-west extremity of Italy, opposite Messina in Sicily, Acts 28. 13.

ῤήγμα, ατος, τό (ῤήγνυμι), a rending, breach, ruin, Luke 6. 49.

ῤήγνυμι, fut. ξω, also later pres. ῤήσσω, to rend, tear, break. a) of THINGS, to rend, burst; leather bottles or skins, with acc. Mark 2. 22 ῤήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς : pass. Matt. 9. 17. b) of PERSONS, to rend, tear, lacerate, as dogs, Matt. 7. 6 : also to tear down, dash to the ground, as a demon one possessed, Mark 9. 18, Luke 9. 42 ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν. c) fig. and absol. to break forth into rejoicing and praise, Gal. 4. 27 ῤήξον καὶ βόησον.

ῤῆμα, ατος, τό (ῤέω), pr. 'that which is spoken,' word. a) pr. a word, as uttered by the living voice, pl. ῤή-

ματα words, Acts 6. 11 ῤήματα βλάσφημα, 10. 44, 26. 25, Heb. 12. 19.

b) collect. word, also pl. words, = saying, speech, discourse. (α) genr. Matt. 12. 36 πᾶν ῤῆμα ἀργόν see ἀργός c., 26. 75 ἐμνήσθη ὁ Π. τοῦ ῤήματος τοῦ Ἰησοῦ, Mark 9. 32, Luke 1. 38, sæp. Hence, in N. T. usage, in special senses, depending on the adjuncts or context, e. g. (β) charge, accusation, Matt. 5. 11, 27. 14 : so 18. 16, 2 Cor. 13. 1. (γ) prediction, prophecy, προειρημένα ῤήματα 2 Pet. 3. 2, Jude 17 : so τὰ ῤήματα τοῦ Θεοῦ Rev. 17. 17 text. rec. (δ) promise, e. g. from God, Luke 2. 29, Heb. 6. 5 καλὸν γενεσάμενοι Θεοῦ ῤῆμα. (ε) command, Luke 5. 5 ; ῤῆμα Θεοῦ word of God, i. e. his omnipotent decree, Heb. 11. 3, impl. 1. 3 : also Matt. 4. 4 οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῤήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ, meton. 'upon every thing which God decrees.' (ζ) spoken of a teacher, word, i. e. teaching, precept, doctrine, τὰ ῤήματα τῆς ζωῆς Acts 5. 20 see ζωή c. β., 10. 22 ἀκοῦσαι ῤήματα παρὰ σοῦ, 11. 14 ὃς λαλήσει ῤήματα πρὸς σε, 13. 42. So τὸ ῤῆμα, τὸ ῤῆμα τῆς πίστεως, ῤῆμα Θεοῦ or κυρίου, the word, word of faith, word of God, i. e. the doctrines and promises revealed and taught from God, the gospel as preached, Acts 10. 37 comp. v. 36, Rom. 10. 8, v. 17, 1 Pet. 1. 25. Of Jesus, τὰ ῤήματα, John 5. 47, 6. 63, 68, al. ; τὰ ῤήματα τοῦ Θεοῦ 'words or doctrine received from God,' 3. 34, 8. 47. (η) Luke 3. 2 ἐγένετο ῤῆμα Θεοῦ ἐπὶ Ἰωάννῃν the word of God, i. e. an oracle, effatum, from God.

c) meton., from the Heb., thing spoken of, i. e. genr. thing, matter, affair, Luke 2. 15 ἴδωμεν τὸ ῤῆμα τοῦτο τὸ γεγονός, 1. 65 διελαλεῖτο πάντα τὰ ῤήματα ταῦτα, Acts 5. 32. So οὐ . . . πᾶν ῤῆμα, the negative οὐ being joined with the verb (see οὐ a. γ.) = nothing at all, nothing whatever, Luke 1. 37 οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῤῆμα.

Ῥησά, ὁ, indec. *Rhesa*, pr. name of a man, Luke 3. 27.

ῤήσω, see ῤήγνυμι.

ῤήτωρ, ογος, ὁ (ῤέω), a speaker, orator, advocate, Acts 24. 1.

ρήτωρ, adv. (ρήτορ), *in express words, expressly*, 1 Tim. 4. 1.

ρίζα, ης, ἡ, *a root*. a) pr. Matt. 3. 10 ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται, Mark 11. 20 ἐκ ῥιζῶν *from the roots* i. e. wholly: so διὰ τὸ μὴ ἔχειν ῥίζαν *from having no root*, q. d. *from not taking deep root*, Matt. 13. 6; fig. of those not rooted and established in faith and doctrine, οὐκ ἔχειν ῥίζαν 13. 21. Fig. *cause, source* of any thing, 1 Tim. 6. 10 ῥίζα τῶν κακῶν. Also, retaining the figure of a root, Rom. 11. 16-18, where Paul represents Abraham and the Jewish people as *the root* whence the gospel-dispensation with its blessings has sprung, into which root and stem the gentiles are engrafted; Heb. 12. 15 ῥίζα πικρίας, i. e. 'a wicked person, whose example is poisonous.' b) meton., from the Heb., *a sprout, shoot* sc. from the root, only fig. *offspring, a descendant*, Rom. 15. 12 ἡ ῥίζα τοῦ Ἰησοῦ.

ρίζω, ὦ, f. ὠσω (ρίζα), *to root, to let take root, pass. or mid. to be or become rooted, to take root*; in N. T. pass., fig. *to be rooted*, = *strengthened with roots, to be firmly fixed, constant*, Eph. 3. 18 ἐν ἀγάπῃ ἐρριζωμένοι, Col. 2. 7.

ριπή, ης, ἡ (ρίπτω), *a throw, cast, impetus, gust of wind*; in N. T. *a jerk of the eye*, i. e. *a wink, twinkling*, 1 Cor. 15. 52 ἐν ῥιπῇ ὀφθαλμοῦ, = *a moment of time*.

ριπίζω, f. ἴσω (ρίπισ), *to fan, blow*, e. g. *fire, fuel*; in N. T. genr. *to move to and fro, to toss, agitate, as waves*, Jam. 1. 6 κλύδωνι θαλάσσης ριπιζομένω.

ριπτέω, ὦ, only in pres. and imperf., as a frequentative from ῥίπτω, = *to throw or cast repeatedly*; in N. T. occurs Acts 22. 23 ριπτούντων τὰ ἱματία, i. e., probably, *throwing up or tossing their outer garments* in the air, as also *dust*, in approbation and furtherance of the uproar: this was customary in theatres and other assemblies.

ρίπτω, f. ψω, *to throw or cast with a sudden motion, to hurl, jerk*, with acc. a) pr. and foll. by εἰς, Luke 4. 35 ῥίψαν αὐτόν τὸ δαιμόνιον εἰς μέσον, 17. 2, ἐν τῷ ναῷ Matt. 27. 5:

foll. by ἐκ, *to cast out*, Acts 27. 29 ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, v. 19 i. e. ἐκ τοῦ πλοίου impl. In a milder sense, = *to put or lay down*, as sick persons, with acc. Matt. 15. 30 ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ ἰ. b) *to cast forth, throw apart, scatter*, pass. part. perf. ἐρριμμένος, *cast forth, scattered*, Matt. 9. 36,—others, *to neglect*.

Ῥοβοάμ, ὁ, indec. *Roboam*, Heb. 'he enlarges the people,' pr. name of the son and successor of Solomon, from whom the ten tribes revolted, Matt. 1. 7.

Ῥόδη, ης, ἡ, *Rhoda*, pr. name of a handmaid, Acts 12. 13.

Ῥόδος, ου, ἡ, *Rhodes*, a celebrated island, the south-easternmost of the Sporades, lying off the coast of Caria in Asia Minor, Acts 21. 1.

ροιζηδόν, adv. (ροιζέω), *with great noise, with a crash*, 2 Pet. 3. 10.

ρομφαία, ας, ἡ, *a sword, sabre*, pr. a long and broad sword used espec. by the Thracians, and carried on the right shoulder; in N. T. genr. Rev. 1. 16: fig. Luke 2. 35 σοῦ αὐτῆς τὴν ψυχὴν διελεύσεται ρομφαία, i. e. *anguish of soul shall come upon thee*.

Ῥουβήν, ὁ, indec. *Reuben*, pr. name of the eldest son of Jacob; in N. T. the tribe of Reuben, Rev. 7. 5.

Ῥούθ, ἡ, indec. *Ruth*, Heb. 'beauty,' 'friend,' pr. name of a Moabitess, the wife of Boaz, Matt. 1. 5.

Ῥούφος, ου, ὁ, *Rufus*, pr. name of a Christian, Mark 15. 21.

ρύμη, ης, ἡ (ρύω obsol. = ἐρύω), *impetus, impulse, onset*, = ὄρμη; in later usage and N. T. *a street, lane, alley* of a city, in distinction from ἡ πλατεῖα, Luke 14. 21 εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, Acts 9. 11.

ρύομαι, f. ῥύσομαι, depon. mid., aor. 1 ἐρρύσθην as pass., pr. *to draw or snatch to one's self*, hence genr. *to draw or snatch from danger*, = *to rescue, deliver*; foll. by acc. Matt. 27. 43 ῥυσάσθω νῦν αὐτόν, 2 Pet. 2. 7: absol. Rom. 11. 26 ὁ ῥυόμενος *the deliverer*. With an adjunct *from* whence; foll. by ἀπό, Matt. 6. 13 ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, Rom. 15. 31, 1 Thess. 1. 10, 2 Tim. 4. 18;

—by ἐκ, Rom. 7. 24 τίς με ῥύσεται ἐκ τοῦ σώματος, 2 Cor. 1. 10, Col. 1. 13, 2 Pet. 2. 9; pass. Luke 1. 74, 2 Tim. 4. 17.

ῥυπαρεύομαι, depon. mid. (ῥυπαρός), *to be filthy*, fig. Rev. 22. 11 later eds.

ῥυπαρία, as, ἡ (ῥυπαρός), *filth, filthiness*, fig. in a moral sense, Jam. 1. 21.

ῥυπαρός, á, óν (ῥύπος), *filthy, foul*, Jam. 2. 2 πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι. Fig. in a moral sense, Rev. 22. 11 later eds.

ῥύπος, ου, ó, *filth, filthiness*, 1 Pet. 3. 21 οὐ σαρκὸς ἀπόθεςις ῥύπου.

ῥυπόω, ῶ, f. ῶσω (ῥύπος), *to be filthy*, Rev. 22. 11 ὁ ῥυπῶν ῥυπώσάτω ἔτι text. rec.

ῥύσις, εως, ἡ (ῥέω), *a flowing, flux*, τοῦ αἵματος Mark 5. 25.

ῥυτίς, ἰδος, ἡ (ῥύω obsol. = ἐρύω), *a wrinkle*, i. e. as drawn together, contracted, fig. Eph. 5. 27.

ῥύω, see ῥύομαι.

Ῥωμαϊκός, ἡ, óν (Ῥώμη), *Roman*, Luke 23. 38.

Ῥωμαῖος, ου, ó (Ῥώμη), *a Roman, a Roman citizen*, Acts 2. 10, 22. 25; genr. οἱ Ῥωμαῖοι, *the Romans*, 25. 16.

Ῥωμαῖστί, adv. (Ῥώμη), *in the Roman tongue, in Latin*, John 19. 20.

Ῥώμη, ης, ἡ, *Rome, the city*, Acts 18. 2, 19. 21, Rom. 1. 7.

ῥώννυμι, f. ῥώσω, *to strengthen, make firm*; more usually perf. pass. ἔρρωμαι as present, *to be strong, well*; in N. T. only imperat. ἔρρωσο, as a formula at the end of epistles, like Lat. *vale*, Engl. *farewell*, Acts 23. 30 ἔρρωσο, 15. 29 ἔρρωσθε.

Σ.

σαβαχθανί, *sabachthani*, Chaldee, *thou hast forsaken me*, Matt. 27. 46.

σαβαώθ, *sabaoth*, Heb., *hosts, armies*, hence κύριος σαβαώθ *Lord of hosts*, i. e. of the angelic hosts; in N. T. Jam. 5. 4, Rom. 9. 29.

σαββατισμός, οὔ, ó (σαββατίζω), pr. *a keeping sabbath* i. e. *rest, a lying-by from labour*; in N. T. only of an eternal rest with God, Heb. 4. 9.

σάββατον, ου, τό, *sabbath*, Heb., pr.

rest, a lying-by from labour; pl. τὰ σάββατα often for the sing., dat. pl. τοῖς σάββασιν. a) pr. *the sabbath*, i. e. the Jewish sabbath, the seventh day of the week, kept originally by a total cessation from all labour, but apparently without any public solemnities, except an addition to the daily sacrifice in the tabernacle, and the changing of the shewbread, comp. Ex. 20. 8 sq., Lev. 24. 8; the custom of reading the Scriptures in the public assemblies and synagogues appears to have been introduced after the captivity, see Neh. c. 8, Luke 4. 16 sq. (α) sing., Mark 2. 27 τὸ σάββατον διὰ τὸν ἄνθ. ἐγένετο, Luke 23. 54; Matt. 12. 5 τὸ σάβ. βεβηλοῦσι, Mark 2. 27; τοῦ σαββάτου v. 28, 6. 2; ἡ ἡμέρα τοῦ σαββάτου Luke 13. 14, 16; τῷ σαββάτῳ v. 14, 15; ἐν σαββάτῳ 6. 1, ἐν τῷ σαββάτῳ v. 7. (β) pl. in a plural signif., Acts 17. 2 ἐπὶ σάββατα τρία, Col. 2. 16: elsewhere only in gen. and dat., = sing., Matt. 28. 1 ὁπὲρ σαββάτων, see ὁψέ b.; ἡ ἡμέρα τῶν σαββάτων Luke 4. 16; τοῖς σάββασιν Mark 3. 2, 4; ἐν τοῖς σάββασιν 2. 23, 24.

b) meton. a period of seven days, *a week, se'ennight*; sing. Mark 16. 9 πρώτη σαββάτου, Luke 18. 12 δις τοῦ σαβ. Pl. Matt. 28. 1 εἰς μίαν σαββάτων, Mark 16. 2, Luke 24. 1, Acts 20. 7, 1 Cor. 16. 2.

σαγήνη, ης, ἡ (σαγή), *a net, drag-net, seine*, used in fishing, and drawn to the shore, Matt. 13. 47.

Σαδδουκαῖος, ου, ó, *a Sadducee*, pl. οἱ Σαδδουκαῖοι, *the Sadducees*, a sect of the Jews, in opposition to the Pharisees and Essenes. They rejected all traditions and unwritten laws, which the Pharisees prized so highly, and held the Scriptures to be the only source and rule of the Jewish religion. They denied the existence of angels and spirits, as well as an over-ruling Providence; and held that the soul of man dies with the body, rejecting of course the idea of a future state of rewards and punishments. In their lives and morals they were more strict than the Pharisees; and although their tenets were not generally ac-

ceptable among the common people, they were adopted by many of the higher ranks. Matt. 3. 7, sæp.

Σαδῶκ, ὁ, indec. *Sadok*, pr. name of one of Jesus' ancestors, Matt. 1. 14.

σαίνω, f. ανῶ (kindred with σείω), *to wag, move to and fro*, pr. of dogs and other animals which wag their tails in fondness, fig. *to caress, flatter*; in N. T. fig. *to move in mind, to disturb*, pass. 1 Thess. 3. 3 τῷ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις,—others render *to be seduced*.

σάκκος, ου, ὁ, *sacking, sack-cloth*, i. e. coarse black cloth, commonly made of hair, and used for straining liquids, for sacks, and for mourning-garments; in the latter case it was worn instead of the ordinary garments, or bound round the loins, or spread under a person on the ground; such garments were also worn by prophets, as well as by ascetics, &c.; hence in N. T. genr. Rev. 6. 12 ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος: of mourning-garments, Matt. 11. 21 ἐν σάκκῳ καὶ σποδῷ: of a prophet's garment, Rev. 11. 3.

Σαλά, ὁ, indec. *Sala*, pr. name of a son or grandson of Arphaxad, Luke 3. 35.

Σαλαθιήλ, ὁ, indec. *Salathiel*, Heb. *Shealtiel*, 'I asked of God,' pr. name of a son of Jechoniah, Matt. 1. 12.

Σαλαμίς, ἰνος, ἡ, *Salamis*, one of the chief cities of Cyprus, on the south-east coast of the island, Acts 13. 5.

Σαλείμ, ἡ, indec. *Salim*, pr. name of a place, John 3. 23.

σαλεύω, f. εὔσω (σάλος), *to move to and fro, to shake*, trans., i. e. to put into a state of waving, rocking, vibratory motion. a) pr. with acc. Luke 6. 48, Heb. 12. 26 οὗ ἡ φωνὴ τὴν γῆν ἐσάλειψε. Pass. Matt. 11. 7 κάλαμον ὑπὸ ἀνέμου σαλευόμενον, 24. 29, Acts 4. 31, 16. 26, Luke 6. 38 μέτρον σεσαλευμένον i. e. shaken down. Fig. of things ready to fall and perish, Heb. 12. 27 τὰ σαλευόμενα *things shaken*, perishable, i. e. the Mosaic dispensation, while τὰ μὴ σαλευόμενα the Christian dispensation. b) metaph. *to move in mind, to agitate, disturb*, with acc. Acts 17.

13 τοὺς ὄχλους σαλεύειν *to excite the people, to cause a tumult*. Pass. 2 Thess. 2. 2, Acts 2. 25.

Σαλήμ, ἡ, indec. *Salem*, the ancient name of Jerusalem, Heb. 7. 1.

Σαλμών, ὁ, indec. *Salmon*, Hebrew 'clothed,' pr. name of the father of Boaz, Matt. 1. 4.

Σαλμώνη, ης, ἡ, *Salmone*, pr. name of a promontory, the eastern extremity of the island of Crete, Acts 27. 7.

σάλος, ου, ὁ, pr. *motion to and fro, agitation, tossing*, i. e. any waving, rocking, vibratory motion; in N. T. only of the sea, and hence put for *the rolling sea, billows*, Luke 21. 25.

σάλπιγξ, ιγγος, ἡ, *a trump, trumpet*, 1 Cor. 14. 8: as announcing the approach or presence of God, Heb. 12. 19; or also the final advent of the Messiah, Matt. 24. 31, 1 Cor. 15. 52.

σαλπίζω, fut. ἴσω (σάλπιγξ), aor. 1 ἐσάλπισα (earlier fut. and aor. σαλπίζω, ἐσάλπιγξα), *to trumpet, sound a trumpet*, intrans. Matt. 6. 2 μὴ σαλπίσης ἔμπροσθέν σου, Rev. 8. 6, al.: of angels sounding the trumpet before the Messiah, the subject (ὁ σαλπιστής) being implied, 1 Cor. 15. 52 σαλπίζει γάρ.

σαλπιστής, οὔ, ὁ (σαλπίζω), *a trumpeter*, Rev. 18. 22.

Σαλώμη, ης, ἡ, *Salome*, pr. name of the wife of Zebedee, the mother of James and John, Mark 15. 40.

Σαμάρεια, ας, ἡ, *Samaria*, Hebrew 'watch-height,' pr. name of a celebrated city situated near the middle of Palestine, built by Omri king of Israel, on a mountain or hill of the same name: it was the metropolis of the kingdom of Israel, or the ten tribes; and after being several times destroyed and restored, it was enlarged and beautified by Herod the Great, and named by him *Sebaste* in honour of Augustus. In N. T. a) pr. the city Samaria, Acts 8. 5: meton. for the inhabitants, ver. 14. b) in a wider sense, the REGION of Samaria, the district of which Samaria was the chief city, lying between Judæa and Galilee, or the plain of Esdraelon, Luke 17. 11, al.

Σαμαρείτης, ου, ὁ, *a Samaritan*, an inhabitant of the city or country of Samaria; spoken in the N. T. of the descendants of a people sprung originally from an intermixture of the remnant of the ten tribes with the heathen colonists whom Shalmanezar sent into the country. This mixed people, notwithstanding they retained the books of Moses, and although priests were sent to teach them the Jewish religion, soon fell away into gross idolatry. When the Jews, after their return from exile, began to rebuild Jerusalem and the Temple, the Samaritans also laid claim to a descent from Ephraim and Manasseh, and requested permission to aid in the work; but this being refused, they turned against the Jews, and calumniated them before the Persian kings. They afterwards erected a temple on mount Gerizim, and there instituted sacred rites in accordance with the law of Moses. From these and other circumstances, the national hatred between the Jews and Samaritans was constantly fostered and augmented; the name Samaritan became to the Jews a term of reproach, and intercourse with them was carefully avoided. The temple on Gerizim was destroyed by Hyrcanus about 125 B. C.; but the Samaritans still held the mountain as sacred, and the proper place of their national worship. Like the Jews, they expected a Messiah; and many of them became the disciples of Jesus, comp. John 4. 39 sq. and Acts 9. 31, 15. 3.

Σαμαρείτις, ἰδος, ἡ, *a Samaritan woman*, John 4. 9.

Σαμοθράκη, ης, ἡ, *Samothrace*, an island in the north-east part of the Ægean sea, above the Hellespont, with a lofty mountain, Acts 16. 11. It was anciently called *Dardana*, *Leucania*, and also *Samos*; and to distinguish it from the other Samos, the name of Thrace was added, i. e. **Σάμος Θράκης**, whence contr. **Σαμοθράκη**.

Σάμος, ου, ἡ, *Samos*, an island of the Ægean, near the coast of Lydia in Asia Minor, Acts 20. 15.

Σαμουήλ, ὁ, indec. *Samuel*, Heb. 'heard of God,' or 'name of God,' pr. name of a celebrated Hebrew prophet, the last of the judges, Acts 3. 24.

Σαμψών, ὁ, indec. *Sampson*, Hebr. 'sun-like,' pr. name of a judge of Israel, famous for his strength, Heb. 11. 32.

σανδάλιον, ου, τό (dim. of **σάνδαλον**), *a sandal*, i. e. a sole of wood or hide, covering the bottom of the foot, and bound on with thongs, Mark 6. 9, Acts 12. 8.

σανίς, ἰδος, ἡ, *a board, plank*, e. g. of a ship, Acts 27. 44.

Σαούλ, ὁ, indec. *Saul*, Heb. 'asked, desired,' pr. name, 1. of the first king of Israel, Acts 13. 21.—2. the Jewish name of the apostle Paul, which with a Greek ending became **Σαῦλος**, Acts 9. 4.

σαπρός, ἄ, ὄν (σήπω), *bad, rotten, putrid*. a) pr. of vegetable or animal substances, Matt. 7. 17; 13. 48 τὰ σαπρὰ ἔξω ἔβαλον *those unfit for food*. b) fig. in a moral sense, *corrupt, foul*, λόγος Eph. 4. 29.

Σαπφείρη, ης, ἡ, *Sapphira*, pr. name of the wife of Ananias, Acts 5. 1.

σάπφειρος, ου, ἡ, *sapphire*, a precious stone, next in hardness and value to the diamond, mostly of a blue colour in various shades, Rev. 21. 19.

σαργάνη, ης, ἡ, pr. any thing braided, twisted, interwoven, e. g. *a cord*; in N. T. *a rope-basket, net-work of cords*, 2 Cor. 11. 33, comp. Acts 9. 25 **σπυρίς**.

Σάρδεις, ων, αἱ, *Sardis*, the metropolis of Lydia in Asia Minor, situated at the foot of mount Tmolus, Rev. 1. 11.

σάρδιος, ου, ὁ, *sardius, sardian*, a precious stone of a blood-red or sometimes of a flesh-colour, more commonly known by the name of *carnelian*, Rev. 4. 3, text. rec. **σάρδινος**; 21. 20.

σαρδόνυξ, υχος, ἡ, *sardonyx*, a precious stone exhibiting a milk-white variety of the onyx or chalcedony, intermingled with shades or stripes of sardian or carnelian, Rev. 21. 20.

Σάρεπτα, ων, τά, *Sarepta*, Heb. *Za-*

rephath, a Phœnician town mid-way between Tyre and Sidon, Luke 4. 26.

σαρκικός, ἡ, ὄν (σάρξ), *fleshy, carnal*, pertaining to the flesh or body, opp. to πνευματικός. a) genr. of things, τὰ σαρκικά, = *things corporeal, external, temporal*, Rom. 15. 27, 1 Cor. 9. 11. b) as implying weakness, frailty, imperfection; of persons, *carnal, worldly*, 1 Cor. 3. 1 ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ, v. 3, 4. Of things, *carnal, human*, 2 Cor. 1. 12 οὐκ ἐν σοφίᾳ σαρκικῇ, 10. 4 ὅπλα οὐ σαρκικά, ἀλλὰ δυνατὰ κτλ, Heb. 7. 16 οὐ κατὰ νόμον ἐντολῆς σαρκικῆς i. e. frail, transient, temporary, opp. to κατὰ δύναμιν ζωῆς ἀκαταλύτου. c) as implying sinfulness, sinful propensity, *carnal*; of persons, Rom. 7. 14 ἐγὼ σαρκικός εἰμι, i. e. under the influence of carnal desires and affections. Of things, 1 Pet. 2. 11 τῶν σαρκικῶν ἐπιθυμιῶν *carnal desires*, i. e. having their seat in the carnal nature.

σάρκινος, η, ον (σάρξ), *fleshy, corpulent*; in N. T. *fleshy, of flesh*, and therefore soft, yielding to an impression, opp. to λίθινος, 2 Cor. 3. 3 ἐν πλαξὶ καρδίας σαρκίνοις.

σάρξ, σαρκός, ἡ, *flesh*, sc. of a living man or animal, in distinction from that of a dead one, which is κρέας. 1. pr. *flesh*, sing. as one of the constituent parts of the body, Luke 24. 39 πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, 1 Cor. 15. 39. More commonly pl. αἱ σάρκες, lit. *fleshy parts*, Rev. 19. 18 ἵνα φάγητε σάρκας βασιλέων, v. 21: fig. and hyperbol. *to consume, destroy*, Jam. 5. 3; *to maltreat*, Rev. 17. 16.

2. meton. *flesh*, = THE BODY, *corpus*, the animal or external nature, as distinguished from the spiritual or inner man τὸ πνεῦμα. a) genr., and without any good or evil quality implied. (α) opp. to πνεῦμα expr., 1 Cor. 5. 5 εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ, 2 Cor. 7. 1, Col. 2. 5, 1 Pet. 4. 6. Also σὰρξ καὶ αἷμα as a periphrasis for the whole *animal nature* of man, Heb. 2. 14. Simply, John 6. 52, comp. below; 2 Cor. 12. 7 σκόλοψ τῇ σαρκί, probably external trials; Col. 1. 24, 2. 1 τὸ πρόσωπόν μου ἐν

σαρκί, v. 23, Heb. 9. 10, Acts 2. 26 ἡ σὰρξ μου *my body*, i. e. I. Metaph. John 6. 51 καὶ ὁ ἄρτος... ἡ σὰρξ μου ἐστίν i. e. 'Jesus himself is the principle of life and nutrition to the regenerated soul,' ver. 53-56, comp. Matt. 26. 26 σῶμα. Spec. *mortal body*, in distinction from a future and spiritual existence, 2 Cor. 4. 11 ἡ ζωὴ... ἐν τῇ θνητῇ σαρκὶ ἡμῶν, Gal. 2. 20, Phil. 1. 22, 24, 1 Pet. 4. 2. (β) put for that which is merely *external* or only apparent, in opp. to what is spiritual and real, John 6. 63 τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν, 8. 15, 1 Cor. 1. 26 σοφοὶ κατὰ σάρκα, 2 Cor. 5. 16, Eph. 6. 5 κυρίοις κατὰ σάρκα i. e. 'externally, as to outward circumstances,' Philem. 16: so of outward affliction, trials, 1 Cor. 7. 28 θλιψὶν δὲ τῇ σαρκὶ ἔξουσιν, 2 Cor. 7. 5, Gal. 4. 13, 14, 1 Pet. 4. 1. Spec. of circumcision *in the flesh*, i. e. the external rite, Rom. 2. 28, 4. 1 εὐρηκέναι κατὰ σάρκα i. e. in respect to circumcision, 2 Cor. 11. 18, Eph. 2. 11 περιτομῆς ἐν σαρκί, Gal. 3. 3 see ἐπιτελέω b., 6. 12, 13, Phil. 3. 3, 4, Col. 2. 13. (γ) as the medium of external or natural generation and descent, and of consequent kindred, John 1. 13 οὐδὲ ἐκ θελήματος σαρκὸς ἐγεννήθησαν, Rom. 9. 8 τὰ τέκνα τῆς σαρκός, Heb. 12. 9, Eph. 5. 29, 30. Of one's countrymen, Rom. 11. 14. So κατὰ σάρκα *according to the flesh*, i. e. as to outward kindred, by natural descent, Rom. 9. 3, 1 Cor. 10. 18, Gal. 4. 23, 29; ἐν σαρκί id. Eph. 2. 11.

b) as implying weakness, frailty, and imperfection, both physical and moral; opp. to πνεῦμα expr., Mark 14. 38 τὸ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής: also opp. to πνεῦμα ἅγιον, John 3. 6. Simply, Rom. 6. 19 διὰ τὴν ἀσθενείαν τῆς σαρκὸς ὑμῶν, 2 Cor. 1. 17, 10. 2 ὡς κατὰ σάρκα περιπατοῦντας, v. 3. So σὰρξ καὶ αἷμα *flesh and blood*, q. d. frail feeble man, 1 Cor. 15. 50, Gal. 1. 16, Eph. 6. 12; opp. to ὁ πατήρ ὁ ἐν τοῖς οὐρ. Matt. 16. 17.

c) as implying sinfulness, proneness to sin, *the carnal nature*, the seat of carnal appetites and desires, of sinful passions and affections,

whether physical or moral; as opp. to πνεῦμα, i. e. the Holy Spirit or his influences, Rom. 8. 4 μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα, 5, 6, 9, 13, Gal. 5. 16. Simply, Rom. 7. 5 ὅτε ἦμεν ἐν τῇ σαρκί, v. 18, sæp.

3. meton. *flesh, human nature*, MAN, homo, Matt. 19. 5 ἔσονται οἱ δύο εἰς σάρκα μίαν, al.; Jude 7 σὰρξ ἑτέρα *other flesh*, i. e. not their own, committing adultery with other men's wives or with strange women. Also πᾶσα σὰρξ *all flesh, all men*, all mankind, Luke 3. 6, John 17. 2, Acts 2. 17, 1 Pet. 1. 24; οὐ . . . πᾶσα σὰρξ *no flesh, no man*, where οὐ qualifies the intervening verb, see οὐ a. γ., Matt. 24. 22, Rom. 3. 20; μὴ . . . πᾶσα σὰρξ id. 1 Cor. 1. 29. Spec. of the incarnation of Christ, his incarnate human nature, John 1. 14 ὁ λόγος σὰρξ ἐγένετο, 1 John 4. 2 Χρ. ἐν σαρκί ἐληλυθότα, Rom. 1. 3 κατὰ σάρκα, 9. 5, Eph. 2. 15 ἐν τῇ σαρκί αὐτοῦ, 1 Tim. 3. 16, 1 Pet. 3. 18, 4. 1, Col. 1. 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ q. d. 'in his body incarnate.'

Σαρούχ, ὁ, *Saruch*, see Σερούχ.

σαρόω, ὦ, f. ὥσω (σαίρω), *to sweep, cleanse with a broom*, with acc. Luke 15. 8 σαροῖ τὴν οἰκίαν: pass. 11. 25.

Σάρρα, ας, ἡ, *Sarah*, Heb. 'princess,' pr. name of the wife of Abraham, Rom. 4. 19.

Σάρων, ωνος, ὁ, *Saron*, Heb. *Sharon*, pr. name of a level tract of Palestine along the sea-coast between Cæsarea and Joppa, celebrated for its rich fields and pastures, Acts 9. 35.

Σατανᾶς, ᾶ, ὁ, *Satan*, Heb. 'adversary;' in N. T. mostly with art. *the adversary*, as the Heb. proper name for the devil, Gr. ὁ διάβολος, Matt. 4. 10, Mark 4. 15, al.: indec. Σατᾶν 2 Cor. 12. 7. As present in men tempting them to evil, Matt. 16. 23 ὑπαγε ὀπίσω μου, Σατανᾶ, comp. Luke 22. 3 and Acts 5. 3,—others here refer it directly to Peter in the sense of *adversary*.

σάτον, ου, τό, *satum*, a measure, Heb. *seah*, a Hebrew measure for things dry, Matt. 13. 33: according to the rabbins it was = the third

part of an ephah, and according to Jerome was = a modius and a half; hence = nearly 1½ peck English.

Σαῦλος, ου, ὁ, *Saul*, = Σαούλ with a Greek termination, the Jewish name of Paul, Acts 7. 58.

σαυτοῦ, ἧς, οὔ, see σεαυτοῦ.

σβέννυμι, f. σβέσω, *to quench, extinguish*, trans. a) pr. of a light, fire, with acc. Matt. 12. 20 λίνον τυφόμενον οὐ σβέσει see λίνον, Eph. 6. 16, Heb. 11. 34: pass. *to be quenched, go out*, Matt. 25. 8 αἱ λαμπάδες, Mark 9. 44. b) fig. *to damp, hinder, repress*, to prevent any thing from exerting its full influence, with acc. 1 Thess. 5. 19 τὸ πνεῦμα μὴ σβέννυτε.

σεαυτοῦ, ἧς, οὔ, also contr. σαντοῦ (σύ, αὐτός), reflexive pers. pron. 2 pers. sing. gen. *of thyself*, dat. σεαυτῷ, ἡ, ᾧ *to thyself*, &c.; gen. John 1. 22, Acts 26. 1; dat. 9. 34, 16. 28; acc. Matt. 4. 6, 8. 4. Where a special emphasis is to be laid on αὐτός it is written separately, Luke 2. 35 καὶ σοῦ δὲ αὐτῆς.

σεβάζομαι, f. ἄσομαι, depon. mid. (σέβας), *to be shy of doing any thing, to be timid, to fear*; in N. T. *to stand in awe of any one, = to reverence, venerate, worship*, Rom. 1. 25 ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει.

σέβασμα, ατος, τό (σεβάζομαι), *an object of worship, any thing venerated and worshipped*, e. g. a god, numen, Acts 17. 23, 2 Thess. 2. 4.

σεβαστός, ἡ, ὄν (σεβάζομαι), pr. *venerated, august*; in N. T. as an honorary title, and then as a pr. name, ὁ Σεβαστός, Lat. *Augustus*. a) pr. as a title first assumed by Cæsar Octavianus, and retained by his successors as a personal appellation; spoken of Nero, Acts 25. 21. b) adj. *Augustan*, pertaining to Augustus, as σπεῖρα Σεβαστῆ the *Augustan cohort*, Acts 27. 1.

σέβομαι, depon. pass. defective, *to be shy, timid, to shame one's self*; in N. T. *to reverence, venerate, worship God*, with accus. Matt. 15. 9 μάτην σέβονταί με. Spec. part. σεβόμενος, either absol. or with τὸν Θεόν, i. e. *worshipping God, religious, devout*, spoken of proselytes to Judaism

from the heathen, in distinction from the Jews, Acts 13. 43, 16. 14.

σειρά, ἄς, ἡ (εἶρω), a cord, band; in N. T. a chain, 2 Pet. 2. 4.

σεισμός, οὗ, ὁ (σειώ), motion, a shaking, concussion. a) genr. ἐν τῇ θαλάσῃ, = a tempest, tornado, Matt. 8. 24. b) spec. an earthquake, Matt. 24. 7 ἔσονται σεισμοὶ κατὰ τόπους, 27. 54, al.

σειώ, f. σείσω, to move to and fro, to shake, with the idea of shock, concussion, trans. a) pr. Rev. 6. 13 συκῇ... ὑπὸ μεγ. ἀνέμου σειομένη: of earthquakes, Matt. 27. 51 ἡ γῆ ἐσειέσθῃ. Act. with acc. Heb. 12. 26. b) fig. to move in mind, to agitate, put in commotion and perturbation, Matt. 21. 10 ἐσειέσθῃ ἡ πόλις, 28. 4.

Σεκοῦνδος, ου, ὁ, Lat. Secundus, pr. name of a Christian, Acts 20. 4.

Σελεύκεια, ας, ἡ, Seleucia, a city of Syria, situated west of Antioch, on the sea-coast near the mouth of the Orontes, Acts 13. 4.

σελήνη, ης, ἡ (σέλας), the moon, Matt. 24. 29, al.

σεληνιάζομαι, f. ἄσομαι (σελήνη), to be moon-struck, lunatic, in Greek usage = to be epileptic, be afflicted with epilepsy, the symptoms of which were supposed to become more aggravated with the increasing moon: in N. T. and elsewhere this disease is ascribed to the influence of unclean spirits, demons, see δαιμόνιον; Matt. 4. 24, 17. 15 σεληνιάζεται καὶ κακῶς πάσχει, comp. v. 18 and Mark 9. 17 where it is referred to a δαιμόνιον, πνεῦμα.

Σεμεῖ, ὁ, indec. Semei, Heb. Shimei, 'famous,' pr. name of a man, Luke 3. 26.

σεμίδαλις, εως, ἡ, fine flour, Rev. 18. 13.

σεμνός, ἡ, ὄν (σέβομαι), venerable, reverend, Lat. venerandus; in N. T. of things, honourable, reputable, Phil. 4. 8; of persons, grave, dignified, 1 Tim. 3. 8, 11, Tit. 2. 2.

σεμνότης, ητος, ἡ (σεμνός), veneration, sanctity; in N. T. gravity, dignity, probity, 1 Tim. 2. 2, 3. 4.

Σέργιος, ου, ὁ, Sergius, i. e. Sergius Paulus, a Roman proconsul in com-

mand at Cyprus, converted under the preaching of Paul and Barnabas, Acts 13. 7.

Σερούχ, ὁ, indec. Seruch, Heb. Serug, 'a vine-branch,' pr. name of the father of Nahor, Luke 3. 35, text. rec. Σαρούχ.

Σήθ, ὁ, indec. Seth, Heb. 'replacing,' pr. name of the third son of Adam, Luke 3. 38.

Σήμ, ὁ, indec. Sem, Hebr. Shem, 'name, renown,' pr. name of the eldest son of Noah, Luke 3. 36.

σημαίνω, f. ανῶ (σῆμα), aor. 1 ἐσήμῃνα instead of the more Attic ἐσήμῃνα, to give a sign or signal; in N. T. to signify, i. e. to make known, declare, foll. by indir. discourse, John 12. 33 σημαίνων ποίω θανάτῳ ἤμελλον ἀποθνήσκειν, 21. 19; with acc. and infin. Acts 11. 28; with simple accus. τὰς κατ' αὐτοῦ αἰτίας σημάσαι 25. 27; absol. Rev. 1. 1.

σημεῖον, ου, τό (= σῆμα), a sign, signal, an ensign, standard, a sign of something past, a memorial, monument; in N. T. a sign, mark, token. a) pr. a sign by which any thing is designated, distinguished, known, Matt. 26. 48 ἔδωκεν αὐτοῖς σημεῖον, Rom. 4. 11 σημεῖον ἔλαβε περιτομῆς i. e. circumcision as τὸ σημεῖον τῆς διαθήκης. Spec. a sign by which the character and truth of any person or thing is known, a token, proof, Luke 2. 12 τοῦτο ὑμῖν τὸ σημεῖον, 2 Cor. 12. 12 τὰ σημεῖα τοῦ ἀποστόλου, 2 Thess. 3. 17 ὃ ἐστὶ σημεῖον ἐν πάσῃ ἐπιστολῇ.

b) a sign by which the divine power and majesty is made known, i. e. a supernatural event or act, a token, wonder, miracle, by which the power and presence of God is manifested, either directly or through the agency of those whom he sends. (α) as wrought of God, 1 Cor. 14. 22 αἱ γλῶσσαι εἰς σημεῖον εἰσὶν οὗ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις i. e. 'a token to the unbelieving of God's presence and power,' comp. v. 25, or perhaps a sign of the divine displeasure, comp. v. 21: so τὸ σημεῖον Ἰωνᾶ the sign of Jonah, i. e. 'which God wrought in the case of Jonah,' Matt. 12. 39, comp. v. 40. Meton. of persons sent from

God, whose character and acts are a manifestation of the divine power, Luke 11. 30 ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις, 2. 34 οὗτος κείται εἰς σημεῖον ἀντιλεγόμενον. Also of signs, wonders, miracles, which God is said to do *through* any one, ποιεῖν διὰ τινος, joined with τέρατα, Acts 2. 22, 43, al. Spec. as foreshewing future events, a sign of future things, a portent, presage, Matt. 16. 3 τὰ σημεῖα τῶν καιρῶν i. e. 'the miraculous events and deeds which foreshew the coming of the Messiah in his kingdom,' 24. 3 τὸ σημεῖον τῆς σῆς παρουσίας, ver. 30, Mark 13. 4, Luke 21. 11 σημεῖα ἀπ' οὐρανοῦ μεγάλα, ver. 25, Acts 2. 19. (β) of signs, wonders, miracles, wrought by CHRIST and his apostles in proof and furtherance of their divine mission, Matt. 12. 38 θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν, v. 39, Mark 8. 11 σημεῖον ἀπὸ τοῦ οὐρανοῦ, v. 12, John 2. 11, 18, 23, sæp.; with τέρατα 4. 48, δυνάμεις Acts 8. 13. (γ) spoken analogically of signs, wonders, wrought by false prophets claiming to act by divine authority, Rev. 13. 13, 14; with τέρατα Matt. 24. 24.

σημειῶ, ὦ, f. ὦσω (σημεῖον), to sign, mark; in N. T. only mid. to mark for one's self, to note, with accus. 2 Thess. 3. 14 τοῦτον σημειοῦσθε note that man, q. d. 'set a mark upon him as one to be shunned,'—others, signify, point out, sc. to me, connecting with it διὰ τῆς ἐπιστολῆς.

σήμερον, adv. (ἡμέρα), to-day, this day. a) pr. Matt. 6. 11 ὁδὸς ἡμῖν σήμερον, v. 30, Luke 13. 32, 33 see αὔριον, sæp. With the art. as adj. ἡ σήμερον sc. ἡμέρα, = this very day, Acts 19. 40. b) = at this time, now, Luke 4. 21 σήμερον πεπλήρωται ἡ γραφή αὕτη, Acts 4. 9, 13. 33, sæp.; 2 Cor. 3. 15 ἕως σήμερον. With the art. as adj. ἡ σήμερον sc. ἡμέρα, Acts 20. 26 ἐν τῇ σήμερον ἡμέρᾳ: so ἄχρι τῆς σήμερον 2 Cor. 3. 14, μέχρι τῆς σήμερον Matt. 11. 23, and ἕως τῆς σήμερον 27. 8, unto this day, i. e. until the present time, until now.

σήπω, f. ψω, to cause to rot, to corrupt, destroy; usually and in N. T. pass. σήπομαι, perf. 2 σέσηπα, intrans. to rot, to be corrupted, = to

perish, Jam. 5. 2 ὁ πλοῦτος ὑμῶν σέσηπε i. e. your hoarded stores.

σηρικὸς, ἡ, ὄν (σήρ), silken, of silk; in N. T. neut. τὸ σηρικόν subst. silk, silken stuffs, Rev. 18. 12.

σῆς, σητός, ὁ, a moth, clothes-worm, Matt. 6. 19, 20.

σητόβρωτος, ου, ὁ, ἡ, adj. (σῆς, βιβρώσκω), moth-eaten, James 5. 2.

σθενόω, ὦ, fut. ὦσω (σθένος), to strengthen, confirm, absol. 1 Pet. 5. 10 σθενώσει, text. rec. opt. σθενώσαι.

σιαγών, ὄνος, ἡ, pr. the jaw-bone, jaw; in N. T. genr. the cheek, Matt. 5. 39.

σιγάω, ὦ, f. ἤσω (σίζω), to be silent, still, to keep silence. a) genr., intrans. Luke 9. 36 αὐτοὶ ἐσίγησαν, 20. 26, Acts 12. 17. b) trans. to keep in silence, to keep secret, pass. Rom. 16. 25.

σιγή, ἡς, ἡ (σιγάω), silence, Acts 21. 40 πολλῆς σιγῆς, Rev. 8. 1.

σιδήρεος, α, ον, contr. σιδηροῦς, ᾧ, οὖν (σίδηρος), iron, of iron, Acts 12. 10, Rev. 2. 27, 9. 9.

σίδηρος, ου, ὁ, iron, Rev. 18. 12.

Σιδών, ὠνος, ἡ, Sidon, Heb. Zidon, 'fishing, fishery,' a celebrated commercial city of Phœnicia, situated on the sea-coast northward of Tyre; in N. T. every where coupled with Tyre except twice, Acts 27. 3, Luke 4. 26 εἰς Σάρεπτα τῆς Σιδωνίας (text. rec.) i. e. the country or territory of Sidon; Matt. 11. 21 ἐν Τύρῳ καὶ Σιδῶνι, v. 22, al.

Σιδώνιος, α, ον, Sidonian, and οἱ Σιδωνιοὶ, the Sidonians; citizens of Sidon, Acts 12. 20: in Luke 4. 26 Σάρεπτα τῆς Σιδωνίας sc. χώρας in Lachmann's ed.

σικάριος, ου, ὁ, Lat. sicarius, pr. a dagger-man, assassin, robber, Acts 21. 38.

σίκερα, τό, indec. Heb. strong drink, any intoxicating liquor, usually as prepared from grain, fruit, honey, dates, &c. Luke 1. 15.

Σίλας, see Σιλουανός.

Σιλουανός, οὔ, ὁ, Silvanus, also contr. Σίλας, α, Silas, pr. name of a distinguished Christian teacher, the companion of Paul in his journeys in Asia Minor and Greece. Σιλουανός

is found only in the Epistles, Σίλας only in the Acts; so 2 Cor. 1. 19, Acts 15. 22.

Σιλωάμ, ὁ or τό, indec. *Siloam*, Heb. *Shiloah*, 'sent, a sending,' i. e. of water, pr. name of a fountain in the valley by Jerusalem, John 9. 7, Luke 13. 4. Ancient tradition and the general testimony of travellers unite in placing the fountain of Siloam on the south-eastern part of Jerusalem, near the foot of mount Zion, having Moriah on the north.

σιμικίνθιον, ου, τό, Lat. *semicinctium*, i. e. an apron, probably of linen, worn by artisans, &c. Acts 19. 12.

Σίμων, ωνος, ὁ, *Simon*, Heb. *Simeon*, 'a hearing,' pr. name of several persons. 1. *Simon Peter*, the apostle, Matt. 13. 55.—2. *Simon Zelotes*, Luke 6. 15, called also ὁ κανανίτης Matt. 10. 4, an apostle; see ζηλωτής and κανανίτης.—3. *Simon*, brother of the apostles James the Less and Jude, and a kinsman of Jesus, Matt. 13. 55; see Ἰάκωβος 2.: perhaps the same with Simon Zelotes.—4. *Simon*, the father of Judas Iscariot, John 6. 71.—5. *Simon*, a Pharisee, who invited Jesus to his house, Luke 7. 40.—6. *Simon*, ὁ λεπρός, i. e. formerly a leper, Matt. 26. 6.—7. *Simon the Cyrenian*, who was compelled to aid in bearing the cross of Jesus, Matt. 27. 32.—8. *Simon*, ὁ μαγεύων, a sorcerer in Samaria, Acts 8. 9.—9. *Simon*, ὁ βυρσεύς, a tanner at Joppa, Acts 9. 43.

Σινᾶ, τό, indec. *Sinai*, pr. name of a mountain, or rather cluster of mountains, in the Arabian peninsula, between the two gulfs of the Red Sea, celebrated as the place where the Mosaic law was given. The particular mountain or summit which probably bore the name of Sinai is now called *Djebel Mousa*, mount of Moses: at a little further to the south-west, the mountain rises with a steep ascent, and after three quarters of an hour's journey, a small plain or lower summit is seen, still called *Djebel Oreb*, or Horeb, where the law is also said to have been given, Deut. 4. 10, 15: in N. T. occ. Acts 7. 30, 38, Gal. 4. 24, 25.

σίναπι, εως, τό, *mustard*, *sinapis ori-*

entalis, a plant often growing in the fertile soil of Palestine to a very considerable size, Matt. 13. 31: the expression κόκκον σινάπεως a grain of mustard, is a proverbial phrase, = the least, the smallest particle, 17. 20.

σινδών, ὄνος, ἡ, *fine linen*, *muslin*, also genr. *linen cloth*; in N. T. *linen cloth*, a linen garment, probably of a square or oblong form, worn by the Orientals at night instead of the usual garments, Mark 14. 51 νεανίσκος περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, v. 52: used also for wrapping round dead bodies, 15. 46.

σινιάζω, f. ἄσω (σίνιον), to sift, shake, as grain in a sieve or riddle; fig. with acc. of pers. impl. Luke 22. 31 ὁ Σατανᾶς ἐξηγήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῖτον i. e. 'to agitate and prove you by trials and afflictions.' Not found in profane writers.

σιτευτός, ἡ, ὄν (σιτεύω), fed with grain, fatted, Luke 15. 23 τὸν μόσχον τὸν σιτευτόν, v. 27. 30.

σιτίον, ου, τό (σῖτος), grain, corn, provision of grain, Acts 7. 12 in some eds.

σιτιστός, ἡ, ὄν (σιτίζω), fed with grain, fatted; subst. τὰ σιτιστά fatlings, Matt. 22. 4.

σιτομέτριον, ου, τό (σῖτος, μετρέω), grain measured out, i. q. an allowance, portion, ration, Luke 12. 42.

σῖτος, ου, ὁ, wheat, and genr. for grain, corn, Matt. 3. 12 συνάξει τὸν σῖτον, 13. 25; once pl. τὰ σῖτα Acts 7. 12, where Lachmann has σιτία, see σιτίον.

Σιχάρ, see Συχάρ.

Σιών, ὁ or τό, indec. *Sion*, Heb. *Zion*, 'sunny,' the southernmost and highest of the hills on which Jerusalem was built, containing the citadel, the palace, and the upper city; in N. T. by synecd. for the whole of Jerusalem, as the holy city, the seat of the worship of the true God, in which his presence is said to dwell; ἐπὶ τὸ ὄρος Σιών Rev. 14. 1, ἐν Σιών Rom. 9. 33, ἐκ Σιών 11. 26, θυγάτηρ Σιών Matt. 21. 5 see θυγάτηρ c.: of the spiritual or celestial Sion, Heb. 12. 22.

σιωπάω, ᾤ, f. ἥσω (σιωπή), to be si-

lent, still, intrans. a) pr. of persons, *to keep silence, to hold one's peace*, Matt. 20. 31, 26. 63 ὁ Ἰησοῦς ἐσιώπα, Mark 3. 4: of one unable to speak, dumb, Luke 1. 20. b) fig. of a sea or lake, *to be still, calm*, Mark 4. 39 σιώπα, πεφίμωσο.

σκανδαλίζω, f. ἴσω (σκάνδαλον), *to cause to stumble and fall, pass. to stumble and fall*, found only in the versions of Aquila and Symmachus; in N. T. fig. in a moral sense, *to be a stumbling-block to any one, to cause to stumble at or in any thing*, i. e. *to give or cause offence to any one*, trans. a) genr. *to offend, vex, pr. to scandalise*, with acc. of pers. Matt. 17. 27 ἵνα μὴ σκανδαλίσωμεν αὐτοὺς, John 6. 61, 1 Cor. 8. 13; pass. Matt. 15. 12, Rom. 14. 21. So pass. σκανδαλίζεσθαι ἐν τινι *to be offended in or at any one, to take offence at his character, words, conduct, so as to desert and reject him*, Matt. 11. 6 μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί, 13. 57, 26. 31, 33. b) causat. *to cause to offend, to lead astray or into sin*, i. e. *to be a stumbling-block, or the occasion of one's sinning*; with acc. of pers. Matt. 5. 29 εἰ ὁ ὀφθ. σου σκανδαλίζει σε, v. 30, 18. 6 ὃς ἂν σκανδαλίση ἓνα τῶν μικρῶν. Hence pass. *to be made to offend, to be led astray or into sin, = to fall away from the truth, from the gospel*, &c. Matt. 13. 21, 24. 10, John 16. 1.

σκάνδαλον, ου, τό, a later form for σκανδάληθρον (σκάζω or σκαμβός), pr. *trap-stick, a crooked stick on which the bait is fastened, which the animal strikes against and so springs the trap*; by synecd. *a trap, gin, snare*, hence genr. 'any thing against which one strikes or stumbles,' *a stumbling-block, an impediment*; in N. T. *stumbling-block, offence*, only fig. in a moral sense. a) genr. as a cause of stumbling, falling, or ruin, morally and spiritually; of Christ, as πέτρα σκανδάλου *rock of stumbling*, 1 Pet. 2. 7. Also Rom. 11. 9 γεννηθήτω ἡ τράπεζα αὐτῶν εἰς σκάνδαλον. b) as a cause of offence and indignation, i. q. *offence, a scandal*, Matt. 16. 23 σκάνδαλόν μου εἶ, 1 Cor. 1. 23, Gal. 5. 11. c)

as a cause or occasion of sinning or of falling away from the truth, Luke 17. 1 ἀνένδεκτόν ἐστι τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα, Rom. 14. 13, 16. 17; 1 John 2. 10 σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν i. e. 'there is in himself nothing to lead him into sin,' comp. v. 11: meton. of persons, Matt. 13. 41.

σκάπτω, f. ψω, *to dig, intrans.* Luke 6. 48 ὃς ἔσκαψε καὶ ἐβάθυνε see βαθύνω, 13. 8, 16. 3 σκάπτειν οὐκ ἰσχύω.

σκάφη, ης, ἡ (σκάπτω), prop. 'any thing dug out,' e. g. *a channel, bowl, bath*; in N. T. *a skiff, boat*, Acts 27. 16, 30, 32.

σκέλος, εος, ους, τό, pl. τὰ σκέλη, *the leg, from the hip to the foot*; in N. T. only pl., John 19. 31-33.

σκεπάσμα, ατος, τό (σκεπάζω), *covering, i. e. clothing, raiment*, 1 Tim. 6. 8.

Σκευᾶς, ᾶ, ὁ, Sceva, pr. name of a Jew who had been a chief priest, Acts 19. 14.

σκευή, ης, ἡ (σκεῦος), *apparatus, equipment for war, apparel, equipage, trappings*; in N. T. of a ship, *apparatus, furniture*, Acts 27. 19.

σκεῦος, εος, ους, τό (kindred with κνέω and κεύθω), *a vessel, utensil, implement.* a) genr. of furniture, &c. (α) pr. of a hollow vessel for containing things, Luke 8. 16 οὐδεὶς λύχνον ἄψας καλύπτει αὐτὸν σκεύει, John 19. 29, Acts 10. 11; of a *potter's vessel*, Rom. 9. 21, Rev. 2. 27; of any vessel or implement, Mark 11. 16, 2 Tim. 2. 20, Heb. 9. 21, Rev. 18. 12. Pl. τὰ σκευή, *household stuff, goods, furniture*, Matt. 12. 29, Luke 17. 31. (β) fig. of the human body, as formed of clay, and therefore frail and feeble, 2 Cor. 4. 7 ἔχομεν τὸν θησαυρὸν τοῦτον ἐν ὀστροκίνοις σκεύεσιν. So of persons in a moral respect, Rom. 9. 22 σκευὴ ὀργῆς, ver. 23 σκευὴ ἐλέους, i. e. those on whom the divine wrath or mercy is to be exercised, in allusion to the vessels of the potter v. 21. (γ) from the later Heb. usage, σκεῦος is put for *wife*, as *the vessel of her husband*, 1 Pet. 3. 7 ὡς ἀσθενεστέρω σκεύει τῷ γυναικείῳ *the female vessel as the weaker*, 1 Thess. 4. 4 τὸ ἐαυτοῦ σκεῦος κτᾶσθαι see κτάομαι.

b) in respect to use, *an implement, instrument.* (α) pr. and spec. *the mast* of a ship, as the chief instrument of sailing, Acts 27. 17 χαλάσαντες τὸ σκεῦος, the sails having probably been furled before, comp. v. 15, — ancient ships had usually but one mast, which was raised or lowered at pleasure. (β) fig. of a person as *the instrument* of any one, Acts 9. 15 σκεῦος ἐκλογῆς *a chosen vessel, instrument.*

σκηνή, ἡς, ἡ, *a booth, hut, tabernacle, tent*, pr. any covered or shaded place. a) prop., as built of green boughs and the like, *a booth*, Matt. 17. 4 ποιήσωμεν ὧδε τρεῖς σκηνάς: also of skins, &c. *a tent*, Heb. 11. 9 ἐν σκηναῖς κατοικήσας: once diminutively of a small house in ruins, Engl. *hut*, Acts 15. 16 ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν, metaph. for *the family* or royal line of David, fallen into weakness and decay. Genr. for *abode, dwelling*, Luke 16. 9 εἰς τὰς αἰωνίους σκηνάς, Rev. 13. 6 τὴν σκηνὴν αὐτοῦ i. e. heaven.

b) spec. *the TABERNACLE*, the sacred tent of the Hebrews, in which the ark was kept, the seat of the Jewish worship before the Temple was built: the ark, however, was separated from the tabernacle long before this period, and was kept in Jerusalem, while the tabernacle itself remained in Gibeon. (α) pr. and genr. Heb. 8. 5, 9. 21, Acts 7. 44 ἡ σκηνὴ τοῦ μαρτυρίου see μαρτύριον b. By synecd. spoken of the *outer sanctuary* of the tabernacle, Heb. 9. 2; also of the *inner sanctuary*, the holy of holies, ver. 3. (β) symbolically, of the spiritual or celestial tabernacle, from which the material one is said to have been copied, Heb. 8. 2, 9. 11, comp. 8. 5: also of *the temple* in the heavenly Jerusalem, Rev. 15. 5 ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου, 21. 3.

c) Acts 7. 43 ἡ σκηνὴ τοῦ Μολόχ *the tabernacle of Moloch*, i. e. a tabernacle which the idolatrous Israelites constructed in the desert to Moloch, like that in honour of Jehovah.

σκηνοπηγία, ας, ἡ (σκηνή, πήγνυμι),

prop. *a booth- or tent-pitching*; in the Sept. and N. T. *the FESTIVAL of booths or of tabernacles*, the third great annual festival of the Jews, in which all the males were required to appear before God at the tabernacle or temple, John 7. 2 ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. This festival was so called from the booths of green boughs in which, during its continuance, the people dwelt upon the roofs of the houses and in the courts and streets: it began on the 15th day of the seventh month Tisri, which commenced with the new moon of October, and was celebrated for eight days; partly as a memorial of the forty years' wandering in the desert, where the Israelites dwelt in booths, and partly as a time of thanksgiving for the ingathering of the harvest. It was a season of rejoicing and feasting, particular sacrifices were offered, and portions of the law read in public: the first and eighth days were *sabbaths* to the Lord, with holy convocations; and the eighth especially is called the last great day of the festival, John 7. 37.

σκηνοποιός, οὔ, ὁ (σκηνή, ποιέω), *a tent-maker*, spoken of Paul, Acts 18. 3.

σκήνος, εος, ους, τό (= σκηνή), pr. *a booth, tent, tabernacle*; usually and in N. T. fig. for *the body*, as the frail and temporary abode of the soul, 2 Cor. 5. 1 ἡ ἐπίγειος οἰκία τοῦ σκήνους i. e. *this earthly house, this tabernacle*, the genitive being equivalent to an apposition; ver. 4 οἱ ὄντες ἐν τῷ σκήνῳ.

σκηνώω, ᾶ, f. ὥσω (σκήνος), *to tent, to pitch tent*; in N. T. *to dwell as in tents, to tabernacle*, intrans.; ὁ λόγος ἐσκήνωσεν ἐν ἡμῖν John 1. 14; with ἐν of place, Rev. 12. 12, 13. 6; μετὰ with gen. 21. 3; ἐπὶ with acc. 7. 15.

σκήνωμα, ατος, τό (σκηνώω), *a booth or tent pitched, a tabernacle*; in N. T. for God, q. d. *dwelling, temple*, Acts 7. 46: fig. of *the body*, as the frail tenement of the soul, 2 Pet. 1. 13, 14.

σκιά, ᾶς, ἡ, *shadow, shade*. a) pr. Mark 4. 32, Acts 5. 15: in the sense of *darkness, gloom*, as σκιὰ θανάτου *death-shade*, i. e. *thickest darkness*,

Matt. 4. 16. b) metaph. *a shadow*, i. e. *a shadowing forth, adumbration*, in distinction from σῶμα the body or reality, and εἰκὼν the full and perfect image; so of the Jewish rites and dispensation, as they prefigure things future and more perfect, Col. 2. 17 ἃ ἔστι σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα Χριστοῦ, Heb. 8. 5, 10. 1.

σκιρτάω, ᾧ, f. ἤσω, *to leap, spring*, intrans., espec. of animals; in N. T. *to leap for joy, exult*, Luke 6. 23 χάρητε καὶ σκιρτήσατε: of the foetus in the womb, Luke 1. 41.

σκληροκαρδία, ας, ἡ (σκληρός, καρδία), *hardness of heart, obstinacy, perverseness*, Matt. 19. 8.

σκληρός, ἄ, ὄν (σκέλλω), pr. *dried up*, = *dry, hard, stiff*; of the voice or sounds, *hoarse, harsh*; of things, *hard, not soft*; hence in N. T. *hard*. a) of winds, *fierce, violent*, Jam. 3. 4 ὑπὸ σκληρῶν ἀνέμων, comp. Engl. 'a stiff breeze.' b) of things spoken, *hard*, = *harsh, offensive*, λόγος John 6. 60 comp. ver. 61, Jude 15 'hard speeches.' Of things done, *hard*, i. e. *difficult, grievous*, Acts 26. 14 σκληρόν σοι πρὸς κέντρα λακτίζειν. c) of persons, = *harsh, stern, severe*, Matt. 25. 24 σκληρὸς εἰ ἄνθρωπος.

σκληρότης, ητος, ἡ (σκληρός), *dryness, hardness of the earth, hardness of the body*; in N. T. fig. σκληρότης καρδίας *hardness of heart, obstinacy, perverseness*, Rom. 2. 5.

σκληροτράχηλος, ου, ὁ, ἡ, adj. (σκληρός, τράχηλος), *hard-necked, stiff-necked*, i. e. *obstinate, perverse*, Acts 7. 51.

σκληρύνω, f. υνῶ (σκληρός), pr. *to make dry and hard*, fig. *to make hard, heavy, grievous*; in N. T. of persons in a moral sense, *to harden*, i. e. *to make obstinate, perverse*, with accus. Rom. 9. 18 ὃν θέλει σκληρύνει, — others, *to deal hardly with*, comp. Job 39. 16: pass. Acts 19. 9, Heb. 3. 13: foll. by τὰς καρδίας 3. 8.

σκολιός, ἄ, ὄν (σκέλλω), *crooked, bent*, pr. from dryness; in N. T. a) pr. of a way, or parts of it, Luke 3. 5 ἔσται τὰ σκολιὰ εἰς εὐθείαν. b) fig. *crooked*, i. e. *perverse, wicked*, γενεὰ σκολιά Acts 2. 40: of masters, = *perverse, unjust, peevish*, opp. to ἐπιεικής, 1 Pet. 2. 18.

σκόλοψ, οπος, ὁ, prop. 'any thing pointed, sharp,' e. g. *a stake, point* of a hook, *a thorn, prickle*; in N. T. 2 Cor. 12. 7 σκόλοψ τῇ σαρκί *a thorn in the flesh*, something which excites severe and constant pain, probably some bodily infirmity, ἀσθένεια, see v. 10.

σκοπέω, ᾧ, f. ἤσω (σκοπός), *to look, watch, reconnoitre*; in N. T. *to look at or upon, to behold, regard*, with acc. 2 Cor. 4. 18 μὴ σκοπούντων τὰ βλεπόμενα, Phil. 2. 4. With acc. of pers. = *to mark, note*, Rom. 16. 17, Phil. 3. 17. With a negat. σκοπεῖν μή, pr. *to look to it lest, to take heed lest*, Luke 11. 35, Gal. 6. 1.

σκοπός, οὔ, ὁ (σκέπτομαι), pr. 'an object set up, at which one looks and aims,' *a mark, goal*, Phil. 3. 14.

σκορπίζω, f. ἴσω, *to scatter, disperse*, trans. a) pr. with acc. John 10. 12 ὁ λύκος σκορπίζει τὰ πρόβατα, 16. 32. In the proverbial expression, Luke 11. 23 ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει i. e. *wastes, acts against me*. b) *to scatter one's gifts, to distribute largely*, be liberal, bountiful, absol. 2 Cor. 9. 9.

σκορπίος, ου, ὁ, *a scorpion, a large insect*, sometimes several inches in length, resembling a lobster in its shape, and furnished with a sting at the extremity of the tail. Scorpions are met with only in hot countries, where they lurk in decayed buildings and among the stones of old walls: their sting is venomous, producing inflammation and swelling, but is rarely fatal unless neglected; Luke 10. 19, Rev. 9. 3.

σκοτεινός, ἡ, ὄν (σκότος), *dark, without light*, Matt. 6. 23 ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται.

σκοτία, ας, ἡ (σκότος), *darkness, absence of light*; used espec. by late writers for σκότος. a) pr. John 6. 17 σκοτία ἤδη ἐγεγόνει 'it was now dark,' 12. 35 ὁ περιπατῶν ἐν τῇ σκοτίᾳ, 20. 1: so ἐν τῇ σκοτίᾳ *in darkness*, i. e. in a dark place, in private, Matt. 10. 27. b) fig. of moral darkness, the absence of spiritual light and truth, *ignorance, blindness*, including the idea of sinfulness and consequent calamity, John 8. 12, 12. 35 ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ,

v. 46, 1 John 1. 5, 2. 8, 9, 11. Meton. of persons in moral darkness, John 1. 5.

σκοτίζω, f. ἴσω (σκότος), to darken, deprive of light; in N. T. only pass. to be darkened. a) pr. Matt. 24. 29 ὁ ἥλιος σκοτισθήσεται, Luke 23. 45, Rev. 8. 12, 9. 2. b) fig. of moral darkness, ignorance, comp. σκοτία b., Eph. 4. 18 ἐσκοτισμένοι τῇ διανοίᾳ, Rom. 1. 21, 11. 10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν.

σκότος, εος, ους, τό (and ου, ὁ, Heb. 12. 18), darkness, the absence of light. a) pr. (α) genr. Matt. 27. 45 σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν, Acts 2. 20 εἰς σκότος, 1 Cor. 4. 5 τὰ κρυπτὰ τοῦ σκότους 'the hidden things of darkness,' i. e. done in darkness, secret things: of the darkness of the blind, Acts 13. 11. (β) = a dark place, a place where darkness reigns, Matt. 8. 12 ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον into uttermost darkness, i. e. into the farthest dark prison, as the image of the place of punishment in hades; so 2 Pet. 2. 17 ὁ ζόφος τοῦ σκότους εἰς αἰῶνα i. e. intens. 'thick gloom of darkness for ever,' thickest and eternal darkness.

b) fig. of moral darkness, the absence of spiritual light and truth, ignorance, blindness, including the idea of sinfulness and consequent calamity, = σκοτία b. (α) genr. Matt. 4. 16 ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα, 6. 23, Luke 1. 79, John 3. 19 ἠγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς, Acts 26. 18, Rom. 2. 19, 13. 12 τὰ ἔργα τοῦ σκότους the works of darkness, wicked deeds, 2 Cor. 4. 6 ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, 6. 14, 1 Pet. 2. 9. (β) abstr. for concr., of persons in a state of moral darkness, wicked men, under the influence of Satan, ἡ ἐξουσία τοῦ σκότους Luke 22. 53; perhaps for Satan himself, Col. 1. 13: also Eph. 5. 8 ἦτε ποτὲ σκότος, 6. 12.

σκοτόω, ὦ, f. ὥσω (σκότος), to darken, cover with darkness, pass. Rev. 16. 10 ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη, i. e. emblematic of distress, calamity, destruction.

σκύβαλον, ου, τό, dregs, refuse, excrement, q. d. 'what is thrown to the

dogs as worthless;' in N. T. once Phil. 3. 8 τὰ πάντα... ἡγοῦμαι σκύβαλα εἶναι as dregs, refuse, 'things worthless.'

Σκύθης, ου, ὁ, a Scythian, Col. 3. 11. The name Scythian in ancient geography is applied sometimes to a people, and sometimes to all the nomadic tribes which had their location on the north of the Black Sea and Caspian, stretching indefinitely eastward into the unknown regions of Asia; having a latitude similar to the modern names Mongols and Tartars, and like them synonymous with barbarian, βάρβαρος.

σκυθρωπός, οὔ, ὁ, ἡ, adj. (σκυθρός fr. σκύζομαι, ὥψ), pr. grim-visaged, i. e. of a stern, gloomy, sad countenance; either affected, Matt. 6. 16; or real, Luke 24. 17.

σκύλλω, fut. υλῶ, pr. to strip off the skin, to flay, lacerate; in N. T. fig. to harass, trouble, weary, with acc. Luke 8. 49 μὴ σκύλλε τὸν διδάσκαλον: mid. 7. 6 μὴ σκύλλου: pass. part. Matt. 9. 36 ἦσαν ἐσκυλμένοι.

σκῦλον, ου, τό (σκύλλω), pr. skin, hide, as stripped off; usually and in N. T. spoil, booty, as stripped from an enemy, Luke 11. 22.

σκοληκόβρωτος, ου, ὁ, ἡ, adj. (σκόλη, βιβρώσκω), worm-eaten, devoured by worms, spoken of φθειρίσσις, the disease of Herod Agrippa, Acts 12. 23.

σκόληξ, ηκος, ὁ, a worm, i. e. as feeding on dead bodies, Mark 9. 44 ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται, in allusion to Is. 66. 24, the language of the prophet being applied to the place of punishment of the wicked; comp. γέεννα fin.

σμαράγδινος, η, ον (σμάραγδος), of smaragdus, of emerald, Rev. 4. 3 ὁμοία ὁράσει σμαραγδίνω sc. λίθω.

σμάραγδος, ου, ὁ, smaragdus, a name under which the ancients appear to have comprehended all gems of a fine green colour, including the emerald, Rev. 21. 19.

σμύρνα, ης, ἡ, myrrh, a substance which distils in tears from a small thorny tree growing in Arabia, and especially in Abyssinia; these tears

soon harden into a bitter aromatic gum, highly prized by the ancients, and used in incense and perfumes; Matt. 2. 11, John 19. 39.

II. Σμύρνα, ης, ἡ, *Smyrna*, an Ionian city, situated at the head of a deep gulf on the western coast of Asia Minor, Rev. 1. 11.

Σμυρναῖος, α, ον, *Smyranean*, of *Smyrna*; pl. οἱ Σμυρναῖοι, the *Smyrneans*, Rev. 2. 8 text. rec.

σμυρνίζω, f. ἴσω (σμύρνα), to *myrrh*, to mingle with *myrrh*, pass. Mark 15. 23 ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον i. e. wine mingled with *myrrh* and bitter herbs; see ὄξος.

Σόδομα, ων, τά, *Sodom*, Heb. 'burning,' pr. name of one of the four cities of the vale of Siddim destroyed in the time of Abraham, and covered by the Dead Sea; Matt. 10. 15.

Σολομών, gen. ὦνος in later eds., ὦντος in text. rec., Heb. 'pacific,' *Solomon*, pr. name of the son and successor of David, celebrated for his wisdom, wealth, and splendour; Matt. 1. 6, 7.

σορός, οὔ, ἡ (σωρός), a *coffer*, *coffin*, *urn*, any receptacle for a dead body; in N. T. an open *coffin*, *bier*, on which the dead were carried to burial, Luke 7. 14.

σός, σή, σόν, pron. poss. *thy*, *thine*; spoken of what belongs to any one, or is in any way connected with him, e. g. by possession, acquisition, Matt. 7. 3 ἐν τῷ σῷ ὀφθαλμῷ, v. 22, 13. 27 ἐν τῷ σῷ ἀγρῷ, Luke 15. 31, Acts 5. 4, 1 Cor. 8. 11; τὸ σόν, τὰ σά, *thine*, *thine own*, i. e. what is *thine*, Matt. 20. 14, Luke 6. 30. So of society, companionship, Mark 2. 18 οἱ σοὶ μαθηταί, John 17. 6, 9, 10; οἱ σοί *thy kindred*, *thy friends*, Mark 5. 19. Of origin, as proceeding from any one, Matt. 24. 3 τῆς σῆς παρουσίας, Luke 22. 42 τὸ σόν sc. θέλημα, John 4. 42, 17. 17 ὁ λόγος ὁ σός, Acts 24. 3, 4.

σουδάριον, ου, τό, Lat. *sudarium*, pr. and lit. a *sweat-cloth*, genr. a *handkerchief*, *napkin*, Luke 19. 20.

Σουσάννα, ης, ἡ, *Susanna*, Hebr. 'lily,' pr. name of a Hebrew woman, Luke 8. 3.

σοφία, ας, ἡ (σοφός), *wisdom*, pr. *skill*, *tact*, *expertness* in any art; in

N. T. *wisdom*, i. e. a) *skill* in the affairs of life, *practical wisdom*, *wise management*, as shewn in forming the best plans, and executing them by the best means, including the idea of judgment and sound good sense, Acts 6. 3 πλήρεις πν. ἀγ. καὶ σοφίας, 7. 10, Col. 1. 28, 3. 16, 4. 5 comp. v. 6, Luke 21. 15 στόμα καὶ σοφίαν q. d. 'wise utterance.'

b) in a higher sense, *wisdom*, = *deep knowledge* natural and moral, *insight*, *learning*, *science*, implying cultivation of mind and an enlightened understanding. (α) genr. Matt. 12. 42 τὴν σοφίαν Σολομώντος, Acts 7. 22 πάση σοφίᾳ Αἰγυπτίων. Implying learned research, λόγον ἔχοντα σοφίας Col. 2. 23; also a knowledge of hidden things, of enigmatic and symbolic language, Rev. 13. 18, 17. 9. (β) spec. of the *learning and philosophy* current among the Greeks and Romans in the apostolic age, which stood in contrast with the simplicity of the gospel, and tended to draw away the minds of men from divine truth; hence called *σαρκική* 2 Cor. 1. 12, ἡ σοφία τοῦ κόσμου 1 Cor. 1. 20, ἀνθρώπων 2. 5, τῶν σοφῶν 1. 19; so 2. 13 λόγοι ἀνθρωπίνης σοφίας, 1. 21 ὁ κόσμος διὰ τῆς σοφίας, v. 22; v. 17 οὐκ ἐν σοφίᾳ λόγου not in *wisdom of words*, i. e. not with mere philosophy and rhetoric, 2. 1. (γ) in respect to divine things, *wisdom*, i. e. *knowledge*, *insight*, *deep understanding*, represented every where as a divine gift, and including the idea of practical application, thus distinguished from ἡ γνῶσις or theoretical knowledge; Matt. 13. 54 πόθεν τούτῳ ἡ σοφία αὕτη; Mark 6. 2, Acts 6. 10, Eph. 1. 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει, v. 17, Col. 1. 9, 2 Pet. 3. 15, 1 Cor. 12. 8: spec. of insight imparted from God in respect to the divine counsels, 2. 6 σοφίαν λαλοῦμεν, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, v. 7: meton. of the *author* and source of this *wisdom*, 1. 30. As conjoined with purity of heart and life, Jam. 1. 5, 3. 13, 15, 17 ἡ ἀνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν, Luke 2. 40, 52.

c) ἡ σοφία τοῦ Θεοῦ the *divine wisdom*, including the idea of infinite skill, knowledge, purity, Rom. 11.

33 ὁ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ, 1 Cor. 1. 21, 24 comp. ver. 22, Eph. 3. 10, Col. 2. 3: of the divine wisdom as revealed and manifested in Christ and his gospel, Luke 7. 35 see δικαιοῶ b.; so 11. 49 ἡ σοφία τοῦ Θεοῦ εἶπε 'the divine wisdom as manifested in me, Christ,' comp. Matt. 23. 34 where ἐγώ, — others here take it in the Jewish sense of a divine nature, = ὁ λόγος, comp. λόγος III.

σοφίζω, f. ἴσω (σοφός), to make wise, i. e. skilful, expert, pass. to be skilled, expert; in N. T. a) act. to make wise, to enlighten, i. e. in respect to divine things, with acc. of pers. 2 Tim. 3. 15 τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν. b) mid. σοφίζομαι as depon. with accus. of thing, to make wisely, to devise skilfully, artfully; in N. T. part. perf. as passive, σεσοφισμένοι μῦθοι skilfully devised fables, 2 Pet. 1. 16.

σοφός, ἡ, ὄν, wise, i. e. a) skilful, expert, 1 Cor. 3. 10 σοφὸς ἀρχιτέκτων. b) skilled in the affairs of life, discreet, judicious, practically wise, comp. σοφία a., 1 Cor. 6. 5 σοφός, ὃς δυνήσεται διακρίναι. c) skilled in learning, i. e. learned, intelligent, enlightened, in respect to things human and divine, comp. σοφία b. (α) genr. as to human things, Matt. 11. 25 ἀπὸ σοφῶν καὶ συνετῶν, 23. 34, Rom. 1. 14 σοφοῖς καὶ ἀνοήτοις, 16. 19, 1 Cor. 1. 25. (β) spec. as to the philosophy current among the Greeks and Romans, see σοφία b. β., Rom. 1. 22 φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, 1 Cor. 1. 19, 20, 26, 27. (γ) in respect to divine things, wise, enlightened, as conjoined with purity of heart and life, comp. σοφία b. γ., Eph. 5. 15, Jam. 3. 13.

d) spoken of God, wise, as being infinite in skill, insight, knowledge, purity, Rom. 16. 27 μόνῳ σοφῷ Θεῷ.

Σπανία, as, ἡ, Spain, Lat. Hispania, pr. name of the Spanish peninsula, including modern Spain and Portugal, as constituting a province of the Roman empire, Rom. 15. 24, 28.

σπαράσσω, f. ξω, to tear, rend, lacerate; in N. T. = to convulse, throw into spasms, like epilepsy, spoken

of the effects of demoniacal possession, with acc. Mark 1. 26, 9. 20 τὸ πνεῦμα ἐσπάραξεν αὐτόν, Luke 9. 39.

σπαργανόω, ὦ, f. ὠσω (σπάργανον, fr. σπάργω), to swathe, wrap in swaddling-clothes, trans. Luke 2. 7, 12 εὐρήσετε βρέφος ἐσπαργανωμένον.

σπαταλάω, ὦ, f. ἤσω (σπατάλη, fr. σπαθαῶ), to live in luxury, voluptuously, intrans. 1 Tim. 5. 6, Jam. 5. 5 ἐτρυφήσατε καὶ ἐσπαταλήσατε.

σπάω, ὦ, f. ἄσω, to draw, i. e. to pull; in N. T. to draw out, mid. σπασάμενος τὴν μάχαιραν drawing HIS sword, Mark 14. 47, Acts 16. 27.

σπεῖρα, as, ἡ, also Ion. gen. ης, pr. any thing wound, wreathed, spiral, a coil, a cord, rope; in N. T. a band, troop, company. a) spoken of Roman foot-soldiers, probably a cohort, of which there were ten in a legion, each containing three maniples, or six centuries, but varying, at different times, and according to circumstances, in the number of men, probably from 300 to 1000 or more; Matt. 27. 27, Acts 10. 1. b) spoken of a band from the guards of the Temple, John 18. 3, 12: these were Levites, who performed the menial offices of the Temple, and kept watch by night; they were under the command of officers called στρατηγοί, see στρατηγός. Some understand here a band of Roman soldiers; but these would rather have led Jesus directly to their own officers, and not to the chief priests; besides, this was not a band of regularly armed troops, comp. Matt. 26. 55.

σπείρω, f. ἐρῶ, to sow, scatter seed. a) pr., absol. Matt. 6. 26 τὰ πετεινὰ οὐ σπείρουσιν, 13. 3, 4. Part. ὁ σπείρων the sower, Mark 4. 3, 14; with acc. of the seed sown, Matt. 13. 24 σπείροντι καλὸν σπέρμα, 1 Cor. 15. 36, 37. Pass. fig. of a single seed or grain, Mark 4. 31, 32 κόκκον σινάπεως... ὅταν σπαρῇ: so, by analogy, of the body as committed to the earth, 1 Cor. 15. 42-44. With prepositions of place, εἰς Matt. 13. 22, ἐν v. 31, ἐπὶ with gen. Mark 4. 31, with acc. Matt. 13. 20, παρά with acc. v. 19. Hence in proverbial expressions, Matt. 25. 24 θερίζων ὄπου οὐκ ἔσπειρας, John 4. 37 ἄλλος ἐστὶν

ὁ σπείρων κτλ, 2 Cor. 9. 6 ὁ σπείρων φειδομένως κτλ, Gal. 6. 7 ὁ ἂν σπείρῃ ἄνθρωπος κτλ, for all which see *θερίζω* a. Also fig. 1 Cor. 9. 11 τὰ πνευματικὰ σπείρειν = *to disseminate, impart*; Gal. 6. 8 ὁ σπείρων εἰς τὴν σάρκα . . . ὁ σπ. εἰς τὸ πνεῦμα 'whoever lives to the flesh, or to the Spirit.'

b) fig. of a teacher, *to sow the word of life, to disseminate instruction*, John 4. 36, Mark 4. 14 τὸν λόγον σπείρει: pass. v. 15 ὅπου σπείρεται ὁ λόγος, v. 16, 20, Matt. 13. 19 τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ.

σπεκουλάτωρ, ορος, ὁ, Lat. *speculator* or *spiculator*, a *pike-man, halberdier*, a kind of soldiers forming the body-guard of kings and princes, who also, according to oriental custom, acted as executioners, Mark 6. 27.

σπένδω, f. σπείσω, *to pour out, make a libation*; in N. T. fig. mid. σπένδομαι, *to pour out one's self*, i. e. one's blood, *to offer up one's strength and life*, 2 Tim. 4. 6; ἐπὶ τινι *upon or for any thing*, Phil. 2. 17.

σπέρμα, ατος, τό (σπείρω), *seed*, as sown, scattered, of grain, plants, or trees. a) pr. Matt. 13. 24 σπείρειν καλὸν σπέρμα, v. 32, Mark 4. 31, 1 Cor. 15. 38: metaph. 1 John 3. 9 σπέρμα αὐτοῦ i. e. Θεοῦ, *a seed from God*, a germ of the divine life, the inner man as renewed by the Spirit of God. b) fig. of the *semen virile*, Heb. 11. 11. Hence meton. *seed*, = *children, offspring*, pr. Matt. 22. 24, 25 μὴ ἔχων σπέρμα: genr. = *posterity*, Luke 1. 55 τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ, John 7. 42, Acts 3. 25, sæp.: fig. gentile Christians also are called *the seed of Abraham*, as having the same faith, Rom. 4. 16, 9. 8, Gal. 3. 29. c) by impl. *a remnant*, a few survivors, like seed kept over from a former year, Rom. 9. 29 εἰ μὴ κύριος σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα.

σπερμολόγος, ου, ὁ, ἡ, adj. (σπέρμα, λέγω), *seed-gathering, seed-picking*, as birds; in N. T. subst. put for *a trifler, babbler, chatterer*, who picks up and retails trifling things, Acts 17. 18.

σπεύδω, f. εὔσω, trans. *to urge on, to*

hasten; oftener and in N. T. intrans. *to urge one's self on, to hasten, make haste*, having respect simply to time (thus differing from σπουδάζω, wh. see), Acts 22. 18; with inf. 20. 16 ἔσπευδε γενέσθαι εἰς Ἱεροσόλυμα. By Hebr. the part. σπεύσας is put with a verb of motion adverbially, in the sense of *hastily, quickly*, Luke 2. 16 ἦλθον σπεύσαντες, 19. 5, 6. With an accus. *to hasten after any thing, to await with eager desire*, 2 Pet. 3. 12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν κτλ.

σπήλαιον, ου, τό (σπέος), *a cave, den*, Lat. *spelunca*, Matt. 21. 13.

σπιλάς, ἄδος, ἡ, *a rock by or in the sea, a cliff, breaker*, on which vessels are shipwrecked; in N. T. fig. of false teachers, who cause others to make shipwreck of their faith, Jude 12.

σπίλος, ου, ὁ, *a spot, stain*, fig. in a moral sense, Eph. 5. 27, 2 Pet. 2. 13.

σπιλώω, ᾶ, f. ὠσω (σπίλος), *to spot, stain, defile*, with acc. Jam. 3. 6 ἡ γλῶσσα ἡ σπιλοῦσα ὅλον τὸ σῶμα: pass. Jude 23.

σπλαγχνίζομαι, future ισθήσομαι (σπλάγχχνον), depon. pass. *to feel the bowels yearn, to have compassion, to pity*, absol., Matt. 20. 34 σπλαγχνισθεὶς ὁ Ἰησοῦς, Luke 10. 33, 15. 20: foll. by ἐπὶ with dat. Matt. 14. 14, with acc. 15. 32; by περί with gen. 9. 36; by gen. simply, like Lat. *miseret*, 18. 27 σπλαγχνισθεὶς ὁ κύριος τοῦ δούλου ἐκείνου.

σπλάγχχνον, ου, τό, *an intestine bowel*; usually, and in N. T. only, pl. τὰ σπλάγχχνα, *the entrails, bowels, viscera*; in profane writers chiefly spoken of the upper viscera of victims, as the heart, lungs, liver, which were eaten during or after the sacrifice; in N. T. of persons, genr. *the entrails, bowels*. a) pr. Acts 1. 18 ἐξεχύθη πάντα τὰ σπλάγχχνα αὐτοῦ. b) fig. *the inward parts*, as in Engl. the breast, the heart, as the seat of the emotions and passions; in N. T. of the gentler emotions, as compassion, tender affection; also put for *the mind, the soul, the inner man*. (α) genr. 2 Cor. 6. 12 στενοχωρεῖσθε ἐν τοῖς σπλάγχχνοις ὑμῶν, parall. with ἡ καρδιά v. 11; Philem.

7 τὰ σπλ. τῶν ἁγίων ἀναπέπauται διὰ σοῦ, v. 20, 1 John 3. 17. (β) meton. for inward affection, compassion, pity, love, 2 Cor. 7. 15, Phil. 1. 8 ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις ἱ. Χρ. i. e. in my ardent love to Christ, 2. 1: intensive, Luke 1. 78 διὰ σπλ. ἐλέους Θεοῦ, Col. 3. 12 σπλ. οἰκτιρμοῦ. (γ) put for the object of affection, Philem. 12 τὰ ἐμὰ σπλάγχνα my bowels, as in English my heart, spoken of a person, and implying strong affection, here parall. with τὸ ἐμὸν τέκνον v. 10.

σπόγγος, ου, ὁ, a sponge, Matt. 27. 48.

σποδός, οὔ, ὁ, ashes, Heb. 9. 13; Luke 10. 13 ἐν σάκκῳ καὶ σποδῷ μετενόησαν,—to lie down in ashes, or to cast ashes or dust on the head, was a rite of oriental mourning.

σπορά, ἄς, ἡ (σπείρω), a sowing, seed-time, green sprout, grain as growing; in N. T. = σπέρμα, seed, semen virile, fig. for generation, birth, 1 Pet. 1. 23.

σπόριμος, ου, ὁ, ἡ, adj. (σπείρω), sown, for sowing; in N. T. neut. pl. τὰ σπόριμα, sown fields, fields of grain, Matt. 12. 1.

σπόρος, ου, ὁ (σπείρω), a sowing, seed-time, green sprout, grain as growing; in N. T. = σπέρμα, seed, Mark 4. 26 ἐὰν βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς, v. 27: fig. 2 Cor. 9. 10.

σπουδάζω (σπουδή), fut. ἄσω and earlier σπουδάσομαι, to speed, make haste, intrans., prop. as manifested in diligence, earnestness, zeal. a) genr., with infin. 2 Tim. 4. 9 σπούδασον ἐλθεῖν πρὸς με ταχέως, v. 21. b) to give diligence, be in earnest, be forward, with infin. Gal. 2. 10 ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι, Eph. 4. 3, 1 Thess. 2. 17, 2 Pet. 1. 10.

σπουδαῖος, α, ον (σπουδή), speedy, hasty, = earnest, diligent, forward, 2 Cor. 8. 17, 22 σπουδαῖον ὄντα, νυνὶ δὲ πολὺν σπουδαιότερον. Neut. comparat. σπουδαιότερον as adv. earnestly, diligently, 2 Tim. 1. 17.

σπουδαίως, adv. (σπουδαῖος), speedily, i. e. earnestly, diligently, eagerly, Luke 7. 4 παρεκάλουν αὐτὸν σπουδαίως, Tit. 3. 13. Comparat. σπουδαιότερως, the more speedily, Phil. 2. 28.

σπουδή, ἡς, ἡ, speed, haste, as manifested in earnestness, diligence. a) genr., μετὰ σπουδῆς with haste, i. e. hastily, eagerly, Mark 6. 25. b) diligence, earnest effort, zeal, Rom. 12. 8 ὁ προϊστάμενος ἐν σπουδῇ, ver. 11, 2 Cor. 7. 11, 2 Pet. 1. 5, Jude 3 πᾶσαν σπουδὴν ποιούμενος: so in behalf of any one, ὑπὲρ τινος 2 Cor. 7. 12; with πρὸς final, Heb. 6. 11.

σπυρίς, ἰδος, ἡ (σπεῖρα), a basket for storing grain, provisions, &c. Matt. 15. 37, 16. 10, Acts 9. 25.

στάδιος, ου, ὁ (στάω), also τὸ στάδιον in profane writers, a stadium, pr. 'the standard,' i. e. measure. a) pr. as a measure of distance, containing 600 Greek, or 625 Roman feet, = about 604½ feet English; the proportion of the Greek foot to the English being nearly as 1007 to 1000, and that of the Roman foot nearly as 970 to 1000, or about 11.6 English inches: the Roman mile contained eight stadia, and ten stadia are = the modern geographical mile of 60 to the degree: so Luke 24. 13, John 6. 19, 11. 18. b) τὸ στάδιον, a stadium, circus, in which public games were exhibited, and so called because the Olympic course was a stadium in length; 1 Cor. 9. 24 οἱ ἐν σταδίῳ τρέχοντες.

στάμνος, ου, ὁ or ἡ (ἴστημι), an earthen jar, jug, for keeping wine; in N. T. a pot, vase, in which the manna was laid up in the ark, Heb. 9. 4 στάμνος χρυσῇ.

στάσις, εως, ἡ (ἴστημι), act. a setting up, an erecting, as of a statue; usually and in N. T. pass. a standing, i. e. a) the act of standing, στάσιν ἔχειν to have a standing, = to stand, Heb. 9. 8. b) i. q. an upstand, uproar. (α) pr. of a popular commotion, a sedition, insurrection, Mark 15. 7 οἵτινες ἐν τῇ στάσει φόβον πεποιήκεισαν,—for the omission of the augment in the pluperf. see Stuart's N. T. Gram. p. 68, 70. (β) in a more private sense, dissension, contention, controversy, with the idea of violence, Acts 15. 2 γενομένης στάσεως καὶ ζητήσεως, 23. 7, 10.

στατήρ, ἡρος, ὁ (ἴστημι to weigh), a stater, an Attic silver coin, Matt.

17. 27: it was = four Attic silver drachmæ, or about 2s. 7d.; but was probably current among the Jews as = the shekel, or about 2s. 4d.

σταυρός, οὐ, ὁ, a pointed stake, pale, palisade; later and in N. T. a cross, sc. a stake with a cross-piece, on which malefactors were nailed for execution, i. e. were crucified: this mode of punishment was known to the Persians, and also to the Carthaginians; but was most common among the Romans for slaves and criminals, and by them was introduced among the later Jews. a) pr. Matt. 27. 32 τοῦτον ἡγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ i. e. Jesus being faint under the weight of his cross, Simon was compelled to aid him in bearing it; v. 40, 42. Fig. in the phrases, αἶρειν, βαστάζειν, λαμβάνειν τὸν σταυρὸν, to take up or bear one's cross, i. e. to undergo suffering, trial, punishment, to expose one's self to contumely and death; αἶρειν Luke 9. 23, βαστάζειν 14. 27, λαμβάνειν Matt. 10. 38. b) meton. the cross for its punishment, crucifixion, spoken only of the death of Christ upon the cross, Eph. 2. 16, Heb. 12. 2 ὑπέμεινε σταυρόν: so ὁ σταυρὸς τοῦ Χρ. 1 Cor. 1. 17, Gal. 6. 12, 14, Phil. 3. 18, ὁ λόγος ὁ τοῦ σταυροῦ 1 Cor. 1. 18, absol. Gal. 5. 11.

σταυρόω, ὦ, fut. ὥσω (σταυρός), to stake, drive stakes, pales, palisades; later and in N. T. to crucify, nail to the cross, with acc. expr. or impl. Matt. 20. 19 μαστιγῶσαι καὶ σταυρῶσαι, 23. 34, 26. 2, 27. 22 sq. Fig. = θανατώω, Gal. 5. 24 σταυροῦν τὴν σάρκα to crucify the flesh, i. e. to vanquish, mortify, destroy the power of the carnal nature; 6. 14 ἐμοὶ κόσμος ἐσταύρωται καὶ γὰρ τῷ κόσμῳ 'the world is dead to me and I to the world,' q. d. I have renounced the world, and the world me.

σταφυλή, ἡς, ἡ, a grape, cluster of grapes, Matt. 7. 16, Luke 6. 44.

στάχυς, υος, ὁ, an ear of grain, Matt. 12. 1 τίλλειν τοὺς στάχυνας.

II. Στάχυς, υος, ὁ, Stachys, pr. name of a man, Rom. 16. 9.

τέγη, ης, ἡ (στέγω), a covering, roof, Matt. 8. 8, Luke 7. 6.

στέγω, f. ξω, to cover, trans.; in N. T. to cover over in silence, i. e. a) genr. to conceal, not to make known, with acc. 1 Cor. 13. 7 ἡ ἀγάπη πάντα στέγει i. e. hides the faults of others, —so some; but Pauline usage would refer it rather to b) to hold out as to any thing, to forbear, to bear with, endure, with acc. 1 Cor. 9. 12; absol. 1 Thess. 3. 1, 5.

στεῖρος, α, ον (στερρός, στερεός, fr. ἴστημι), sterile, barren, spoken only of women, Luke 1. 7, 36.

στέλλω, fut. ἐλῶ, pr. to set, place, make stand in order, as soldiers in battle-array; fig. to put in order, prepare, fit out, also to fit or furnish with garments, &c. to clothe: hence, from the idea of motion into a place, comes the usual Greek signif. to send, despatch, implying a previous fitting out (and thus differing from πέμπω), pass. or mid. to be sent, to go, take a journey: further, from the idea of motion back to a former place comes the signif. to put or send back, to draw in, contract, e. g. ἱστία στέλλειν to send in or draw in the sails, i. q. to furl them; fig. to repress, diminish, assuage; of persons, to repress, restrain, with ἀπό from any thing; in N. T. mid. or pass. fig. of persons contracting or repressing themselves from fear, surprise, &c. = to shrink from, withdraw from, avoid, with accus. 2 Cor. 8. 20 στελλόμενοι τοῦτο: with ἀπό, 2 Thess. 3. 6 στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ κτλ.

στέμμα, ατος, τό (στέφω), a fillet, garland, wreath, Acts 14. 13 ταύρους καὶ στέμματα i. e. 'victims adorned with fillets and garlands,' as was customary in heathen sacrifices.

στεναγμός, οὐ, ὁ (στενάζω), a groaning, sighing, of the oppressed, Acts 7. 34: also of prayers to God not expressed in articulate words, Rom. 8. 26.

στενάζω, fut. ξω (στένω), to groan, sigh, intrans., of persons in distress, affliction, Rom. 8. 23 ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, 2 Cor. 5. 2; or from impatience, ill-humour, = to murmur, κατ' ἀλλήλων James 5. 9: also of those who offer silent prayer, Mark 7. 34 ἀναβλέψας ἐστέναξε.

στενός, ἡ, ὄν, *strait, narrow*, διὰ τῆς στενῆς πύλης Matt. 7. 13, 14.

στενοχωρέω, ὦ, f. ἤσω (στενόχωρος, from στενός, χώρα), *to crowd into a narrow space, to straiten as to room*; in N. T. pass. fig. *to be straitened, distressed*, not able to turn one's self, 2 Cor. 4. 8, 6. 12 opp. to πλατύνω v. 11.

στενοχωρία, ας, ἡ (στενοχωρέω), *straitness of place, want of room*; in N. T. fig. *straits, distress, anguish*, θλίψις καὶ στενοχωρία Rom. 2. 9, 2 Cor. 6. 4.

στερεός, ἄ, ὄν (στερρός, kindred with ἴστημι), *stable, firm, solid*, as opp. to a liquid; στερεὰ τροφή *solid food*, in antith. to γάλα, Heb. 5. 12, 14: fig. *firm, strong, immoveable*, 2 Tim. 2. 19 ὁ στερεὸς θεμέλιος τοῦ Θεοῦ, 1 Pet. 5. 9 στερεοὶ τῇ πίστει.

στερεόω, ὦ, fut. ὥσω (στερεός), *to make stable, firm, strong, to strengthen*, trans. Acts 3. 7, 16 τοῦτον ἐστερέωσε τὸ ὄνομα αὐτοῦ: fig. *to confirm, establish*, τῇ πίστει 16. 5.

στερέωμα, ατος, τό (στερεόω), *any thing firm, solid, the firmament, firm support*; in N. T. *stability, firmness, steadfastness*, τῆς πίστεως Col. 2. 5.

Στεφανᾶς, ᾱ, ὁ, *Stephanas*, pr. name of a Christian at Corinth, 1 Cor. 1. 16.

στέφανος, ου, ὁ (στέφω), *a circlet, chaplet, crown, about the head*. a) as the emblem of royal dignity, Rev. 6. 2, 12. 1 στέφανος ἀστέρων δώδεκα, 14. 14 στέφ. χρυσοῦν: ascribed to saints in heaven, elsewhere called *kings*, 4. 4, 10, 9. 7: of the crown of thorns set upon Christ in derision as king of the Jews, Matt. 27. 29. b) as the prize conferred on victors in the public games and elsewhere, *a chaplet, wreath*, 1 Cor. 9. 25 ἵνα φθαρτὸν στέφ. λάβωσιν: hence fig. as an emblem of the rewards of a future life, = *prize, reward*, 2 Tim. 4. 8 ὁ τῆς δικαιοσύνης στέφανος, Jam. 1. 12 τῆς ζωῆς, 1 Pet. 5. 4. c) fig. *ornament, honour, glory*, that in which one may glory, Phil. 4. 1 ἀδελφοί μου, χαρὰ καὶ στέφανός μου, 1 Thess. 2. 19.

II. Στέφανος, ου, ὁ, *Stephen*, pr. name of one of the seven primitive

deacons, the first Christian martyr, Acts 6. 5.

στέφανός, ὦ, f. ὥσω (στέφανος), *to crown*, trans., a victor in the public games, &c. 2 Tim. 2. 5: fig. *to adorn, decorate*, Heb. 2. 7 δόξη καὶ τιμῇ ἐστέφάνωσας αὐτόν, v. 9.

στήθος, εος, ους, τό (ἴστημι, στήναι), *the breast*, pl. τὰ στήθη, Luke 18. 13 ἔτυπεν εἰς τὸ στήθος, 23. 48.

στήκω, a late word, found only in the present (formed from ἕστηκα I stand, perfect of ἴστημι), *to stand*, intrans. Mark 11. 25 ὅταν στήκητε προσευχόμενοι: elsewhere only fig. *to stand firm in faith and duty, to be constant, to persevere*, with dat. commodi, Rom. 14. 4 τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει i. e. 'it is for his own master, not for you, to judge whether he is faithful or unfaithful'; foll. by dat. of thing, τῇ ἐλευθερίᾳ Gal. 5. 1; by ἐν, 1 Cor. 16. 13 στήκετε ἐν τῇ πίστει, Phil. 1. 27, 4. 1 ἐν κυρίῳ i. e. in the faith and profession of Christ; absol. 2 Thess. 2. 15.

στηριγμός, οὔ, ὁ (στηρίζω), *a setting fast, fixedness, a standing still*; in N. T. fig. *fixedness, steadfastness* in mind and faith, 2 Pet. 3. 17.

στηρίζω, f. ἰζω (ἴστημι), *to set fast, steadfast, to fix firmly*, trans. a) pr. pass. perf. Luke 16. 26 χάσμα μέγα ἐστήρικται 'is set fast, stands fixed': from the Heb., Luke 9. 51 τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι, comp. πρόσωπον α. b) fig. *to make steadfast in mind, to confirm, strengthen*, Luke 22. 32 στήριξον τοὺς ἀδελφούς σου, Rom. 1. 11, 16. 25, 2 Pet. 1. 12, sæp.

στίγμα, ατος, τό (στίζω), *stigma*, i. e. *a mark, brand*, as pricked or burnt in upon the body, in allusion to the marks with which slaves and sometimes prisoners were branded; fig. Gal. 6. 17 τὰ στίγματα τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω comp. 2 Cor. 4. 10, 11. 23 sq., Rev. 14. 9.

στιγμή, ῆς, ἡ (στίζω), *a prick, point* fig. for the minutest particle; in N. T. fig. *point of time, = a moment, instant*, Luke 4. 5.

στίλβω, f. ψω, *to shine, be bright, to glitter*, intrans. Mark 9. 3.

στοά, *ās*, ἡ (ἴστημι), pr. a pillar, column, in ordinary usage a portico, porch, piazza, surrounded and supported by columns, ἡ στοὰ Σολομῶνος John 10. 23, Acts 3. 11.

στοιβάς, *ádos*, ἡ (prob. for στιβάς, fr. στείβω, aor. 2 ἔστιβον), pr. 'any thing trodden,' and hence 'any thing strewed to lie upon,' a couch of tender boughs, leaves, grass, &c.; occurs only in N. T. meton. a green bough, branch, Mark 11. 8 στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, = ἔκοπτον κλάδους Matt. 21. 8.

στοιχεῖον, *on*, τό (στοῖχος, from στείχω), pr. a little step, a pin, peg, standing upright, e. g. the gnomon of a dial; fig. an element, e. g. elementary sound, a letter; in N. T. pl. τὰ στοιχεῖα, elements. a) genr. the elements of nature, the component parts of the physical world, 2 Pet. 3. 10 στοιχεῖα καυσούμενα. b) spoken of elementary instruction, the elements, the rudiments of Christian instruction, Heb. 5. 12 τὰ στοιχεῖα τῆς ἀρχῆς i. e. the first rudiments, principles; — of philosophy, and espec. of the Jewish religion in contrast with Christianity, = the mere rudiments, Gal. 4. 3, 9, Col. 2. 8, 20.

στοιχέω, *ō*, fut. ἥσω (στοῖχος), to stand or go in order, to advance in rows, ranks; in N. T. fig. to walk orderly, with dat. of rule, = to live according to any rule or duty, to follow, Gal. 6. 16 τῷ κανόνι τούτῳ στοιχήσουσι, 5. 25; absol. Acts 21. 24.

στολή, *ēs*, ἡ (στέλλω), pr. 'a fitting out,' i. e. apparatus, implements, arms, harness, apparel; in N. T. = Lat. stola, a robe, vestment, a long flowing robe reaching to the feet, worn by kings, priests, and genr. by persons of rank and distinction, Mark 12. 38, 16. 5, Rev. 6. 11.

στόμα, *atos*, τό, the mouth, of men and animals. a) pr., of animals, Matt. 17. 27, Heb. 11. 33, Jam. 3. 3. Of persons, as the organ of breathing, blowing, 2 Thess. 2. 8 τῷ πνεύματι τοῦ στόματος αὐτοῦ sc. τοῦ Θεοῦ, Rev. 1. 16, 11. 5; as receiving food and drink, Matt. 15. 11, Acts 11. 8; chiefly as the instrument of speech, Matt. 12. 34 τὸ στόμα λαλεῖ, Acts 23. 2, Rom. 3. 14,

19: so the mouth as speaking, or perhaps meton. for words, sayings, discourse, Matt. 18. 16 ἐπὶ στόματος δύο μαρτύρων, Luke 11. 54, 19. 22, 21. 15 δώσω ὑμῖν στόμα καὶ σοφίαν q. d. 'wise utterance.' So also in the foll. phrases, borrowed mostly from the Hebrew: (1) ἀνοίγειν τὸ στόμα to open one's mouth, to speak, Matt. 13. 35; fig. of the earth as rent in chasms, Rev. 12. 16. (2) τὸ ἐκπορευόμενον ἐκ τοῦ στόματος i. e. words uttered, sayings, discourse, Matt. 15. 11, 18; so τὸ ἐκπορ. διὰ στόματος Θεοῦ, i. e. word, precept, 4. 4. (3) λαλεῖν or εἰπεῖν διὰ στόματος τινος to speak through the mouth of any one, to speak by his intervention, as God by a prophet, messenger, Luke 1. 70 καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων προφητῶν, Acts 4. 25, 15. 7. (4) στόμα πρὸς στόμα λαλεῖν to speak mouth to mouth, orally, without the need of writing, 2 John 12.

b) fig. in the sense of edge, point, as of a weapon, — the figure being taken from the mouth as armed with teeth and biting, or as being in beasts the front or foremost part; also of the front of an army; in N. T. of a sword, στόμα μαχαίρας Luke 21. 24, στόματα μαχ. Heb. 11. 34.

στόμαχος, *on*, ὁ (στόμα), prop. a mouth, opening, hence the throat, gullet; in N. T. the stomach, 1 Tim. 5. 23.

στρατεία, *as*, ἡ (στρατεύω), military service, warfare, a military expedition, campaign; in N. T. metaph. of the apostolic office, as connected with hardships, dangers, trials, a warfare, 2 Cor. 10. 4 τὰ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, 1 Tim. 1. 18.

στράτευμα, *atos*, τό (στρατεύω), a military expedition, a campaign, = στρατεία; in N. T. meton. an army, forces, troops, host, genr. Matt. 22. 7, Rev. 9. 16: by synecd. a band or detachment of troops, e. g. the garrison in the fortress Antonia, Acts 23. 10, 27; also of Herod's body-guard, Luke 23. 11.

στρατεύω, f. εὗσω (στρατός), to serve in war, to be a soldier, to wage war, make an expedition, campaign; often

and in N. T. only mid. depon. *στρατεύομαι*, to serve in war, to war, be a soldier, warrior, intrans. a) pr. 1 Cor. 9. 7 τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; 2 Tim. 2. 4: part. *στρατευόμενοι*, soldiers, Luke 3. 14. b) fig. to war; spoken (α) of the apostolic office as connected with hardships, trials, dangers, 2 Cor. 10. 3; with acc. of kindred noun, 1 Tim. 1. 18 ἵνα στρατεύῃ τὴν καλὴν στρατείαν. (β) spoken of desires and lusts which war against right principles and moral precepts, Jam. 4. 1, 1 Pet. 2. 11.

στρατηγός, οὐ, ὁ (*στρατός*, ἄγω), pr. leader of an army, commander, general, in some Greek cities denoting chief magistrate, prefect; spoken of Roman officers, it signified sometimes consul, but oftener praetor: in Roman colonies and municipal towns the chief magistrates were usually two in number, called *duumviri*, and sometimes praetors, = Greek *στρατηγοί*; hence in N. T. a) of the *duumviri*, praetors, magistrates of Philippi, where was a Roman colony, Acts 16. 20 sq. b) ὁ *στρατηγός τοῦ ἱεροῦ* the captain, governor, prefect of the Temple, spoken generally of the chief officers of the priests and Levites who kept guard in and around the Temple, one of whom perhaps held the chief command; fully, Luke 22. 52 τοὺς στρατηγούς τοῦ ἱεροῦ, Acts 4. 1, 5. 24: absol. Luke 22. 4, Acts 5. 26.

στρατιά, ἄς, ἡ (*στρατός*), an army, host; in N. T. only, by Hebr., *στρατιά οὐράνιος* or *τοῦ οὐρανοῦ* host of heaven, viz. a) angels, the angelic host, Luke 2. 13. b) the sun, moon, stars, the whole host of the firmament, Acts 7. 42.

στρατιώτης, ου, ὁ (*στρατιά*), a soldier, warrior, spoken of common soldiers, Matt. 8. 9, Mark 15. 16: fig. of a Christian teacher, 2 Tim. 2. 3 ὡς καλὸς στρατιώτης Ἰ. Χρ.

στρατολογέω, ὦ, f. ἥσω (*στρατολόγος*, fr. *στρατός*, λέγω), to collect an army, to levy, enlist; part. ὁ *στρατολογήσας*, one who holds a levy, = commander, general, 2 Tim. 2. 4.

στρατοπεδάρχης, ου, ὁ (*στρατόπεδον*, ἄρχω), prefect of the camp, an

officer to whose charge Paul was committed at Rome, Acts 28. 16.

στρατόπεδον, ου, τό (*στρατός*, πέδον), 'encamping-ground of an army,' i. e. a camp, encampment; in N. T. meton. an army encamped, host, Luke 21. 20.

στρεβλόω, ὦ, f. ὥσω (*στρεβλός*), to roll or wind on a windlass, to wrench, turn awry, espec. by torture; in N. T. fig. to wrest, pervert, e. g. the sense of a writing, trans. 2 Pet. 3. 16.

στρέφω, f. ψω (same as *τρέπω*, the first and third consonants of the root being strengthened by the sibilant and aspirate), to turn, turn about, trans.; mid. *στρέφομαι*, and aor. 2 pass. *ἐστράφη* as mid., to turn one's self, to turn about, intrans. a) pr., act., with acc. and dat. of pers. towards whom, Matt. 5. 39 στρέφον αὐτῷ καὶ τὴν ἄλλην. As mid. part. absol. *στραφεῖς*, *στραφέντες*, Matt. 7. 6, 16. 23 ὁ στραφεὶς εἶπε τῷ Πέτρῳ, Luke 9. 55; with dat. τινί 7. 9, πρὸς τινα ver. 44, 10. 23. Mid. with εἰς τινα, Acts 13. 46 *στρεφόμεθα εἰς τὰ ἔθνη* we turn [and go] to the gentiles: foll. by εἰς of place, Acts 7. 39 *ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον* in their hearts they turned back to Egypt, John 20. 14 *ἐστράφη εἰς τὰ ὀπίσω*. b) fig., trans., to turn into anything, i. e. to convert, change; act. with εἰς, Rev. 11. 6 τὰ ὕδατα εἰς αἶμα. Mid. of persons, to turn in mind, to be converted, changed, to become as it were another man, Matt. 18. 3 εἰ μὴ στραφῇτε καὶ γεννησθε ὡς τὰ παιδία. Once act. *στρέφω* intrans. or with *ἑαυτὸν* impl., to turn one's self, to turn, change one's mind and conduct, Acts 7. 42 *ἔστρεψεν ὁ Θεός*.

στρηνιάω, ὦ, fut. ἄσω (*στρήνιος*), to revel, run riot, live luxuriously, intrans. Rev. 18. 7, 9.

στρήνιος, εὖς, οὖς, τό (*στρηνής*), pr. rudeness, insolence, pride, hence revel, riot, luxury, Rev. 18. 3 ἐκ τῆς δυνάμεως τοῦ στρήνιους αὐτῆς ἐπλούτησαν i. e. 'from the abundance, vastness of her luxury and proud voluptuousness.'

στρουθίον, ου, τό (*στρουθός*), any small bird, espec. a sparrow, Matt 10. 29, 31.

τρωννύω or στρώννυμι, f. στρώσω (metath. for στορέννυμι), *to strew, spread*, trans. Matt. 21. 8 ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, Mark 11. 8. Spec. of a bed, couch, Acts 9. 34 στρώσον σεαυτῷ i. e. κράββατον, κλίνην, comp. ver. 33. Pass. of a supper-chamber *spread* with couches, triclinia, around the table, = *furnished, prepared*, Mark 14. 15 ἀνάγαιον μέγα ἐστρωμένον.

τυγητός, ἡ, ὄν (στυγέω), *hateful, detestable*, Tit. 3. 3.

τυγνάζω, f. ἄσω (στυγνός, fr. στυγέω), *to be or become austere, gloomy, sad*, intrans.; of the countenance, Mark 10. 22 ὁ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος. Fig. of the sky, *to lour*, intrans. Matt. 16. 3 πυβράξει στυγνάζων ὁ οὐρανός.

τύλος, ου, ὁ (kindred with στήλη), *a column, pillar*, Rev. 10. 1 ὡς στύλοι πυρός. Fig. of any firm support, e. g. persons of authority and influence in the church, Gal. 2. 9 οἱ δοκοῦντες στύλοι εἶναι sc. ἐν τῇ ἐκκλησίᾳ, Rev. 3. 12; of a doctrine on which the Christian religion specially rests, 1 Tim. 3. 15.

ἑτωϊκός, ἡ, ὄν, *Stoic*, and οἱ Στωϊκοί, *the Stoics*, a sect of philosophers founded by Zeno, and so called from the στοά where he taught; Acts 17. 18.

σύ, gen. σοῦ, *thou*, pers. pron. of the second person, plur. ὑμεῖς, *ye*. a) nom. σύ, pl. ὑμεῖς, usually omitted except where a certain emphasis is required. In N. T. inserted: (α) *with emphasis*; before a vocative, Matt. 2. 6, 2 Tim. 2. 1; or in distribution, Jam. 2. 3; with an adjunct between it and the verb, John 4. 9; —also in interrogations, Matt. 27. 11, Luke 24. 18; and so at the end of a clause, John 1. 21, 8. 48; in answers, Matt. 26. 25, Mark 15. 2; —in antitheses, Matt. 3. 14, Luke 9. 60; so καὶ σύ, καὶ ὑμεῖς, 10. 37, Matt. 7. 12; —genr. 16. 16, Mark 1. 11; —once ὑμεῖς absol. 1 John 2. 27. (β) *without special emphasis*, σύ John 21. 15-17, ὑμεῖς Matt. 28. 5.

b) gen. σοῦ, ὑμῶν, are often used instead of the corresponding possessive σός, ὑμέτερος; e. g. σοῦ Matt. 1. 22, 4. 6; ὑμῶν 5. 10, Mark 2. 8;

—genr. σοῦ Matt. 2. 6, 3. 14; ὑμῶν 5. 12, Luke 11. 5: for 2. 35 καὶ σοῦ δὲ αὐτῆς, see σεαυτοῦ.

c) dat. σοί, ὑμῖν, genr. Matt. 4. 9, 7. 7; —dat. commodi, 21. 5, 2 Cor. 5. 13; incomm. 12. 20: for the phrase τί ἐμοὶ καὶ σοί, see ἐγώ.

συγγένεια, as, ἡ (συγγενής), pr. *kindred, relationship*; in N. T. meton. *kindred*, i. e. *kinsmen, relatives*, Luke 1. 61 οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου, Acts 7. 3, 14.

συγγενής, έος, οὗς, ὁ, ἡ, adj. (σύν, γένος, γίνομαι), *kindred, related*; subst. *a kinsman, relative*, one of the same family, Mark 6. 4 οὐκ ἔστι προφήτης ἄτιμος εἰ μὴ ἐν τοῖς συγγενέσι, Luke 1. 36, 58, John 18. 26, Acts 10. 24. In a wider sense, *one of the same nation, a fellow-countryman*, spoken by Paul of the Jews, as being all descended from a common ancestor, Rom. 9. 3 τῶν συγγενῶν μου κατὰ σάρκα, 16. 7, 11. 21.

συγγνώμη, ης, ἡ (συγγινώσκω), *concession, permission, leave*, 1 Cor. 7. 6 τοῦτο λέγω κατὰ συγγνώμην, οὐ κατὰ ἐπιταγὴν *this I say by way of concession* [to the weakness of the flesh], and not of command.

συγκάθημαι (σύν, κάθημαι), *to sit down with, sit with*, foll. by μετά with genit. Mark 14. 54; by dat., Acts 26. 30.

συγκαθίζω, fut. ἴσω (σύν, καθίζω), trans. *to cause to sit down with, seat with*, intrans. *to sit down with, sit with*. a) trans., with ἐν of place, Eph. 2. 6 συνήγειρε καὶ συνεκάθισεν [ἡμᾶς τῷ Χριστῷ v. 5] ἐν τοῖς ἐπουρανίοις. b) intrans. of several, *to sit down together*, Luke 22. 55.

συγκακοπαθέω, ῶ, f. ἥσω (σύν, κακοπαθέω), *to suffer evil with any one, to endure affliction with*, foll. by dat. of thing *in respect to which or for which*, 2 Tim. 1. 8 συγκακοπάθησον [ἐμοὶ] τῷ εὐαγγελίῳ.

συγκακουχέω, ῶ, f. ἥσω (σύν, κακουχέω), only pass., *to be maltreated or afflicted with any one, to suffer affliction with*, foll. by dat. of pers. Heb. 11. 25 συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ.

συγκαλέω, ῶ, f. ἔσω (σύν, καλέω), *to call together, convoke*, trans. Mark

15. 16 συγκαλοῦσιν ὅλην τὴν σπείραν, Acts 5. 21. Mid. pr. *to call together to one's self*, Luke 9. 1 συγκαλεσάμενος τοὺς δώδεκα, 23. 13, Acts 10. 24. In Luke 15. 6, 9 the act. and mid. alternate in the same context.

συγκαλύπτω, f. ψω (σύν, καλύπτω), *to cover together, cover wholly*, trans.; in N. T. fig. *to hide wholly, to conceal*, Luke 12. 2 οὐδὲν συγκεκαλυμμένον ἐστίν.

συγκάμπω, f. ψω (σύν, κάμπω), *to bend together*, τὸν νῶτόν τινος *to bow down wholly*, Rom. 11. 10, i. e. fig. *to oppress, afflict*.

συγκαταβαίνω, fut. βήσομαι (σύν, καταβαίνω), *to go down with any one*, sc. from a higher to a lower place, as from Jerusalem to Cæsarea, intrans. Acts 25. 5 συγκαταβάντες sc. ἐμοί.

συγκατάθεσις, εως, ἡ (συγκατατίθημι), *assent, accord, agreement*, 2 Cor. 6. 16.

συγκατατίθεμαι, as mid. (σύν, κατατίθημι), *to put or lay down with another, to deposit with*; usually and in N. T. only with accus. ψῆφον implied, *to deposit one's vote with others in the urn, to give one's vote with others*, i. e. fig. *to assent to, accord with, agree with or to*, foll. by dat. Luke 23. 51.

συγκαταψηφίζω, f. ἴσω (σύν, καταψηφίζω), *to count down with, = to reckon or number with others*, pass. Acts 1. 26 συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων: comp. ψηφίζω and ψηφός. Not found in classic writers in this sense, with whom mid. καταψηφίζομαι is 'to give one's vote against, condemn.'

συγκεράννυμι, f. ράσω (σύν, κεράννυμι), *to mix together, to intermingle with*; in N. T. fig. *to join together, to temper*, = *to mix together so that one part qualifies another, with acc.* 1 Cor. 12. 24 ὁ Θεὸς συνεκέρασε τὸ σῶμα. Pass. with double dat. Heb. 4. 2 ὁ λόγος μὴ συγκεκραμένος τῇ πίστει τοῖς ἀκούσασιν.

συγκινέω, ᾠ, fut. ἥσω (σύν, κινέω), trans. *to move with*, mid. intrans. *to move one's self with, to move together with others*, fig. *to move in mind with any one, to incite, rouse* i. e. to like

exertion, to sympathy, &c.; in N. T. spec. of a popular commotion, *to move together, to stir up at the same time*, trans. Acts 6. 12 τὸν λαὸν καὶ τοὺς πρεσβυτέρους.

συγκλείω, fut. εἴσω (σύν, κλείω), *to shut up together, to enclose together*, trans. Luke 5. 6 συνέκλεισαν πλῆθος ἰχθύων πολὺ. Fig. *to include together, = to make subject, deliver over alike*, with εἰς, Rom. 11. 32 συνέκλεισεν ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν: with ὑπό Gal. 3. 22, 23.

συγκληρονόμος, ου, ὁ (σύν, κληρονόμος), pr. *a co-heir, joint-heir, = a joint-possessor, co-partner*, Rom. 8. 17, Eph. 3. 6, Heb. 11. 9, 1 Pet. 3. 7.

συγκοινωνέω, ᾠ, f. ἥσω (σύν, κοινωνέω), *to be partaker with others, to share with others in any thing*, foll. by dat. Eph. 5. 11, Phil. 4. 14.

συγκοινωνός, ου, ὁ, ἡ (σύν, κοινωνός), *a joint-partaker, co-partner*, with gen. Rom. 11. 17, ἐν Rev. 1. 9.

συγκομίζω, f. ἴσω (σύν, κομίζω), pr. *to take up and bear together, to bring together, collect*, e. g. dead bodies on a field of battle for burning; in N. T. of several persons, *to bear away together a corpse for burial, to bury together*, trans. Acts 8. 2 συνεκόμισαν τὸν Στέφανον ἄνδρες εὐλαβεῖς.

συγκρίνω, f. ἰνῶ (σύν, κρίνω), pr. 'to separate distinct things, and then bring them together into one,' hence *to join together, combine, compose*, opp. to διακρίνειν 'to separate between, to decompose'; in later usage and in N. T. *to place together and judge of*, i. e. *to compare, estimate by comparison*, constr. with acc. and dat. a) genr. 2 Cor. 10. 12 συγκρίναι ἑαυτοὺς πρὸς . . . συγκρίνοντες ἑαυτοῖς. b) by impl. *to explain, interpret*, i. e. by comparison of one thing with another, 1 Cor. 2. 13 πνευματικοῖς πνευματικὰ συγκρίνοντες.

συγκύπτω, fut. ψω (σύν, κύπτω), *to stoop or bow together, as persons putting their heads together*; in N. T. *to be bowed together, comp.* Engl. *to be bent double*, intrans. Luke 13. 11 ἥν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι.

συγκυρία, as, ἡ (συγκυρέω), lit. 'a

happening together,' i. e. a coincidence, accident, chance, Luke 10. 31 κατὰ συγκυρίαν.

συγχαίρω, aor. 2 συνεχάρην (σύν, χαίρω), to rejoice with any one, to sympathise in another's joy, with dat. depending on σύν in compos., Phil. 2. 17 συγχαίρω πᾶσιν ὑμῖν, v. 18, Luke 1. 58, 15. 6. Fig. of things, 1 Cor. 12. 26 τὰ μέλη, 13. 6 συγχαίρει τῇ ἀληθείᾳ.

συγχέω and συγχύνω (σύν, χέω), impf. συνέχεον and συνέχυνον, pass. perf. συγκεχύμαι, aor. 1 pass. συνεχύθην, pr. to pour together, Lat. confundo, hence fig. to confound, confuse, trans. a) of an assembly, multitude, to throw into confusion, to excite, put in uproar, with acc. Acts 21. 27 συνέχεον πάντα τὸν ὄχλον: pass. 19. 32 ἡ ἐκκλησία συγκεχυμένη, 21. 31. b) of the mind, to confound, perplex, e. g. a person in disputation, with acc. Acts 9. 22: of persons in amazement, consternation, 2. 6 τὸ πλῆθος συνεχύθη.

συγχεράομαι, ὦμαι, f. ἤσομαι (σύν, χράομαι), depon. mid. to use with another, to have in common use; in N. T. to have usage, dealings, intercourse with any one, foll. by dat. John 4. 9 οὐ συγχεῶνται Ἰουδαῖοι Σαμαρείταις.

συγχύνω, see συγχέω.

σύγχυσις, εως, ἡ (συγχέω), confusion, tumult, uproar, Acts 19. 29.

συζάω, ὦ, f. ἤσω (σύν, ζάω), to live with any one, i. e. not to die, foll. by dat. expr. or impl., 2 Cor. 7. 3 ἐν ταῖς καρδίαις ἡμῶν ἐστὲ εἰς τὸ συναποθανεῖν καὶ συζῆν i. e. ὑμῖν. Fig. of eternal life with Christ, Rom. 6. 8, 2 Tim. 2. 11.

συζεύγνυμι, f. εὐξω, aor. 1 συνέζευξα (σύν, ζεύγνυμι), to yoke together, pr. animals; in N. T. fig. to join together, unite, trans., husband and wife, Matt. 19. 6.

συζητέω, ὦ, f. ἤσω (σύν, ζητέω), to seek any thing with another; in N. T. fig. to seek together, i. e. to inquire of one another, to question with. a) spoken of several, absol. Mark 9. 10 συζητοῦντες τί ἐστὶ τὸ ἐκ νεκρῶν ἀναστῆναι: foll. by πρὸς ἑαυτοὺς, 1. 27, Luke 22. 23. b) genr. to ques-

tion, to reason, dispute with any one, absol. Mark 12. 28 ἀκούσας αὐτῶν συζητούντων, Luke 24. 15; with dat. Acts 6. 9; with πρὸς, 9. 29 συνεζήτηει πρὸς τοὺς Ἑλληνιστάς. With the idea of caviil, captiousness, foll. by dat. Mark 8. 11, 9. 14; by πρὸς v. 16.

συζήτησις, εως, ἡ (συζητέω), question, reasoning, disputation, Acts 15. 2, 7.

συζητητής, ου, ὁ (συζητέω), a questioner, reasoner, disputant, a sophist, 1 Cor. 1. 20.

σύζυγος, ου, ὁ, ἡ, adj. (συζεύγνυμι), yoked together, subst. a yoke-fellow, fig. of a spouse; in N. T. fig. a fellow-labourer, colleague, Phil. 4. 3.

συζωοποιέω, ὦ, f. ἤσω (σύν, ζωοποιέω), to make alive with any one, to quicken with, e. g. fig. into spiritual life with Christ as risen from the dead; with dat. τῷ Χρ. Eph. 2. 5; with σύν repeated, Col. 2. 13.

συκάμινος, ου, ἡ, a sycamine-tree, Luke 17. 6; called also the sycamore, συκόμορος, see συκομορέα.

συκέα, contr. συκῆ, gen. έας, ἡς, ἡ (σῦκον), a fig-tree, Matt. 21. 19.

συκομορέα, ας, ἡ (σῦκον, μορέα), = ἡ συκόμορος, a sycamore-tree, prop. 'the fig-mulberry,' Luke 19. 4: this tree is frequent in Egypt and the level parts of Palestine; it resembles the mulberry-tree in its leaves, and bears fruit similar in appearance to the fig, but indigestible: it is more frequently called the sycamine-tree, ἡ συκάμινος. Some eds. have συκομωρέα.

σῦκον, ου, τό, a fig, Matt. 7. 16.

συκοφαντέω, ὦ, f. ἤσω (συκοφάντης, fr. σῦκον, φαίνω), to be a συκοφάντης, i. e. 'a fig-informer,' one who watched and informed against the exporters of figs from Athens contrary to law; hence genr. to inform against, accuse falsely, calumniate; in N. T. by impl. to extort by false accusations, to defraud, absol. Luke 3. 14, τινός τι 19. 8.

συλαγωγέω, ὦ, f. ἤσω (σῦλον, ἄγω), to lead off as prey, to carry off as booty; in N. T. fig. of false teachers, Col. 2. 8.

συλάω, ὦ, fut. ἤσω, to spoil, plunder,

rob, trans., by hyperb. 2 Cor. 11. 8
ἄλλας ἐκκλησίας ἐσύλησα.

συλλαλέω, ὦ, f. ἤσω (σύν, λαλέω),
to speak or talk with, to confer with,
foll. by dat. Mark 9. 4, Luke 9. 30;
by μετά τινος Acts 25. 12; by πρὸς
ἀλλήλους Luke 4. 36.

συλλαμβάνω, f. λήψομαι (σύν, λαμ-
βάνω), to take together, pr. to enclose
in the hands, Lat. *comprehendere*;
fig. to comprehend, comprise, to take
or bring together, collect; also to take
with one's self: in N. T.

1. Lat. *comprehendere*, as spoken
of persons, to take or seize *altogether*,
stronger than λαμβάνω, from
the idea of *clasping together* or grasping
with the hands, i. e. seizing and
holding fast with the hands clenched
together. a) pr. of persons taken
by authority or force, to seize, ap-
prehend, arrest, with acc. τὸν Ἰησοῦν
John 18. 12, Acts 1. 16; τὸν Πέτρον
12. 3: mid. id. 26. 21. So in hunt-
ing or fishing, to take, catch, ἄργαν
Luke 5. 9, comp. ver. 5 λαμβάνω.
b) fig. of women, to conceive, absol.
Luke 1. 24, with acc. υἱόν v. 36, ἐν
γαστρί ver. 31, ἐν τῇ κοιλίᾳ 2. 21.
Metaph. of irregular desire as ex-
citing to sin, Jam. 1. 15.

2. to take hold with another, = to
help, aid, usually and in N. T. mid.,
with dat. Luke 5. 7 ἐλθόντας συλ-
λαβεῖσθαι αὐτοῖς, Phil. 4. 3.

συλλέγω, f. ξω (σύν, λέγω), pr. to
lay together, i. e. to gather, collect,
trans., fruits and grain, Matt. 7. 16
συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν,
Luke 6. 44 ἐξ ἀκανθῶν σῦκα, Matt.
13. 29 ζιζάνια: genr. τί εἰς τι v. 48,
τί ἐκ τινος v. 41.

συλλογίζομαι, f. ἴσομαι (σύν, λογί-
ζομαι), dep. mid. to reason or reckon
together, to consider, deliberate, ab-
sol. Luke 20. 5 συνελογίσαντο πρὸς
ἑαυτούς.

συλλυπέω, ὦ, f. ἤσω (σύν, λυπέω),
to grieve or afflict with another, pass.
to be grieved or afflicted with a per-
son; in N. T. pass. to be grieved
withal, i. e. at the same time or along
with some other emotion, Mark 3. 5
συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς
καρδίας αὐτῶν.

συμβαίνω, fut. βήσομαι, aor. 2 συν-
έβην (σύν, βαίνω), pr. to go with the

feet close together; in N. T. of things,
events, to come together in time, to
happen together, to fall out, come to
pass, with dat. of pers. to whom,
Mark 10. 32 τὰ μέλλοντα αὐτῷ συμ-
βαίνειν, Acts 3. 10, 20. 19. Part.
absol. τὰ συμβεβηκότα, events, Luke
24. 14. Impers. with infin. of the
principal verb, the infinitive clause
being strictly the subject, Acts 21.
35 συνέβη βαστάζεσθαι αὐτόν i. q. he
was borne.

συμβάλλω, fut. βαλῶ (σύν, βάλλω),
to throw, send, strike together, trans.,
e. g. of streams flowing together; of
persons, to send or bring together;
in N. T. a) of THINGS, to throw or
put together, pr. with acc. λόγους or
the like implied, Engl. to confer, in-
trans. (α) genr. to discourse with,
dispute with, foll. by dat. Acts 17.
18 τινὲς τῶν φιλοσόφων συνέβαλλον
αὐτῷ. (β) to consult together, Acts
4. 15 συνέβαλον πρὸς ἀλλήλους sc.
βουλευματα. (γ) Luke 2. 19 συμ-
βάλλειν ἐν τῇ καρδίᾳ sc. ταῦτα, i. e.
to confer with one's self, to ponder in
mind. (δ) mid. 'to throw together
of one's own with others,' = to con-
fer benefit, to contribute, to help, foll.
by dat. Acts 18. 27 συνεβάλετο πολὺ
τοῖς πεπιστευκόσι.

b) of PERSONS, intrans. or with
ἑαυτόν impl., pr. to throw one's self
together with another, = to encoun-
ter, meet with, foll. by dat. (α) in a
hostile sense, εἰς πόλεμον Luke 14.
31. (β) genr. to meet with, Acts 20.
14 συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον.

συμβασιλεύω, f. εὔσω (σύν, βασι-
λεύω), to reign with any one, foll. by
dat.; in N. T. only fig. 1 Cor. 4. 8,
2 Tim. 2. 12, comp. βασιλεύω b.

συμβιβάζω, f. άσω (σύν, βιβάζω), to
make come together, to bring together.
a) to join or knit together, to unite,
fig. of Christians as parts of Christ's
spiritual body, the church, pass.
Eph. 4. 16 ἐξ οὗ πᾶν τὸ σῶμα συμβι-
βαζόμενον, Col. 2. 19, ἐν ἀγάπῃ v. 2.
b) to put together in mind, and hence
prægn. to gather, infer, conclude, with
ὅτι Acts 16. 10; also to prove, de-
monstrate, 9. 22 συμβιβάζων ὅτι οὗτός
ἐστιν ὁ Χρ. From the Heb., with
acc. of person, = to teach, instruct,
1 Cor. 2. 16 ὃς συμβιβάσει αὐτόν.

συμβουλεύω, f. εἶσω (σύν, βουλεύω), to counsel with any one, in the sense of to give him counsel, to advise, with dat. John 18. 14 Καὶ ἁπας ὁ συμβουλεύσας τοῖς Ἰουδαίοις, Rev. 3. 18. Mid. spoken of several, to counsel or consult together for evil, = to plot, foll. by ἵνα, Matt. 26. 4 συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσι, John 11. 53; with infin. Acts 9. 23.

συμβούλιον, ου, τό (σύμβουλος). 1. counsel, consultation; λαμβάνειν or ποιεῖν συμβούλιον to take counsel, to make or hold a consultation, Matt. 12. 14, Mark 3. 6.

2. a council, meton. counsellors, Acts 25. 12, where it is spoken of persons who sat in public trials with the governor of a province.

σύμβουλος, ου, ὁ (σύν, βουλή), a counsellor, pr. one joined in counsel, Rom. 11. 34.

Συμεών, ὁ, indec. Simeon, Heb. 'a hearing,' pr. name = Σίμων. 1. the second son of Jacob, born of Leah; also of the tribe descended from him, Rev. 7. 7.—2. one of the ancestors of Jesus, Luke 3. 30.—3. a pious Jew, who took the infant Jesus in his arms and blessed him in the Temple, Luke 2. 25, 34.—4. i. q. Simon Peter, elsewhere Σίμων q. v., Acts 15. 14, 2 Pet. 1. 1.—5. a Christian teacher at Antioch, surnamed Niger, Acts 13. 1.

συμμαθητής, οὔ, ὁ (σύν, μαθητής), a fellow-disciple, John 11. 16.

συμμαρτυρέω, ὦ, f. ἴσω (σύν, μαρτυρέω), to witness with, bear witness with another, testify with, i. e. at the same time and to the same effect, foll. by dat. Rom. 8. 16 τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι κτλ, 9. 1; absol. 2. 15.

υμμερίζω, f. ἴσω (σύν, μερίζω), to divide with another; in N. T. mid. to divide with so as to receive part to one's self, to share with, partake with, foll. by dat. 1 Cor. 9. 13.

συμμέτοχος, ου, ὁ, ἡ, adj. (σύν, μέτοχος), partaking with; subst. a joint-partaker, Eph. 3. 6, 5. 7.

συμμιμητής, οὔ, ὁ (σύν, μιμητής), a co-imitator, joint-follower, Phil. 3. 17.

συμμορφίζω, f. ἴσω (σύμμορφος), to

make of like form with, to conform, pass. with dat., fig. Phil. 3. 10 some eds.

σύμμορφος, ου, ὁ, ἡ, adj. (σύν, μορφή), having like form with, conformed, like; with dat. Phil. 3. 21 τὸ σῶμα σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ: with gen. Rom. 8. 29 συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ.

συμμορφόω, ὦ, f. ὡσω (σύμμορφος), to make of like form with another, to conform, pass., fig. Phil. 3. 10.

συμπαθέω, ὦ, f. ἥσω (συμπαθής), to sympathise, i. e. to feel with another, to be affected in like manner, with dative, Heb. 4. 15 συμπαθεῖν ταῖς ἀσθενείαις ἡμῶν: præg. = to have compassion on any one, to afford sympathising aid, 10. 34.

συμπαθής, έος, οὗς, ὁ, ἡ, adj. (σύν, πάθος), sympathising, feeling with another, like-affected, 1 Pet. 3. 8 συμπαθεῖς i. e. the same in feeling, mutually compassionate.

συμπαραγίνομαι (σύν, παραγίνομαι), to come with any one, to be present with, Engl. to stand by any one, as a friend and advocate, with dat. 2 Tim. 4. 16 οὐδεὶς μοι συμπαραγένετο. Of a multitude, to come together, convene, Luke 23. 48.

συμπαρακαλέω, ὦ, f. έσω (σύν, παρακαλέω), to call for or invite with, at the same time, to invoke with others, to exhort with another; in N. T. pass. to be consoled, comforted with others, i. e. to receive solace and encouragement in the society of others, Rom. 1. 12 συμπαρακληθῆναι ἐν ὑμῖν, comp. παρακαλέω d.

συμπαλαμβάνω, aor. 2 έλαβον, (σύν, παραλαμβάνω), to take along with one's self, as a companion on a journey, with acc. Acts 12. 25, 15. 37, 38, Gal. 2. 1.

συμπαράμένω, fut. ενῶ (σύν, παράμένω), pr. to remain near with any one, to continue with, i. e. in life, foll. by dat. Phil. 1. 25.

συμπάρειμι (σύν, πάρειμι), to be present with any one, foll. by dat. Acts 25. 24.

συμπάσχω, f. πείσομαι (σύν, πάσχω), to be affected with or as another, to sympathise with, suffer with, absol. 1 Cor. 12. 26 συμπάσχει πάντα τὰ

μέλη: so Rom. 8. 17 'to endure like sufferings.'

συμπέμπω, fut. ψω (σύν, πέμπω), to send with any one, foll. by dat. 2 Cor. 8. 22; by μετά and gen. v. 18.

συμπεριλαμβάνω (σύν, περιλαμβάνω), pr. to take around with something else, i. e. to embrace with, to comprehend, include; in N. T. to embrace withal, at the same time, Acts 20. 10.

συμπίνω, aor. 2 συνέπιον (σύν, πίνω), to drink with any one, foll. by dat., fig. Acts 10. 41 οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ, see ἐσθίω c. δ.

συμπληρώω, ὦ, f. ὥσω (σύν, πληρώω), to fill up altogether, to fill wholly, completely. a) pr. of a vessel filled by the waves so as to drench the persons in it, pass. Luke 8. 23. b) fig. of time, pass. to be fulfilled, completed, to have fully come, Luke 9. 51, Acts 2. 1, comp. πληρώω d. α.

συμπνίγω, fut. ξω (σύν, πνίγω), to choke together, and so to suffocate, fig. to overpower, with acc. Matt. 13. 22 ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, Mark 4. 7, Luke 8. 14: hyperb. to suffocate by crowding, to crowd, press upon, ver. 42 οἱ ὄχλοι συνέπνιγον αὐτόν, comp. Mark 5. 24 συνέθλιβον αὐτόν.

συμπολίτης, ου, ὁ (σύν, πολίτης), a fellow-citizen, fig. of gentile Christians as admitted to the privileges of the gospel along with the Jews, Eph. 2. 19.

συμπορεύομαι, fut. εὔσομαι (σύν, πορεύομαι), depon. pass. to go with any one, to accompany, foll. by dat. Luke 7. 11, 24. 15: of a multitude, to come together, assemble, with πρὸς αὐτόν Mark 10. 1.

συμπόσιον, ου, τό (συμπίνω), a drinking together, a banquet, feast, meton. a banqueting-hall; in N. T. meton. a banqueting-party, table-party, Mark 6. 39 ἀνακλίνει πάντας συμπόσια συμπόσια i. e., adverbially and distributively, by table-parties; comp. δύο, and especially πρᾶσιᾶ.

συμπρεσβύτερος, ου, ὁ, a fellow-presbyter, elder, 1 Pet. 5. 1, comp. πρεσβύτερος b. γ.

συμφαγεῖν, see συνεσθίω.

συμφέρω, aorist 1 συνήνεγκα (σύν,

φέρω), to bear or bring together. a) pr. to collect, with acc. Acts 19. 19 συνενέγκαντες τὰς βίβλους. b) intrans. to bring together for any one, to contribute, conduce, hence to be well, profitable, expedient, with dat. 2 Cor. 8. 10 τοῦτο ὑμῖν συμφέρει: foll. by dat. with inf. as subject, 12. 1; with simple infin. Matt. 19. 10, John 18. 14;—by dative with ἵνα, Matt. 5. 29, 18. 6;—absol. 1 Cor. 6. 12 οὐ πάντα συμφέρει. Hence part. neut. τὸ συμφέρον, good, profit, advantage, 1 Cor. 7. 35, 10. 33; pl. τὰ συμφέροντα, things profitable, Acts 20. 20.

σύμφημι (σύν, φημί), to speak with, i. e. in the same manner, = to say yea, to assent to, with dat. Rom. 7. 16 σύμφημι τῷ νόμῳ.

σύμφορος, ου, ὁ, ἡ, adj. (συμφέρω), profitable, neut. τὸ σύμφορον as subst. profit, 1 Cor. 7. 35 in some eds.

συμφυλέτης, ου, ὁ (σύν, φυλέτης, φυλή), pr. 'one of the same tribe or fraternity,' Lat. contribulis; in N. T. genr. a fellow-citizen, fellow-countryman, 1 Thess. 2. 14.

σύμφυτος, ου, ὁ, ἡ, adj. (συμφύω), brought forth or grown together, fig. inborn, innate; in N. T. grown together i. e. into one, fig. conjoined, united, one with, Rom. 6. 5 σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ i. e. 'one with Christ in the likeness of his death,' comp. v. 4, 8.

συμφύω, f. ὕσω (σύν, φύω), to bring forth together, to let spring up or grow together; in N. T. only pass. aor. 2 συνεφύην, to spring up or grow together, Luke 8. 7 συμφυεῖσαι αἱ ἄκανθαι, —a later form instead of act. aor. 2 συνέφυν intrans.

συμφωνέω, ὦ, f. ἥσω (σύμφωνος), to sound together, i. e. to be in unison, accord, pr. of musical instruments; in N. T. fig. to accord with, agree with, intrans., foll. by dat. a) genr., of what is suitable, congruous, Luke 5. 36 τῷ παλαιῷ οὐ συμφωνεῖ τὸ ἐπιβλημα. b) of coincidence, concurrence, Acts 15. 15 τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν. c) of a compact, to agree together, make an agreement, foll. by περί with gen. Matt. 18. 19: pass. with dat. Acts 5. 9 τί ὅτι συνεφωνήθη ὑμῖν ἡ

[comes it] *that it is agreed upon by you?* Foll. by dat. of pers. and gen. of price, Matt. 20. 13 οὐχὶ δηναρίου συνεφώνησάς μοι; by μετά τινος and ἐκ of price, v. 2, see ἐκ 3. f.

συμφώνησις, εως, ἡ (συμφωνέω), *unison, accord*, 2 Cor. 6. 15 τίς συμφώνησις Χριστῷ πρὸς Βελίαλ;

συμφωνία, ας, ἡ (συμφωνέω), *symphony*, i. e. *concert* of instruments, *music*, Luke 15. 25.

σύμφωνος, ου, ὁ, ἡ, adj. (σύν, φωνή), *symphonious, in unison*, pr. of sounds; in N. T. fig. *consonant, accordant*, and neut. τὸ σύμφωνον subst. *accord, agreement*, 1 Cor. 7. 5.

συμψηφίζω, f. ἴσω (σύν, ψηφίζω), *to reckon together, to compute*, τὰς τιμὰς Acts 19. 19.

σύμψυχος, ου, ὁ, ἡ, adj. (σύν, ψυχή), *of one mind with others, like-minded*, Phil. 2. 2.

σύν, prepos. governing the dative, *with*, implying a nearer and closer connexion and conjunction than μετά, somewhat as in Engl. *with* differs from *mid, amid, among*.

a) pr. of society, companionship, consort, where one is said *to be, do, suffer* WITH any one, in *connexion* and *company* with him, comp. μετά I. 2. a.; so after verbs of sitting, standing, being, remaining *with* any one, as ἀνάκειμαι John 12. 2 in later eds., γίνομαι Luke 2. 13, διατρίβω Acts 14. 28, ἵστημι intrans. 2. 14, ἐφίστημι intrans. 23. 27, καθίζω 8. 31, μένω 28. 16, Luke 1. 56. Spec. εἶναι σύν τινι *to be with* any one, i. e. 'present with, in company with,' Luke 24. 44, Phil. 1. 23, 1 Thess. 4. 17; with εἶναι impl. Luke 8. 1, Phil. 4. 21; — or as *accompanying, following*, Luke 7. 12, Acts 13. 7; as a follower, disciple, Luke 8. 38, Acts 4. 13; as a partisan, 'to be on one's side,' 14. 4; — so οἱ σύν τινι ὄντες *those with any one*, his companions, attendants, followers, fully Mark 2. 26, Acts 22. 9; oftener with part. ὢν, ὄντες impl. Luke 5. 9, 9. 32, 24. 10, Gal. 2. 3; spoken of colleagues, Acts 5. 17, 21. After verbs of going *with* any one, e. g. ἔρχομαι John 21. 3; and its compounds, ἀπέρχομαι Acts 5. 26, εἰσέρχομαι 3. 8, ἐξέρχομαι 10. 23, συνέρχομαι 21. 16; also πο-

ρεύομαι 10. 20, εἰσιέναι 21. 18, ἐκπλέω 18. 8, παραγίνομαι 24. 24, συνάγομαι 4. 27. Genr. with *neuter* and *passive* verbs, like Engl. *with*, where the verb refers to its subject as in company *with* others, Matt. 26. 35 κὰν δέη με σὺν σοὶ ἀποθανεῖν, 27. 38 σταυροῦνται σὺν αὐτῷ δύο λησταί, Mark 9. 4 ὥφθη αὐτοῖς Ἡλίας σὺν Μωυσεῖ, Luke 2. 5 ἀπογράψασθαι σὺν Μαριάμ, 22. 14, 23. 32, Acts 1. 14, v. 22 μάρτυρα γενέσθαι σὺν ἡμῖν, 3. 4, 4. 27, 14. 5, 8. 20, 15. 22 ἔδοξε τοῖς ἀποστόλοις σὺν ὅλῃ τῇ ἐκκλησίᾳ, 1 Cor. 1. 2, 4. 31, Phil. 1. 1, 1 Thess. 4. 17 ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα, 5. 10. Also with *transitive* verbs, like Engl. *with*, where the verb refers either to its subject or object as in company *with* others; e. g. to the *subject*, Mark 4. 10 ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα, Luke 5. 19, 19. 23, 23. 11, 35; to the *object*, Matt. 25. 27 ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ, Mark 8. 34, 15. 27 σὺν αὐτῷ σταυροῦσι δύο ληστές, Acts 15. 22 πέμψαι, 23. 15; sæp.

b) fig. of *connexion, consort*, as arising from *likeness* of doing or suffering, from a common lot or event, *with*, i. q. *in like manner with, like*, Rom. 6. 8 εἰ ἀπεθάνομεν σὺν Χριστῷ, 8. 32, 2 Cor. 13. 4, Col. 2. 13, Gal. 3. 9 εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ i. e. *with and like* Abraham, by the same acts and in the same manner.

c) of *connexion* arising from *possession*, the being furnished or entrusted *with* any thing, 1 Cor. 15. 10 ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί = ἡ δοθεῖσά μοι Rom. 12. 3, 2 Cor. 8. 19 συνεπέμψαμεν τὸν ἀδελφὸν σὺν τῇ χάριτι ταύτῃ i. e. 'who is entrusted with this gift,' Jam. 1. 11 ἀνέτειλεν ὁ ἥλιος σὺν τῷ καύσωνι.

d) implying a joint working, co-operation, and thus spoken of a *means, instrument, with, through, by virtue of*, 1 Cor. 5. 4 σὺν τῇ δυνάμει τοῦ κυρίου Ἰ. Χρ.

e) implying addition, accession, like Engl. *with*, = *besides, over and above*, Luke 24. 21 ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον *with* i. e. *besides all this*.

NOTE. In composition σύν implies, 1. society, companionship,

consort, *with, together*, Lat. *con*, also *therewith, withal*, as συνάγω, συν-εσθίω, συγκάθημαι; 2. completeness of an action, *altogether*, round about, on every side, wholly, and thus intensive, as συμπληρόω, συγκαλύπτω.

συνάγω, fut. ἄξω, *to lead or bring together, to gather together, collect*, trans. a) genr. of *persons or things*, with accus. Matt. 22. 10 συνήγαγον πάντας ὅσους εὗρον, Luke 15. 13 συναγαγὼν ἅπαντα, John 6. 12 τὰ κλάσματα, Rev. 13. 10 αἰχμαλωσίαν συνάγει = *to bring together captives, to lead captive*; acc. impl. Matt. 13. 47 σαγήνη ἐκ παντὸς γένους συναγαγούση, 25. 24, John 6. 13. Elsewhere with adjuncts, e. g. εἰς of place, Matt. 3. 12 συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, John 11. 52 τὰ τέκνα τοῦ Θεοῦ εἰς ἓν i. e. 'into one family, church;' εἰς final, 4. 36; with ποῦ, ἐκεῖ, Luke 12. 17, 18; μετὰ τίνος 11. 23.

b) of *persons only*, an assembly, multitude, *to assemble, convene, convoke*. (α) act., with accus. Matt. 2. 4 συναγαγὼν πάντας τοὺς ἀρχιερεῖς, John 11. 47, Acts 14. 27, 15. 30: also with ἐπὶ τινα *against* any one, Matt. 27. 27: foll. by εἰς τὸν τόπον Rev. 16. 16, εἰς τὸν πόλεμον v. 14. (β) pass. or mid. *to be gathered together or assembled, to come together*, Matt. 22. 41 συνηγμένων τῶν Φαρισαίων, Mark 2. 2, Luke 22. 66, Acts 13. 44, 15. 6, 20. 7. With adjuncts of place, &c. ἔμπροσθέν τίνος Matt. 25. 32; ἐπὶ τὸ αὐτό (comp. αὐτός III. a. β.) Acts 4. 26; ἐπὶ τινα *to any one*, Mark 5. 21, also *against* any one, Acts 4. 27; εἰς of place, Matt. 26. 3; εἰς final, 18. 20; ἐν of place, Acts 4. 27, 31; μετὰ τίνος Matt. 28. 12; πρὸς τινα *to any one*, 13. 2, 27. 62; οὐ, ἐκεῖ, ὅπου, 18. 20, 26. 57. Spoken also of eagles, with ἐκεῖ Matt. 24. 28.

c) from the Heb., pr. *to lead or take with one's self*, into one's house, *to receive to one's hospitality and protection*, Matt. 25. 35 ξένος ἡμην, καὶ συνηγάγετέ με, v. 38, 43.

συναγωγὴ, ἥς, ἡ (συνάγω), *a collecting, gathering together*, either of things or persons; hence in N. T. *an assembly, congregation, synagogue*;

spoken a) of a *Christian* assembly or church, Jam. 2. 2; also probably of false Judaizing teachers, who are called συναγωγὴ τοῦ Σατανᾶ *Satan's assembly or synagogue*, Rev. 2. 9, 3. 9. b) of a *Jewish* assembly, *synagogue*, held in the synagogues for prayer and reading the Scriptures, having also certain judicial powers, Luke 8. 41, 12. 11, 21. 12 παραδιδόντες [ὑμᾶς] εἰς συναγωγὰς καὶ φυλακὰς, Acts 9. 2 ἐπιστολὰς πρὸς τὰς συναγωγὰς, 13. 43, 22. 19, 26. 11. c) meton. of a Jewish place of worship, *a synagogue*. Synagogues appear to have been first introduced during the Babylonian exile, when the people were deprived of their usual rites of worship, and were accustomed to assemble on the sabbath to hear portions of the law read and expounded. After the return from exile, the same custom was continued in Palestine, comp. Neh. 8. 1 sq. Originally they seem not to have differed from the later *proseuchæ* (see προσευχή b.), being erected outside the cities, in the fields, and usually near streams or on the sea-shore, for the convenience of ablution: afterwards they were built in the more elevated parts of every city, and in the larger cities there were several, in proportion to the Jewish population: in Jerusalem, according to the rabbins, there were not fewer than 480 or 490. Assemblies were held in these, at first only on the sabbath and festival-days, but subsequently also on the second and fifth days of the week, i. e. Mondays and Thursdays; Matt. 4. 23, sæpiss.

συναγωνίζομαι, f. ἴσομαι, depon. mid. *to combat with*, in company with; in N. T. *to exert one's self with another, to strive earnestly along with*, = *to help, aid*, with dat. Rom. 15. 30 συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς.

συναθλέω, ᾧ, f. ἡσώ, *to contend along with any one, on his side*; in N. T. only fig. *to exert one's self with, to strive with or together*, = *to help, aid*, with dat. Phil. 4. 3 ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι: *so together, mutually*, with dat. commodi, τῇ πίστει 1. 27.

συναθροίζω, fut. οίσω, to gather together in a heap, e. g. things; in N. T. of persons, to make throng together, to gather together, assemble, with acc. Acts 19. 25: pass. Luke 24. 33, Acts 12. 12.

συναίρω, f. αρῶ, to take up together, to help, aid, as if in taking up and bearing a burden, with dative; in N. T. only συναίρειν λόγον μετὰ τινος to take up an account with any one, i. e. for adjustment, = to reckon together, Matt. 18. 23, 24, 25. 19.

συναιχμάλωτος, ου, ὁ, a fellow-prisoner, Rom. 16. 7, Col. 4. 10.

συνακολουθέω, ὦ, f. ἤσω, to go together with any one, to follow with, accompany, with dat. Mark 5. 37, Luke 23. 49.

συναλίζω, f. ἴσω, to gather together in a heap, e. g. things; in N. T. of persons, to make throng together, to assemble, pass. Acts 1. 4 συναλιζόμενος παρήγγειλεν αὐτοῖς.

συναναβαίνω, aor. 2 συνέβην, to go up with any one from a lower to a higher part of a country, with dat. Mark 15. 41, Acts 13. 31.

συνανάκειμαι, f. είσομαι, to recline with any one at table, = to eat with, dine or sup with, see ἀνάκειμαι 2., with dat. Matt. 9. 10 συνανέκειντο τῷ Ἰησοῦ, Luke 14. 10. Part. absol. οἱ συνανακείμενοι guests, Matt. 14. 9, Luke 7. 49, 14. 15.

συναναμίγνυμι, f. ξω, pr. to mix up together, pass. or mid. συναναμίγνυμαι, to mingle together with, to have intercourse or keep company with, foll. by dat. 1 Cor. 5. 9 μὴ συναναμίγνυσθαι πόρνοις, ver. 11, 2 Thess. 3. 14.

συναναπαύω, f. αύσω, only mid. to refresh one's self or be refreshed with any one, in his company, foll. by dat. Rom. 15. 32.

συναντάω, ὦ, fut. ἤσω, to meet with any one, to come together with, to encounter, with dat. a) pr. of persons, Luke 9. 37 συνήντησεν αὐτῷ ὄχλος πολὺς, 22. 10, Acts 10. 25. b) fig. of things, events, to happen to any one, to befall, Acts 20. 22.

συνάντησις, εως, ἡ (συναντάω), a meeting with, encounter; in N. T. only in the phrase εἰς συνάντησιν,

used for the infin. συναντᾶν to meet with, foll. by dat. Matt. 8. 34.

συναντιλαμβάνω, f. λήψομαι, only mid. συναντιλαμβάνομαι, to take hold in turn with any one, = to help, aid, with dat. Luke 10. 40, Rom. 8. 26.

συναπάγω, f. ξω, to lead off or away with any one; in N. T. only pass. fig. to be led or carried away with any thing, mostly in a bad sense, = to be led astray, with dat. Gal. 2. 13 ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει, 2 Pet. 3. 17. Also in a good sense, Rom. 12. 16 μὴ τὰ ὑψηλὰ φρονούντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι not minding high things, but led away by lowly things, i. e. cultivating humility,—others take ταπεινοῖς as masc. = 'being conformed to the lowly,' but contrary to the antithesis with τὰ ὑψηλά.

συναποθνήσκω, aor. 2 συναπέθανον, to die with any one, followed by dat. Mark 14. 31 ἐάν με δέῃ συναποθανεῖν σοι, 2 Cor. 7. 3: fig. of dying with Christ, i. e. spiritually, in the likeness of his death, 2 Tim. 2. 11, comp. σύν b.

συναπόλλυμι, f. ολέσω, to destroy with or together; in N. T. mid. or pass. to be destroyed with any one, to perish with others, foll. by dat. Heb. 11. 31 'Ραὰβ οὐ συναπώλετο τοῖς ἀπειθήσασι.

συναποστέλλω, f. ελῶ, to send off or away with any one, foll. by acc. with dat. impl. 2 Cor. 12. 18.

συναρμολογέω, ὦ, f. ἤσω, to joint together, to fit or frame together, to join together parts fitted to each other, pass. Eph. 2. 21 πᾶσα ἡ οἰκοδομὴ συναρμολογουμένη, 4. 16.

συναρπάζω, f. άσω, Lat. corripere, to seize or grasp altogether, i. e. to seize or catch, with the notion of haste and great violence, stronger than ἀρπάζω, from the idea of grasping all around; so of persons, e. g. a multitude or mob seizing individuals, with acc. Acts 6. 12, 19. 29; of a demon seizing violently one possessed, Luke 8. 29. Of things, as a ship caught by a tempest, pass. Acts 27. 15.

συναυξάνω, fut. ἤσω, to augment

withal, at the same time; in N. T. mid. συναυξάνομαι, intrans. *to grow together*, in company, Matt. 13. 30.

σύνδεσμος, ου, ὁ (συνδέω), pr. 'what binds together,' *a band, bond*. a) pr. Col. 2. 19 διὰ τῶν ἀφῶν καὶ συνδέσμων: fig. Eph. 4. 3, Col. 3. 14 σύνδεσμος τῆς τελειότητος = σύνδεσμος τελειότητος. b) meton. 'what is bound together,' *a bundle*, fig. *an aggregate, mass*, Acts 8. 23 εἰς σύνδεσμον ἀδικίας ὁρῶ σε ὄντα, comp. εἰς 3. a.

συνδέω, fut. δήσω, *to bind together*; in N. T. of persons, *to bind together with*, pass. *to be bound or in bonds with any one*, with dat. impl. Heb. 13. 3 ὡς συνδεδεμένοι i. e. as fellow-prisoners.

συνδοξάζω, fut. ἄσω, *to glorify with any one*, i. e. *to exalt in dignity and glory with or as another*, Rom. 8. 17.

σύνδουλος, ου, ὁ, *a fellow-slave, fellow-servant*. a) pr. of involuntary service, Matt. 24. 49 τύπτειν τοὺς συνδούλους αὐτοῦ. b) of voluntary service, spoken of the followers and ministers of Christ, as *fellow-servants* together of Christ, Rev. 6. 11, 19. 10; espec. of teachers, *a colleague*, Col. 1. 7, 4. 7, comp. δοῦλος b. Also of the attendants of a king, the officers of an oriental court, Matt. 18. 28-33 comp. ver. 23, and see δοῦλος c.

συνδρομή, ἥς, ἡ (συντρέχω, συνέδραμον), *a running together, concourse*, Acts 21. 30.

συνεγείρω, f. ἐρῶ, *to wake or raise up together with any one*, i. e. *from the dead*, as Christians spiritually in the likeness of Christ's resurrection, with dat. Eph. 2. 6 καὶ συνήγειρε i. e. ἡμᾶς τῷ Χριστῷ as in v. 5, Col. 2. 12, 3. 1.

συνέδριον, ου, τό (σύνεδρος), pr. 'a sitting together,' i. e. *an assembly, consessus*; in N. T. spoken only of Jewish councils, viz. a) the SANHEDRIM, the supreme council of the Jewish nation, composed of 70 members besides the high-priest, in imitation of the 70 elders appointed by Moses. This body had cognizance of all important causes, both civil and ecclesiastical; and

appears to have met ordinarily in a hall not far from the Temple; on extraordinary occasions, however, they were sometimes convened in the high-priest's palace, Matt. 26. 3. Under the Romans the right of capital punishment was taken away from them, John 18. 31; though they might aid in carrying a sentence into execution, 19. 6. Genr. Matt. 5. 22 ἔνοχος ἔσται τῷ συνεδρίῳ, 26. 59, sæp.: meton. as including the place of meeting, the sanhedrim as sitting in its hall, Luke 22. 66 ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν, al.

b) τὰ συνέδρια, *councils, tribunals*, spoken of the smaller tribunals in the cities of Palestine, subordinate to the sanhedrim, = κρίσις, Matt. 10. 17, Mark 13. 9, see κρίσις b. γ.

συνείδησις, εως, ἡ (σύννοϊδα), pr. 'a knowing with one's self,' *consciousness*, hence *conscience*, that faculty of the soul which distinguishes between right and wrong, prompting us to choose the former, and avoid the latter, Rom. 2. 15 συμμαρτυροῦσης αὐτῶν τῆς συνειδήσεως, 1 Cor. 10. 25-29: so συνείδησις ἀγαθή *a good conscience*, = consciousness of right, rectitude, Acts 23. 1, καλή Heb. 13. 18, καθαρά 1 Tim. 3. 9, ἀπρόσκοπος Acts 24. 16; συνείδησις ἀσθενῆς οὖσα or ἀσθενοῦσα, 'weak and hesitating' in judging and deciding, 1 Cor. 8. 7, 12; 1 Pet. 2. 19 συνείδησις Θεοῦ *a conscience toward God*, i. e. conformed to his will; 1 Cor. 8. 7 ἡ συνείδησις τοῦ εἰδώλου *conscience toward the idol*, i. e. a conscience over which the idol has sway, as if something real. Meton. the JUDGMENT of the conscience, 2 Cor. 4. 2 συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρ. 'to the judgment of every man's conscience;' 5. 11.

συνείδω, obsol. in pres., see εἶδω.

I. aor. 2 συνείδων, part. συνιδών, only fig. *to see or perceive with one's self*, i. e. by the senses, *to be aware*, absol. Acts 12. 12, 14. 6 συνιδόντες κατέφυγον.

II. perf. 2 σύννοϊδα, part. συνειδώς, *to know with any one, to be conscious of or privy to any thing*, absol. Acts

5. 2 συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ. Foll. by ἐμαυτῷ, *to know with one's self, to be conscious of*, 1 Cor. 4. 4 οὐδὲν ἐμαυτῷ σύννοιδά.

σύνειμι, fut. ἐσομαι (σύν, εἰμί), *to be with, be present with*, foll. by dat. Luke 9. 18, Acts 22. 11.

11. σύνειμι, particip. συνιών (σύν, εἰμι), *to go or come together, to convene*, absol. Luke 8. 4.

συνεισέρχομαι, aor. 2 ἦλθον, *to go or come in with any one, to enter with*, foll. by dat. John 18. 15 συνεισῆλθε τῷ Ἰησοῦ: spoken of a vessel, *to embark with*, 6. 22.

συνέκδημος, ου, ὁ, ἡ, adj., pr. *absent together from one's people*; subst. *a fellow-traveller*, Acts 19. 29, 2 Cor. 8. 19.

συνεκλεκτός, ἡ, ὁ, chosen with others, *fellow-elect, like-beloved*, 1 Pet. 5. 13.

συνελαύνω, f. ἄσω, *to drive together*, i. e. into one place; in N. T. fig. *to impel or persuade together*, with acc. Acts 7. 26 συνήλασεν αὐτοὺς εἰς εἰρήνην.

συνεπιμαρτυρέω, ὦ, f. ἤσω, *to bear further witness with any one, to attest with*, foll. by dat. of manner, Heb. 2. 4, comp. v. 3.

συνεπιτίθημι, f. θήσω, *to put or lay upon together, at the same time*; in N. T. mid. *to set upon or assail with any one, at the same time*, absol. Acts 24. 9 συνεπέθεντο in later eds., comp. v. 2, and see ἐπιτίθημι b.

συνέπομαι, depon. mid. *to follow with, accompany*, with dat. Acts 20. 4.

συνεργέω, ὦ, f. ἤσω (συνεργός), *to work together with any one, to co-operate*, absol. *to be a co-worker, fellow-labourer*, 1 Cor. 16. 16, 2 Cor. 6. 1: hence genr. *to help, aid*, with dat. expr. or implied, Mark 16. 20, Jam. 2. 22 ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ. Of things, *to work together for any thing, to co-operate, contribute to any result*, foll. by dat. commodi and εἰς, Rom. 8. 28 τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν.

συνεργός, οὔ, ὁ, ἡ, adj. (σύν, ἔργον), pr. *working with, co-operating, aiding*, subst. *a co-worker, fellow-labourer, helper*; in N. T. spoken only of a

co-worker, helper in the Christian work, i. e. of Christian teachers, with gen. of pers. Θεοῦ συνεργοί 1 Cor. 3. 9, συνεργοί μου sc. Παύλου Rom. 16. 3, 9, 21;—of object, 2 Cor. 1. 24 συνεργοὶ τῆς χαρᾶς ὑμῶν *co-workers of your joy*, i. e. labouring together for your happiness: with dat. commodi, 3 John 8 συνεργοὶ τῇ ἀληθείᾳ: with εἰς *for or in behalf of*, 2 Cor. 8. 23 εἰς ὑμᾶς συνεργός, Col. 4. 11.

συνέρχομαι, aor. 2 ἦλθον, *to go or come with any one, to come together*. a) with dat. of pers. *to go or come with, = to accompany*, Luke 23. 55 αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, John 11. 33, Acts 9. 39, 10. 23: also *to company or be conversant with*, 1. 21: once with σύν τινι, 21. 16. b) genr. and usually, *to come together, to convene, assemble*, absol. Mark 3. 20 συνέρχεται πάλιν ὄχλος, Luke 5. 15, Acts 1. 6, 2. 6; with dat. of pers. *with or to whom*, Mark 14. 53; with adv. of place, John 18. 20 ὅπου, Acts 25. 17; εἰς of place, 5. 16, as marking result, 1 Cor. 11. 17, 34, final, v. 33; ἐν v. 18; ἐπὶ τὸ αὐτό v. 20, 14. 23; πρὸς τινα Mark 6. 33. c) spoken of conjugal intercourse, Matt. 1. 18, 1 Cor. 7. 5.

συνεσθίω, aor. 2 συνέφαγον, *to eat with any one*, i. e. genr. *to have intercourse with, to associate with*, foll. by dat. Luke 15. 2, 1 Cor. 5. 11, Acts 11. 3, 10. 41 comp. ἐσθίω c. δ.; with μετά τινος Gal. 2. 12.

σύνεσις, εως, ἡ (συνίημι), *a sending together, a conjunction*; in N. T. 'a putting together in mind,' = *discernment, understanding, intelligence*, Luke 2. 47 ἐξίσταντο πάντες ἐπὶ τῇ συνέσει, 1 Cor. 1. 19, Eph. 3. 4, Col. 1. 9, 2. 2: meton. as a faculty of the mind, *understanding, intellect*, put for the mind itself, Mark 12. 33 τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς συνέσεως.

συνετός, ἡ, ὁ, (συνίημι), pr. 'putting together in mind,' i. e. *discerning, intelligent, sagacious*, Matt. 11. 25 ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, Acts 13. 7, 1 Cor. 1. 19.

συνευδοκέω, ὦ, f. ἤσω, *to think well of with others, to take pleasure with others in any thing*, hence *to ap-*

prove, assent to; with dat. of pers. Rom. 1. 32 *συνευδοκοῦσι τοῖς πράσσουσι*: elsewhere with dat. of thing in or as to which, Luke 11. 48 *συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων*, Acts 8. 1, 22. 20. Foll. by infin. *to be like willing, like pleased to do any thing*, 1 Cor. 7. 12, 13 *αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς* i. e. 'if both are mutually pleased to live with each other.'

συνευωχέω, ᾧ, f. ἤσω, *to feast several together*, mid. or pass. *to feast with any one, to revel with*, foll. by dative, 2 Pet. 2. 13 *συνευωχούμενοι ὑμῖν*: impl. Jude 12.

συνεφίστημι, in N. T. only aor. 2 *συνεπέστην* intrans. *to stand upon together, to assail together*, with κατά, Acts 16. 22 *συνεπέστη ὁ ὄχλος κατ' αὐτῶν* 'made an assault together against them.'

συνέχω, fut. ξω, *to hold together, to press together, = to hold fast, to shut up*, trans. a) pr., *συσχεῖν τὰ ὦτα to stop one's ears*, Acts 7. 57: of a city besieged, Luke 19. 43 *συνέξουσὶ σε πάντοθεν*: of a crowd, *to press upon any one*, 8. 45; of persons having a prisoner in custody, *to hold fast*, 22. 63. b) fig. *to constrain, = to compel, press on*, with acc. 2 Cor. 5. 14 *ἡ ἀγάπη τοῦ Χρ. συνέχει ἡμᾶς* i. e. 'so to act.' Pass. *συνέχομαι, to be in constraint, = to be straitened, distressed, perplexed*, absol. Luke 12. 50 *πῶς συνέχομαι ἕως οὗ τελεσθῇ*, Phil. 1. 23: also *= to be seized, affected, afflicted*, i. e. with fear, disease, &c., with dat. Luke 8. 37 *φόβῳ μεγάλῳ συνείχοντο*, Matt. 4. 24 *νόσοις συνεχομένους*, Luke 4. 38, Acts 28. 8: spoken further of a person held fast, pressed, occupied with a work or the like, 18. 5 *συνείχετο τῷ λόγῳ ὁ Παῦλος*, in later eds., i. e. 'Paul now gave himself wholly to preaching the word,' comp. v. 3.

συνήδομαι, depon. pass., *to joy or rejoice with any one*; in N. T. with dat. of thing, *to delight in any thing with others*, Rom. 7. 22 *συνήδομαι τῷ νόμῳ* i. e. 'I too delight in the law, I am one of those who delight in it,' &c.

συνήθεια, as, ἡ (*συνηθής*, from σύν, ἦθος), *a dwelling or living together*,

familiarity; in N. T. a usage, custom, John 18. 39, 1 Cor. 11. 16.

συνηλικιώτης, ου, ὁ, *one of like age, an equal in age*, Gal. 1. 14.

συνθάπτω, fut. ψω, *to bury with any one*; in N. T. fig. with Christ, in the likeness of his burial, with dat., pass. Rom. 6. 4, Col. 2. 12 *συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι*.

συνθλάω, ᾧ, fut. ἄσω, *to crush together, to dash in pieces*, pass. Matt. 21. 44 *ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται*.

συνθλίβω, f. ψω, *to press together, to press closely*, on all sides, as a crowd upon a person, with accus. Mark 5. 24, 31.

συνθρύπτω, f. ψω, *to break together, to crush into pieces*; fig. *τὴν καρδίαν τινός to crush the heart, = to dishearten, take away one's fortitude*, Acts 21. 13.

συνιέω, see *συνίημι*.

συνίημι, fut. *συνήσω*, aor. 1 *συνήκα*, aor. 2 *συνῆν* (3 pl. pres. *συνιοῦσι* and part. *συνίων* fr. *συνιέω*), pr. *to send or bring together*; fig. *to bring or put together in mind, hence to discern, perceive, be aware of*; in N. T. genr. *to understand, to comprehend*, absol. Matt. 13. 13 *οὐκ ἀκούουσιν οὐδὲ συνιοῦσι*, v. 14 *οὐ μὴ συνῆτε*, Mark 6. 52 see ἐπὶ II. 3. b. β., 7. 14, Rom. 15. 21, 2 Cor. 10. 12 *οὐ συνιοῦσι* 'are not men of understanding,' not wise: foll. by accus. Matt. 13. 51 *συνήκατε ταῦτα πάντα*; Luke 2. 50 *τὸ ῥῆμα*, 18. 34; by ὅτι, Matt. 16. 12. From the Heb., *to understand, be wise*, i. e. in respect of duty towards God, = *to be upright, righteous, godly*, Rom. 3. 11 *οὐκ ἔστιν ὁ συνίων*.

συνίστημι, *συνιστάω*, and *συνιστάνω*, f. *συστήσω*: occ. in both the transitive and intransitive significations, *to make stand with, and to stand with*; see ἵστημι.

I. TRANS. in the present, imperfect, and aorist 1, act. *to make stand with, together, to place together*; in N. T. *to place with or before any one*. a) prop. of persons, *to introduce, to present to one's acquaintance and favourable notice, and hence = to commend, represent as worthy*, with acc. and dat. Rom. 16. 1 *συνίστημι*

ὁμῶν Φοίβην, 2 Cor. 5. 12; with acc. and πρὸς τινα 4. 2; with simple accus. 3. 1 ἑαυτοὺς συνιστάνειν, 10. 18: pass. 12. 11. b) fig. = to set forth with or before any one, to declare, shew, make known and conspicuous, with simple acc. Rom. 3. 5 εἰ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, 5. 8, 2 Cor. 6. 4 συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι: with double acc. Gal. 2. 18 παραβάτην ἑμαυτὸν συνίστημι: with acc. and infin. 2 Cor. 7. 11.

II. INTRANS. in the perfect and aorist 2, act. to stand with, together, &c. a) pr., of pers., with dat. Luke 9. 32 δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. b) fig., from the transitive signif., to place together, as parts to form a whole, i. e. to constitute, to create, bring into existence; hence in N. T. intrans. to be constituted, created, exist, Col. 1. 17 πάντα ἐν αὐτῷ συνέστηκε, 2 Pet. 3. 5 γῇ ἐξ ὕδατος συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ.

συνοδεύω, f. εὗσω, to be on the way with any one, to travel or journey with, foll. by dat. Acts 9. 7.

συννοδία, as, ἡ, pr. a journeying together; in N. T. meton. a company of travellers, caravan, Luke 2. 44.

συννοικέω, ὦ, fut. ἥσω, to dwell with any one, to live with, espec. as husbands with wives in one house, to cohabit, absol. 1 Pet. 3. 7.

συννοικοδομέω, ὦ, fut. ἥσω, to build with any one, in company with; in N. T. pass. fig. to be built together with other Christians into a spiritual temple, Eph. 2. 22, see οἰκοδομέω.

συνομιλέω, ὦ, f. ἥσω, to be in company with; in N. T. to converse or talk with, foll. by dat. Acts 10. 27.

συνομορέω, ὦ, f. ἥσω (σύν, ὄμορος fr. ὄμος, ὄρος), to border together, to be contiguous with, foll. by dat. Acts 18. 7 οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ i. e. joined upon.

συνοχή, ἡς, ἡ (συνέχω), a holding together, a shutting up; in N. T. fig. distress, disquiet, anxiety, Luke 21. 25, 2 Cor. 2. 4.

συντάσσω, fut. ξω, to arrange or set in order together; in N. T. to arrange or set in order with any one, i. e. to

order, appoint, direct, with dat. Matt. 26. 19 ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς: impl. 27. 10.

συντέλεια, as, ἡ (συντελέω), full end, completion; in N. T. genr. end, consummation, only in the phrase ἡ συντέλεια τοῦ αἰῶνος Matt. 13. 39, 40, τῶν αἰώνων Heb. 9. 26.

συντελέω, ὦ, f. ἔσω, to end or terminate together; in N. T. to end altogether, fully, to finish wholly, to complete. a) pr. and genr. with accus. Matt. 7. 28 συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, Luke 4. 13: of time, ver. 2, Acts 21. 27. In the sense of to fulfil, accomplish, e. g. a promise, prophecy, &c., with accus. Rom. 9. 28 λόγον συντελῶν. b) by Heb., as in Engl. to finish, complete, = to make, with acc. Heb. 8. 8 συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ διαθήκην καινὴν.

συντέμνω, f. ἐμῶ, perf. συντέτμηκα, prop. to cut together, i. e. to contract by cutting; of words, discourse, to make concise; in N. T. fig. and from the Hebr. to decide, determine, decree, Rom. 9. 28 λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει κύριος ἐπὶ τῆς γῆς for his word he doth fulfil, and he decreeth in righteousness; for his word decreed will the Lord execute upon the land; quoted from Sept. Is. 10. 22, 23, where the Heb. reads thus, destruction is decreed, bringing in justice as a flood; for destruction and a decree [i. e. decreed destruction] doth Jehovah of hosts execute, &c.; comp. ποιέω 2. a. β. ult.

συντηρέω, ὦ, f. ἥσω, pr. to have an eye upon together or with any one, to watch or keep together with any one; in N. T. a) to watch or keep with one's self, with acc. Mark 6. 20 συνετήρει αὐτόν i. e. Herod kept John in custody with or near himself, for the sake of protection against Herodias, and often heard him, comp. ver. 20,—others, he guarded him closely. Fig. to keep or lay up with one's self in mind, τὰ ῥήματα Luke 2. 19. b) to keep or preserve together, from loss or destruction, opp. to ἀπόλλυμι; of wine and the skins in which it is kept, Matt. 9. 17.

συντίθημι, f. θήσω, to set or put to-

gether, to compose; also to set or put with a person, to deliver to any one; in N. T. only mid. συντίθεμαι, to set together with another, i. e. between one's self and another, = to agree or covenant together or with any one, foll. by inf. συνέθεντο αὐτῷ ἀργύριον δοῦναι Luke 22. 5; by inf. with τοῦ Acts 23. 20; by ἵνα John 9. 22: once in text. rec. to assent, absol. Acts 24. 9, comp. συνεπιτίθημι.

συντόμως, adv. (σύντομος), concisely, briefly, in few words, Acts 24. 4.

συντρέχω, aor. 2 συνέδραμον, to run with others, in company, intrans.; in N. T. only fig. εἰς τι, 1 Pet. 4. 4 μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν: of a multitude, to run or flock together, Mark 6. 33, Acts 3. 11.

συντρίβω, f. ψω, to rub together, e. g. sticks for kindling fire; usually and in N. T. to break or crush together, by rubbing or striking against, concussion, = to break in pieces, trans. a) pr. Mark 5. 4, 14. 3 see ἀλάβαστρον, John 19. 36, Rev. 2. 27: of a reed, to break together, so as to have a flaw or crack, but not entirely off, Matt. 12. 20 κάλαμον συντετριμμένον οὐ κατεάξει a reed broken together shall he not break off. b) fig. to break together the strength or power of any one, to crush, weaken, with accus. Luke 9. 39 πνεῦμα συντρίβον αὐτόν i. e. weakening him, 'breaking him down,' comp. Mark 9. 18 ξηραίνεται: so of Satan, to break or crush his power, Rom. 16. 20. Pass. Luke 4. 18 συντετριμμένους τὴν καρδίαν broken in heart, i. e. dispirited, afflicted.

σύντριμμα, ατος, τό (συντρίβω), a breaking together, a crushing, fracture; in N. T. fig. destruction, Rom. 3. 16.

σύντροφος, ου, ὁ, ἡ, adj. (συντρέφω), nourished or nursed together; in N. T. subst. one brought up or educated with another, a comrade, Acts 13. 1.

συντυγχάνω, aor. 2 συνέτυχον, to fall in with, to meet with, to come to or at any one, with dat. Luke 8. 19.

Συντύχη, ης, ἡ, Syntyche, pr. name of a female Christian, Phil. 4. 2.

συνυποκρίνομαι, depon. mid., aor.

1 pass. συνυπεκρίθην in mid. sense, to play the hypocrite with any one, to dissemble with, foll. by dat. Gal. 2. 13.

συνυπουργέω, ὦ, fut. ἥσω, to serve, help, aid with any one, together, at the same time, with dat. of manner, 2 Cor. 1. 11.

συνωδίνω, f. νῶ, to be in travail together, to bring forth together, spoken of animals; in N. T. fig. to be in pain together, absol., spoken of ἡ κτίσις collect. Rom. 8. 22.

συνωμοσία, ας, ἡ (συνόμνυμι), a swearing together, a conjuration, conspiracy, Acts 23. 13 συνωμοσίαν πεποιηκότες, comp. ποιέω 1. b. β.

Συράκουσαι, ὦν, αἱ, Syracuse, the capital of Sicily, situated on the eastern coast, with a capacious harbour, Acts 28. 12.

Συραφοινίκισσα, see Συροφοίνισσα.

Συρία, ας, ἡ, Syria, Heb. Aramæa, pr. name of a large country of Asia, lying, in the widest acceptation of the name, between Palestine, the Mediterranean, mount Taurus, and the Tigris, thus including Mesopotamia. At the time of the Jewish exile, Syria with Palestine was subject to the empire of Babylon; and later, to the Persian monarchs and Alexander the Great. After the death of Alexander, Babylon and Syria became a powerful kingdom under the dominion of the Seleucidæ, of which at a subsequent period Antioch was the capital. Syria was subdued by Pompey as far as the Euphrates, and made a Roman province; including also Phœnicia and Judæa. In the time of Christ it was governed by a proconsul, to whom the procurator of Judæa was amenable, see ἡ γερμῶν 2., Matt. 4. 24, al.

Σύρος, α, ον (Συρία), Syrian; usually and in N. T. ὁ Σύρος, a Syrian, Luke 4. 27.

Συροφοίνισσα, ης, ἡ, a Syro-Phœnician woman, i. e. a Phœnician of Syria, prob. in distinction from the Λιβοφοίνικες, Phœnicians of Libya, or Carthaginians; Mark 7. 26 text. rec., comp. Matt. 15. 21, 22: later eds. Συραφοινίκισσα or Συροφοινίκισσα.

σύρτις, *ios* or *εως*, ἡ (σύρω), *syrteis*, i. e. a sand-bank, shoal, quicksands, dangerous to navigation, prop. so called as drawn together by currents of the sea, Acts 27. 17. Two *syrtes*, or gulfs with quicksands, on the northern coast of Africa, were particularly famous among the ancients; one, called *Syrteis Major*, between Cyrene and Leptis; the other, *Syrteis Minor*, near Carthage.

σύρω, fut. ὑρῶ, to draw, drag, haul, trans. John 21. 8 σύροντες τὸ δίκτυον, Rev. 12. 4: of persons dragged by force before magistrates or to punishment, Acts 8. 3, 14. 19, 17. 6.

συσπαράσσω, f. ξω (σύν, σπαράσσω), pr. to tear or lacerate together; in N. T. intens. to convulse altogether, to throw into strong spasms, spoken of the effects of demoniacal possession resembling epilepsy; with acc. Luke 9. 42.

σύσσημον, ου, τό (neut. of σύσσημος, fr. σύν, σῆμα), a concerted sign, token, signal, sc. agreed upon with others, Mark 14. 44 σύσσημον, comp. Matt. 26. 48 σημεῖον.

σύσσωμος, ου, ὁ, ἡ, adj. (σύν, σῶμα), of the same body with another, fig. spoken in respect to the Christian church as τὸ σῶμα τοῦ Χριστοῦ, and of the gentiles as partakers in it, Eph. 3. 6.

συστασιαστής, ου, ὁ (συστασιάζω), a companion in sedition or insurrection, a fellow-insurgent, Mark 15. 7.

συστατικός, ἡ, ὄν (συνίστημι), pr. placing together, introducing, hence commendatory; συστατικὴ ἐπιστολή a commendatory letter, 2 Cor. 3. 1.

συσταυρόω, ᾧ, fut. ὠσω (σύν, σταυρόω), to crucify with any one, foll. by dat. Matt. 27. 44, Mark 15. 32, John 19. 32. Fig. Rom. 6. 6 ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη scil. Χριστῷ our old [former] man was crucified with Christ, i. e. since by the death of Christ we are freed from the punishment of sin, so the power of our former carnal nature was destroyed, crucified, when he was crucified; Gal. 2. 20.

συστέλλω, fut. ἐλῶ (σύν, στέλλω). 1. to deck together, i. q. to wrap together, envelope, wind in a garment,

robe, &c.; hence in N. T. of a dead body rolled up and swathed for burial, Acts 5. 6.

2. to send or draw together, to contract; fig. pass. to shrink together, be distressed, anxious; hence in N. T., 1 Cor. 7. 29 ὁ καιρὸς συνεσταλμένος the time is full of distress, = ἡ ἐνεστώσα ἀνάγκη v. 26,—others, 'the time is short,' contracted.

συστενάζω, f. ξω (σύν, στενάζω), to groan or sigh together, spoken of ἡ κτίσις collect. Rom. 8. 22.

συστοιχέω, ᾧ, f. ἥσω (σύν, στοιχέω), to advance in order together, as soldiers; in N. T. fig. to go together with, = to correspond to, with dat. Gal. 4. 25.

συστρατιώτης, ου, ὁ (σύν, στρατιώτης), a fellow-soldier; fig. of Christian teachers, Paul's companions in the labours and dangers of the Christian warfare, Phil. 2. 25, Phil. 2.

συστρέφω, f. ψω (σύν, στρέφω), to turn together, at the same time; in N. T. to turn, twist, wind together, sc. into one bundle, band, mass, hence genr. = to gather together, collect, with acc. Acts 28. 3 συστρέψαντος τοῦ Παύλου φρυγάνων πλήθος.

συστροφή, ἡς, ἡ (συστρέφω), a turning or winding together; in N. T. a gathering together of people, a concourse, multitude, e. g. a public tumult, Acts 19. 40: in the sense of combination, conspiracy, 23. 12 ποιήσαντες συστροφὴν, comp. v. 13.

συσχηματίζω, f. ἴσω (σύν, σχηματίζω), to give the same form with, to conform to any thing; in N. T. only mid. or pass. to conform one's self, to be conformed to any thing, with dat. Rom. 12. 2 μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, 1 Pet. 1. 14.

Συχάρ or Σιχάρ, ἡ, indec. *Sychar*, a city of Samaria (same as *Shechem*, Συχέμ, q. v.), John 4. 5. Συχάρ is found neither in the Sept. nor in Josephus: it was probably at first merely a like-sounding *by-name*, given by the Jews to Συχέμ in contempt, as being the seat of the Samaritan worship.

Συχέμ or Σιχέμ, ἡ, *Sychem*, Heb. *Shechem*, a city in the mountains

of Ephraim, situated in the valley between mount Ebal and mount Gerizim, Acts 7. 16. The ancient Shechem was given to the Levites, and was one of the cities of refuge: it was destroyed by Abimelech; but rebuilt by Jeroboam, and made the seat of his kingdom: at a later period it became the metropolis of the Samaritans, and the seat of their worship, John 4. 5, comp. 20. 21.

II. Συχέμ, ὁ, indec. *Sychem*, Heb. *Shechem*, 'shoulder,' prop. name of the son of Hamor, slain by the sons of Jacob, Acts 7. 16.

σφαγή, ἡς, ἡ (σφάζω), *slaughter*, i. e. of animals for food or in sacrifice, Acts 8. 32; Rom. 8. 36 ὡς πρόβατα σφαγῆς i. e. *for slaughter*; Jam. 5. 5 ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς i. e. 'like beasts in the day of slaughter,' without care or forethought.

σφάγιον, ου, τό (σφάζω), *a victim*, as slaughtered in sacrifice, Acts 7. 42 μὴ σφάγια προσηνέγκατέ μοι.

σφάζω, f. ξω, *to slaughter, kill, slay*, trans., pr. animals, for food or sacrifice, Rev. 5. 6 ἀρνίον ἐστηκὸς ὡς ἐσφαγμένον, v. 9, 12, 13. 8. Of persons, *to kill, slay*, with acc. 1 John 3. 12 ἐσφαξε τὸν ἀδελφόν, Rev. 6. 4, 9, 18. 24; once hyperbol. of a deadly wound, 13. 3.

σφόδρα, adv. (σφοδρός), *vehemently, greatly, very much*, Matt. 2. 10, 17. 6, sæp.

σφοδρῶς, adv. (σφοδρός), *vehemently, greatly, very much*, Acts 27. 18.

σφραγίζω, f. ίσω (σφραγίς), *to seal*, trans. a) *to seal up*, to close and make fast with a seal or signet, e. g. letters, writings, books, so that they may not be read; hence in N. T. fig. of words, *to keep in silence, not to make known*, with acc. Rev. 10. 4 σφράγισον ἃ ἐλάλησαν αἱ ἐπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς, 22. 10. Genr. *to seal, set a seal*, e. g. for the sake of security upon a sepulchre, prison, &c. with τὸν λίθον Matt. 27. 66; with ἐπάνω τινός Rev. 20. 3: hence fig. *to secure to any one, to make sure*, = *to deliver over safely*, mid., with acc. and dat. Rom. 15. 28 σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον. b) genr. = *to set a seal or*

mark upon any thing, in token of its being genuine and approved, e. g. persons, with acc. Rev. 7. 3; pass. v. 4-8. Oftener of decrees, documents, *to attest by a seal*, hence in N. T. fig. *to attest, confirm, establish*, with acc. John 6. 27 τοῦτον ὁ πατήρ ἐσφράγισεν i. e. as the Messiah, comp. 5. 36: foll. by ὅτι, 3. 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστὶ. So of Christians, whom God attests and confirms by the gift of the Holy Spirit as the earnest, pledge, seal of their election to salvation, mid. with acc. 2 Cor. 1. 22; pass. Eph. 1. 13, 4. 30.

σφραγίς, ἴδος, ἡ (prob. φράσσω), *a seal*, i. e. a) pr. instrument for sealing, *a signet, signet-ring*, Rev. 7. 2. b) *a seal*, as impressed upon letters, books, &c. for the sake of privacy and security, Rev. 5. 1 σφραγίσιν ἐπτά, v. 2, al.: also *a seal*, impressed as a mark or token of genuineness, 9. 4; and so of a motto, inscription, 2 Tim. 2. 19. Fig. = *a token, pledge, proof*, 1 Cor. 9. 2 ἡ σφραγίς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστέ, Rom. 4. 11.

σφυρόν, οὔ, τό (kindred with σφῦρα, σφαῖρα), *the ankle*, Acts 3. 7.

σχεδόν, adv. (σχεῖν), pr. of place, *near*, comp. ἔχω g.; in N. T. *nearly, almost*, Acts 13. 44 σχεδὸν πᾶσα ἡ πόλις συνήχθη, 19. 26, Heb. 9. 22.

σχῆμα, ατος, τό (σχεῖν 2 aor. inf. of ἔχω), Lat. *habitus*, = *fashion, figure, mien, deportment*, i. e. of body, person; in N. T. of external circumstances, *fashion, state, condition*, 1 Cor. 7. 31 τὸ σχῆμα τοῦ κόσμου, Phil. 2. 8 σχήματι εὔρεθεις ὡς ἄνθρωπος.

σχίζω, fut. ίσω, *to split, rend, divide with violence*; in N. T. genr., e. g. rocks, Matt. 27. 51; the veil of the Temple, with εἰς δύο, 27. 51; the heavens, Mark 1. 10; a garment, John 19. 24; a net, 21. 11. Fig. *to split into parties, factions, to divide*, pass. Acts 14. 4 ἐσχίσθη τὸ πλῆθος, 23. 7.

σχίσμα, ατος, τό (σχίζω), *a rent*, Matt. 9. 16 χεῖρον σχίσμα γίνεται. Fig. *a division, dissension, schism*, John 7. 43 σχίσμα ἐν τῷ ὄχλῳ ἐγένετο, 9. 16, 1 Cor. 1. 10.

σχοινίον, ου, τό (σχοῖνος), prop. a cord made of bulrushes, hence genr. a cord, rope, John 2. 15, Acts 27. 32 τὰ σχοινία τῆς σκάφης.

σχολάζω, fut. άσω (σχολή), to have leisure, to be free from labour, vacant, idle; in N. T. a) with dat. commodi, to have leisure for any thing, to give one's self to any thing, free from other cares and hindrances, 1 Cor. 7. 5 ἵνα σχολάσῃτε τῇ προσευχῇ. b) fig. of place, to be vacant, empty, absol. Matt. 12. 44 τὸν οἶκον ... εὕρισκει σχολάζοντα i. e. unoccupied, uninhabited.

σχολή, ἥς, ἡ, leisure, rest, freedom from labour and business, vacation; leisure as applied to any thing, = attention, devotion, study; in later usage and N. T. meton. a school, a place of learned leisure, where a teacher and his disciples came together and held discussions and disputations, Acts 19. 9 διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός.

σώζω, fut. σω (σῶς), perf. pass. σέσωμαι, aor. 1 pass. ἐσώθην, to save, deliver, preserve safe from danger, loss, destruction, trans. a) pr. of persons, Matt. 8. 25 σῶσον ἡμᾶς, ἀπολλύμεθα, 24. 22, 27, 42; Mark 3. 4, Acts 27. 20; so τὴν ψυχὴν αὐτοῦ σῶσαι Matt. 16. 25. Foll. by ἐκ of thing, to save from, deliver out of any peril, &c. John 12. 27, Heb. 5. 7 σῶζειν αὐτὸν ἐκ θανάτου: once by ἐκ of place, prægn. Jude 5 λαὸν ἐκ γῆς Αἰγύπτου σῶσας i. e. 'having brought out safely.' b) of sick persons, to save from death, and by implic. to heal, to restore to health, pass. to be healed, to recover, Matt. 9. 21, 22 ἡ πίστις σου σέσωκέ σε· καὶ ἐσώθη ἡ γυνή, Luke 8. 36, John 11. 12, Acts 4. 9, Jam. 5. 15. c) spec. of salvation from eternal death, from the punishment and misery consequent upon sin, to save, and by implication to give eternal life; so espec. of Christ, as the SAVIOUR, followed by ἀπό, Matt. 1. 21 σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν, Acts 2. 40, Rom. 5. 9 ἀπὸ τῆς ὀργῆς: opp. to κρίνειν, John 3. 17, 12. 47. Of God, prægn. σῶζειν τινὰ εἰς τὴν βασιλείαν αὐτοῦ to bring safely into his kingdom, 2 Tim. 4. 18. Genr., Matt. 18. 11

ἦλθεν ὁ υἱὸς τοῦ ἀνθρ. σῶσαι τὸ ἀπολλώς, Rom. 11. 14, 1 Cor. 1. 21 σῶσαι τοὺς πιστεύοντας, Heb. 7. 25: once with ἐκ θανάτου Jam. 5. 20. Pass. Matt. 10. 22 ὁ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται, 19. 25, Mark 16. 16, Luke 8. 12, 13. 23, Rom. 5. 10: hence part. οἱ σωζόμενοι, those saved, those who have obtained salvation through Christ, Acts 2. 47, 1 Cor. 1. 18.

σῶμα, ατος, τό, a body, as an organised whole, made up of parts and members. a) genr. of any material body; of plants, 1 Cor. 15. 37 οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ver. 38; also of bodies celestial and terrestrial, the sun, moon, stars, &c., v. 40 σώματα ἐπουράνια καὶ σώματα ἐπίγεια. b) spec. an animal body, living or dead. (α) of the human body, and differing from σάρξ, which expresses rather the material of the body: (1) as living, Matt. 5. 29 ἵνα μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν, 6. 25, 26. 12, Mark 5. 29, John 2. 21, Rom. 1. 24, 1 Cor. 15. 44, 2 Cor. 4. 10, sæp.: in antith. with ψυχή Matt. 10. 28, Luke 12. 4; or πνεῦμα Rom. 8. 10, 1 Cor. 5. 3; or where πνεῦμα, ψυχή, σῶμα make a periphrasis for the whole man, 1 Thess. 5. 23. As the seat of sinful affections and appetites, comp. σάρξ 2. c., Rom. 6. 6 τὸ σῶμα τῆς ἁμαρτίας, 7. 24 comp. v. 23, 8. 13, Col. 2. 11. (2) of a dead body, corpse, genr. Matt. 14. 12 ἦραν τὸ σῶμα, καὶ ἔθαψαν αὐτό, 27. 52, 58 ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ, John 19. 31. Spec. of the body of Christ as crucified for the salvation of man, Matt. 26. 26 τοῦτό ἐστι τὸ σῶμά μου see εἰμί II. b. β., Rom. 7. 4 διὰ τοῦ σώματος τοῦ Χριστοῦ i. e. 'through Christ crucified,' 1 Cor. 10. 16. (β) spoken of beasts; living, Jam. 3. 3 ὅλον τὸ σῶμα αὐτῶν μετάγομεν: also of the dead body of a beast, carcass, Luke 17. 37 ὅπου τὸ σῶμα, ἐκεῖ κτλ, comp. Matt. 24. 28 πτῶμα: of victims slain, Heb. 13. 11.

c) meton., to the body, as the external man, is ascribed that which strictly belongs to the person, man, individual; so with a gen. of pers. forming a periphrasis for the person himself, ὅλον τὸ σῶμά σου φωτεινὸν

ἔσται Matt. 6. 22; Rom. 12. 1 παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν i. e. *your persons, yourselves*, comp. 6. 13; Eph. 5. 28, Phil. 1. 20. Genr. and absol. 1 Cor. 6. 16 ὁ κολλώμενος τῇ πόρνῃ ἐν σῶμά ἐστι, antith. τὸ πνεῦμα v. 17. In later usage and N. T. absol. for *a slave*, τὰ σώματα, *slaves*, once Rev. 18. 13 [γόμον] ἵππων καὶ ῥεδῶν καὶ σωμαίων.

d) fig. *a body*, i. q. *a whole*, aggregate, collective mass, spoken of the Christian church, the whole *body* of Christians collectively, of which Christ is the head, Col. 1. 18 αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας, v. 24, Rom. 12. 5 οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χρ., 1 Cor. 10. 17.

e) fig. *body, substance, reality*, opp. to σκιά, Col. 2. 17 ἃ ἐστι σκιά τῶν μελλόντων, τὸ δὲ σῶμα Χριστοῦ.

σωματικός, ἡ, ὄν (σῶμα), *bodily*, pertaining to the body, Luke 3. 22 σωματικῶς εἶδει, 1 Tim. 4. 8.

σωματικῶς, adv. (σωματικός), *bodily*, i. e. *substantially, really, truly*, Col. 2. 9, comp. v. 17.

Σώπατρος, ου, ὁ, *Sopater*, pr. name of a Christian at Berea, Acts 20. 4.

σωρεύω, fut. εὔσω (σωρός), *to heap, heap up*, trans. Rom. 12. 20 comp. ἄνθραξ. Also *to heap up with any thing*, foll. by dat. fig. 2 Tim. 3. 6 σε-σωρευμένα ἁμαρτίαις *heaped up with sins*, i. e. laden, burdened.

Σωσθένης, ου, ὁ, *Sosthenes*, pr. name of a Christian convert, the chief of a synagogue, Acts 18. 17.

Σωσίπατρος, ου, ὁ, *Sosipater*, prop. name of a Christian, Rom. 16. 21.

σωτήρ, ἦρος, ὁ (σώζω), *a saviour, deliverer, preserver*, who saves men from danger or destruction, and brings them into a state of prosperity and happiness; so in Greek writers of the deliverer and benefactor of a state; in N. T. a) of God, Luke 1. 47 ἐπὶ τῷ Θεῷ τῷ σωτηρί μου, 1 Tim. 1. 1, 2. 3, 4. 10, Tit. 1. 3, 2. 10, 3. 4, Jude 25 μόνῳ Θεῷ σωτηρί ἡμῶν.

b) of JESUS as the Messiah, the Saviour of men, who saves his people from eternal death, from punishment and misery as the consequence of sin, and gives them eternal life and happiness in his kingdom, Luke

2. 11 ἐτέχθη ὑμῖν σήμερον σωτήρ, Acts 5. 31, 13. 23, Phil. 3. 20, 2 Pet. 1. 1, 11: σωτήρ ἡμῶν 2 Tim. 1. 10, αὐτός ἐστι σωτήρ τοῦ σώματος sc. τῆς ἐκκλησίας Eph. 5. 23, ὁ σωτήρ τοῦ κόσμου John 4. 42.

σωτηρία, as, ἡ (σωτήρ), *safety, deliverance, preservation*, from danger or destruction. a) pr. and genr. Acts 27. 34 τοῦτο πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει, Heb. 11. 7, Acts 7. 25; with ἐκ, Luke 1. 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, ver. 69 κέρασ σωτηρίας 'strong deliverer:' hence genr. *welfare, prosperity*, Phil. 1. 19 τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν, 2 Pet. 3. 15, 2 Cor. 6. 2. From the Heb. by impl., *victory*, Rev. 7. 10, 12. 10, 19. 1.

b) in the Christian sense, *salvation, deliverance* from punishment and misery as the consequence of sin, and admission to eternal life and happiness in the kingdom of Christ the Saviour, Luke 1. 77 δοῦναι γινῶσιν σωτηρίας, 19. 9, John 4. 22 ἡ σωτηρία i. e. *salvation* by a Messiah, Acts 4. 12 οὐκ ἐστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία, 13. 26, Rom. 1. 16, 10. 1, sæp. Meton. a source or bringer of salvation, a saviour, Acts 13. 47 τέθεικά σε... τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.

σωτήριος, ου, ὁ, ἡ, adj. (σωτήρ), *saving, bringing deliverance and welfare, healthful*; in N. T. only in the Christian sense, *saving, bringing salvation*, Tit. 2. 11 ἡ χάρις ἡ σωτήριος. Hence neut. τὸ σωτήριον subst. *salvation*, Eph. 6. 17; also the doctrine of salvation by Christ, Acts 28. 28. Meton. for *the Saviour*, Luke 2. 30, 3. 6.

σωφρονέω, ᾧ, f. ἥσω (σώφρων), *to be of sound mind*, intrans. a) pr. *to be sane, in one's right mind, compos mentis*, Mark 5. 15 θεωροῦσι τὸν δαιμονιζόμενον σωφρονοῦντα, Luke 8. 35, 2 Cor. 5. 13. b) by impl. *to be sober-minded, to think and act soberly, discreetly, to use sound judgment and moderation*, Rom. 12. 3 φρονεῖν εἰς τὸ σωφρονεῖν, Tit. 2. 6, 1 Pet. 4. 7.

σωφρονίζω, f. ἴσω (σώφρων), pr. *to make of sound mind*, hence *to make sober-minded, to make think and act soberly, discreetly, to teach modera-*

tion; in N. T. *to moderate, correct, teach*, with acc. and infin. Tit. 2. 4 ἵνα σωφρονίζωσι τὰς νέας φιλάνδρους εἶναι.

σωφρονισμός, οὐ, ὁ (σωφρονίζω), pr. *a making of sound mind*, hence *a making sober-minded, moderation, correction*, 2 Tim. 1. 7 πνεῦμα σωφρονισμοῦ.

σωφρόνως, adv. (σώφρων), *with sound mind, rationally*; in N. T. *with sober mind, soberly, with moderation*, Tit. 2. 12 ἵνα σωφρόνως ζήσωμεν.

σωφροσύνη, ης, ἡ (σώφρων), *soundness of mind*, i. e. a) pr. *sanity*, the being *compos mentis*, Acts 26. 25 οὐ μαίνομαι, ἀλλὰ σωφροσύνης ῥήματα ἀποφθέγγομαι. b) by impl. *sober-mindedness, sobriety of mind, moderation of the desires, passions, conduct*, 1 Tim. 2. 9 μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, v. 15.

σώφρων, ονος, ὁ, ἡ, adj. (σῶς, φρήν), pr. *of sound mind, sane, compos mentis*, hence of one who follows sound reason and restrains his passions; in N. T. *sober-minded, temperate*, i. e. having the mind, desires, passions, moderated and well regulated, 1 Tim. 3. 2 δεῖ τὸν ἐπίσκοπον εἶναι σώφρονα, Tit. 2. 2, 5.

T.

ταβέρναι, ὧν, αἱ, *taverns*; only in the phrase ἄχρι Τριῶν ταβερνῶν Acts 28. 15, = *the Three Taverns*, as pr. name of a small place on the Appian way, 33 Roman miles from Rome, towards Brundisium.

Ταβιθά, ἡ, indec. *Tabitha*, the Aramæan name of a woman called in Greek *Dorcas*, Acts 9. 36, 40.

τάγμα, ατος, τό (τάσσω), pr. *any thing arrayed in order, an array*, e. g. *a body of troops, a band, cohort, &c.*; in N. T. *order, series*, of time or place, 1 Cor. 15. 23.

τακτός, ἡ, ὄν (τάσσω), *set in order, arrayed*, hence fig. *set, fixed, appointed*, τακτῇ ἡμέρᾳ Acts 12. 21.

ταλαιπωρέω, ὦ, fut. ἥσω (ταλαίπωρος), *to endure toil and hardship*, as arising from severe bodily effort, intrans.; in N. T. figur. *to endure affliction, distress, to be afflicted, dis-*

tressed, miserable, James 4. 9 ταλαιπωρήσατε 'afflict yourselves.'

ταλαιπωρία, ας, ἡ (ταλαιπωρέω), *toil, hardship, severe bodily effort*; in N. T. *affliction, distress, misery*, James 5. 1, Rom. 3. 16.

ταλαίπωρος, ου, ὁ, ἡ, adj. (τλάω obsol., πῶρος), pr. *enduring toil and hardship*, as from severe bodily effort; in N. T. fig. *afflicted, wretched, miserable*, Rom. 7. 24 ταλαίπωρος ἐγὼ ἄνθρωπος, Rev. 3. 17.

ταλαντιαῖος, α, ον (τάλαντον), *weighing a talent, a talent in weight*, Rev. 16. 21 χάλαζα μεγάλη ὡς ταλαντιαία i. e. hailstones weighing each a talent.

τάλαντον, ου, τό (τλάω obsol.), pr. *scale of a balance*, pl. τὰ τάλαντα *scales*; then something *weighed, a weight*, hence *a talent*, as a certain fixed weight for gold and silver, and later in commerce generally, though varying greatly in different states and countries. The talent everywhere contained 60 minæ, or 6000 drachmæ; and the common Attic talent, which was the most usual, was reckoned = 80 Roman pounds. According to Arbuthnot, the Attic talent was = 56 lbs. 11 oz. 17½ grs. troy; or according to Biester, = 55 lbs. 9·6 oz. troy. The Jewish talent contained 3000 shekels of the sanctuary, Ex. 38. 25, 26, and according to Arbuthnot was = 113 lbs. 10 oz. 1 pwt. 2⅔ grs. troy. Further, the talent was also used as a denomination for money, which was anciently reckoned by weight; and the value of the talent therefore varied in proportion to its weight: the common Attic talent is usually estimated at 225*l.* sterling, but according to Arbuthnot at 193*l.* 15*s.* In N. T. genr. *a talent*, put for an indefinitely large sum of money, Matt. 18. 24, al.

ταλιθά, Aram. = κορασίου, *a damsel, maiden*, Mark 5. 41.

ταμεῖον, ου, τό (ταμιεύω), by sync. for ταμιεῖον, *a store-chamber, store-house*, Luke 12. 24 οἷς οὐκ ἔστι ταμεῖον. Hence genr. *any place of privacy, a chamber, closet*, Matt. 6. 6 ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμεῖόν σου, 24. 26, Luke 12. 3.

τανῦν, see νῦν 1. a.

τάξις, εως, ἡ (τάσσω), pr. 'a setting in order,' hence *order, arrangement, disposition; an order, rank, in a state or in society; office, post; in N. T. order, i. e. a) arrangement, disposition, series, Luke 1. 8 ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ, 1 Cor. 14. 40 κατὰ τάξιν i. e. in proper order, orderly. Fig. good order, well-regulated life, Col. 2. 5. b) rank, quality, character; in the phrase ἱερεὺς κατὰ τὴν τάξιν Μελχισεδέκ 'a priest of the same order, rank, quality, as Melchisedek,' Heb. 5. 6, al.; also 7. 11 οὐ κατὰ τὴν τάξιν Ἀαρών.*

ταπεινός, ἡ, ὄν, low, not high, pr. of things, place; in N. T. fig. a) of condition or lot, low, humble, poor, of low degree, Luke 1. 52 ὑψωσε ταπεινούς opp. to καθεῖλε δυνάστας, Jam. 1. 9 opp. to πλούσιος. b) of the mind, lowly, humble, modest, including the idea of affliction, depression of mind, 2 Cor. 10. 1 ταπεινὸς ἐν ὑμῖν i. e. timid, modest, opp. to θαρρῶ. Neut. Rom. 12. 16 see συναπάγω. Elsewhere with the accessory idea of lowly piety towards God, James 4. 6 ὁ Θεὸς ταπεινοῖς δίδωσι χάριν opp. to ὑπερηφάνοις, 2 Cor. 7. 6, Matt. 11. 29 ταπεινὸς τῇ καρδίᾳ.

ταπεινοφροσύνη, ης, ἡ (ταπεινόφρων), lowliness of mind, humility, modesty of mind and deportment, Acts 20. 19 δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης, Eph. 4. 2, Col. 3. 12; as feigned, 2. 18, 23.

ταπεινόφρων, ονος, ὁ, ἡ, adj. (ταπεινός, φρήν), low-minded, dispirited; in N. T. of lowly mind, humble-minded, modest, 1 Pet. 3. 8 in later eds. for φιλόφρονες text. rec.

ταπεινώω, ὦ, fut. ὥσω (ταπεινός), to make low, to depress, trans. a) pr. Luke 3. 5 πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται. b) fig. (α) as to condition or circumstances, to bring low, to humble, abase, with acc. ἐαυτόν to humble one's self, i. e. to make one's self of low condition, to be poor and needy, 2 Cor. 11. 7 opp. to ὑψόω, Phil. 2. 8; mid. or pass. id., 4. 12. (β) in mind, to make lowly, to humble, i. e. one's pride and lofty thoughts by disappointment, 2 Cor. 12. 21 μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ Θεός

μου πρὸς ὑμᾶς: pass. Matt. 23. 12: foll. by acc. ἐαυτόν, and also mid. to humble one's self, to be humbled, to exhibit humility of mind and deportment, ὅστις ταπεινώσει ἐαυτόν Matt. 23. 12; with the idea of contrition and penitence towards God, Jam. 4. 10 ταπεινώθητε ἐνώπιον τοῦ κυρίου, 1 Pet. 5. 6.

ταπείνωσις, εως, ἡ (ταπεινώω), a making low, humiliation, depression; in N. T. 'the being brought low,' low estate, humiliation, Luke 1. 48 ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ, Acts 8. 33, Jam. 1. 10, Phil. 3. 21 τὸ σῶμα τῆς ταπεινώσεως ἡμῶν = τὸ σῶμα τὸ ταπεινόν.

ταράσσω, fut. ξω, to stir up, trouble, agitate, trans. a) pr. as water in a pool, John 5. 4, 7. b) fig. of the mind, to stir up, trouble, disturb, with various emotions; with fear, = to be put in trepidation, pass. to BE in trepidation, Matt. 2. 3 ὁ βασιλεὺς ἐταράχθη, 14. 26, Luke 24. 38, 1 Pet. 3. 14, act. with accus. Acts 17. 8; with grief, anxiety, to disquiet, pass. John 12. 27 ἡ ψυχὴ μου τετράρακται, 13. 21, 14. 1, so 11. 33 ἐτάραξεν ἐαυτόν = ἐταράχθη τῷ πνεύματι 13. 21; with doubt, perplexity, foll. by acc, Acts 15. 24 ἐτάραξαν ὑμᾶς λόγοις, Gal. 1. 7, 5. 10.

ταραχή, ἡς, ἡ (ταράσσω), a stirring up, troubling, agitation. a) pr. of water in a pool, &c. John 5. 4. b) fig. of popular excitement, a stir, commotion, tumult, Mark 13. 8 ἔσονται λιμοὶ καὶ ταραχαί.

τάραχος, ου, ὁ (ταράσσω), stir, commotion, confusion; in N. T. fig., from fear, = consternation, trepidation, Acts 12. 18; also of excitement, tumult, contention, 19. 23.

Ταρσεύς, έως, ὁ (Τάρσος), a native or inhabitant of Tarsus, Acts 9. 11.

Τάρσος, ου, ἡ, Tarsus, a celebrated city, the metropolis of Cilicia in Asia Minor, on the banks of the river Cydnus, which flowed through it, and divided it into two parts. Tarsus was renowned as a seat of Greek philosophy and literature; and, from the number of its schools and learned men, ranked by the side of Athens and Alexandria. The city was made free by Augustus; and

this freedom seems to have implied the privilege of being governed by its own laws and magistrates, with exemption from tribute; but not the right of Roman citizenship, since the Roman tribune at Jerusalem ordered Paul to be scourged though he knew him to be a citizen of Tarsus, but desisted after learning that he was a Roman citizen, Acts 21. 39, 22. 24, 27 sq.

ταρταρόω, ὦ, f. ὠσω, a verb formed from τάρταρος, *tartarus*, which in Greek mythology was the lower part or abyss of hades, where the shades of the wicked were imprisoned and tormented; in Jewish usage = γέεννα; hence in N. T. ταρταρόω, *to thrust down to tartarus*, = *to cast into gehenna*, with accus. implied, 2 Pet. 2. 4 σειραῖς ζόφου ταρταρώσας.

τάσσω, fut. ξω, *to order, set in order, arrange*; in N. T. fig. *to set in a certain order, to constitute, appoint*, trans. a) genr. with εἰς and dat. commodi, 1 Cor. 16. 15 εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτοὺς 'have set or devoted themselves,' &c. Pass. with εἰς, Acts 13. 48 ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον: foll. by ὑπό with accus. Luke 7. 8 ἄνθρωπος εἰμι ὑπὸ ἐξουσίαν τασσόμενος, with gen. Rom. 13. 1. b) *to arrange, appoint*, with acc. and dat. Acts 28. 23 ταξάμενοι αὐτῷ ἡμέραν i. e. on their part: foll. by dat. with infin. 22. 10 ὧν τέτακταί σοι ποιῆσαι, inf. impl. Matt. 28. 16; by inf. with acc. Acts 15. 2 ἔταξαν ἀναβαίνειν Παῦλον.

ταῦρος, ου, ὁ, a bull, bullock, Matt. 22. 4, Acts 14. 13.

ταῦτά, by crasis for τὰ αὐτά, *the same things*, 1 Thess. 2. 14; κατὰ ταῦτά *after the same manner, thus, so*, Luke 6. 23, 26, 17. 30.

ταφή, ἥς, ἡ (θάπτω), *burial, sepulture*; with dat. commodi, Matt. 27. 7 εἰς ταφὴν τοῖς ξένοις 'for burying strangers.'

τάφος, ου, ὁ (θάπτω), *burial, sepulture*; in N. T. and genr. a *burial-place, sepulchre*, Matt. 23. 27, 29: fig. Rom. 3. 13.

τάχα, adv. (ταχύς), *quickly, speedily, = soon, shortly*; in N. T. *readily, lightly, and hence peradventure, perhaps*, Rom. 5. 7, Philem. 15.

ταχέως, adv. (ταχύς), *quickly, speedily*; in N. T. *soon, shortly*, 1 Cor. 4. 19, Gal. 1. 6: in the sense of *hastily*, Luke 14. 21 ἐξελθε ταχέως, 16. 6, al.

ταχινός, ἡ, ὄν (ταχύς), *quick, swift*; in N. T. fig. *swift, speedy, = near at hand, impending*, 2 Pet. 1. 14, 2. 1.

τάχιον, adv. (pr. neut. of ταχίων later comparative to ταχύς), *more quickly, more swiftly, more speedily, with genit.* John 20. 4 προέδραμε τάχιον τοῦ Πέτρου 'he outran Peter.' Elsewhere *sooner*, the object of comparison being every where implied, e. g. *sooner than one expected or intended*; or better perhaps, as in Engl., with the article, *the more speedily, the sooner*, John 13. 27 ὁ ποιεῖς, ποιήσον τάχιον, 1 Tim. 3. 14, Heb. 13. 19, 23.

τάχιστα, adv. (pr. neut. pl. of τάχιστος, superlative to ταχύς), *most quickly, most speedily*; ὡς τάχιστα *the soonest possible*, Acts 17. 15.

τάχος, εος, ους, τό (ταχύς), *quickness, swiftness, speed*; in N. T. only in the phrase ἐν τάχει adv. *quickly, speedily*, i. e. *soon, shortly*, Luke 18. 8 ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει, Acts 25. 4, Rom. 16. 20, Rev. 1. 1: also with the idea of *haste*, Acts 12. 7, 22. 18.

ταχύς, εἶα, ὅ, *quick, swift, nimble*. a) masc. ταχύς fig. *quick, swift, = ready, prompt*, Jam. 1. 19 ταχύς εἰς τὸ ἀκοῦσαι. b) neut. ταχὺ as adv. = ταχέως, *quickly, speedily, with haste*, Matt. 28. 7 ταχὺ πορευθεῖσαι, v. 8: also *quickly, = soon, shortly*, 5. 25; and with the idea of *suddenness*, Rev. 2. 16, 3. 11. By impl. *readily, lightly*, Mark 9. 39 ταχὺ κακολογῆσαί με.

τέ, an enclitic copulative particle, *and*, corresponding to καί, as Lat. -que to et. In general, καί is used to couple ideas which follow directly and necessarily from what precedes; while τέ is employed when something is subjoined which does not thus directly and necessarily follow; so that, strictly speaking, καί connects and τέ annexes. Hence τέ is the most general of all the copulatives, serving merely to shew that the word after which it stands is to be taken as in some connexion

with another, either preceding or following: its place is usually after the first word of a clause.

a) *simply*, i. e. without other particles, where it serves to annex; Matt. 28. 12 συναχθέντες . . . συμβούλιόν τε λαβόντες, John 4. 42 τῇ τε γυναικὶ ἔλεγον, 6. 18, Acts 2. 3, 33, 37 εἰπόν τε πρὸς τὸν Πέτρον, 3. 10, 4. 33, 12. 12 συνιδὼν τε ἦλθεν κτλ, 18. 11, 20. 11: so in a parenthesis, 1. 15 ἦν τε ὄχλος ὀνομάτων: once preceded by μήτε . . . μήτε, 27. 20. Also repeated as annexing several particulars, τέ . . . τέ, and . . . and, Lat. -que . . . -que, Acts 2. 46, 16. 11, Heb. 6. 2 ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου: once = both . . . and, Acts 26. 16.

b) most freq. as *strengthening* καί, either directly before it, or with one or more words intervening, implying close connexion, *not only . . . but also, both . . . and*; so, as *connecting clauses*, Matt. 27. 48 πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ, Luke 24. 20, Acts 9. 18, 10. 2;—as *coupling together infinitives* depending on the same verb, Luke 12. 45 εἰς ἄρξεται ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι, Acts 1. 1. As *connecting nouns*, &c., Luke 21. 11 φόβητρά τε καὶ σημεῖα, Acts 2. 9, 10 Φρυγίαν τε καὶ Παμφυλίαν, 26. 3; *adverbs*, 24. 3 πάντα τε καὶ πανταχοῦ: so where one or more words come between τέ and καί, Luke 2. 16 τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ, John 2. 15 τά τε πρόβατα καὶ τοὺς βόας, Acts 1. 8, 26. 30, Phil. 1. 7, Luke 21. 11 σεισμοί τε μεγάλοι . . . καὶ λιμοί, Rom. 1. 16 Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. Here sometimes the word next before τέ is also implied after καί, i. e. the τέ marks it as belonging equally to both members, Acts 2. 43 πολλά τε τέρατα καὶ [πολλά] σημεῖα: so the article, Acts 1. 13 ὃ τε Πέτρος καὶ Ἰάκωβος, 13. 1, Rom. 1. 20; or a relative, οὐδὲν ἐκτὸς λέγων, ᾧν τε οἱ προφητῆται ἐλάλησαν καὶ Μωυσῆς Acts 26. 22; espec. a preposition, 28. 23 ἀπὸ τε τοῦ νόμου Μωυσέως καὶ [ἀπὸ] τῶν προφητῶν, 25. 23. So two nouns of opposite signification are sometimes connected by τε καί, forming then a periphrasis for *all*,

Matt. 22. 10 πονηροὺς τε καὶ ἀγαθοὺς, Acts 24. 15, 26. 22. Rarely τε καί is put in the sense of *-que etiam, and also*, Acts 19. 27; ἔτι τε καί and *further also*, 21. 28: ὁμοίως τε καί and *in like manner also*, Rom. 1. 27: here καί seems to be used merely to strengthen τέ.

c) sometimes τέ corresponds to δέ in a following clause, where the connexion is then adversative or antithetic, and thus emphatic, Acts 19. 3 εἰπέ τε πρὸς αὐτοὺς . . . οἱ δὲ εἶπον, 22. 8 comp. v. 10, 22. 28.

d) *with other particles*: (α) τε γάρ, where τέ simply annexes, and γάρ assigns a reason, comp. above in a., Rom. 1. 26 αἴ τε γάρ θέλειαι αὐτῶν, 7. 7, Heb. 2. 11. (β) εἰάν τε pr. *and if*; repeated εἰάν τε . . . εἰάν τε = *whether . . . or*, Rom. 14. 8; εἰάν τε γὰρ καί pr. *for though also*, 2 Cor. 10. 8, where the force of τέ cannot well be given in English. (γ) εἴτε, see εἰ III. θ. (δ) ὃ τε, ἡ τε, τό τε, i. e. the art. with τέ, simply expressing the article in connexion with the usage of τέ as above given; e. g. where τέ merely annexes, Acts 19. 12 τά τε πνεύματα, 26. 30: foll. by καί after one or more intervening words, 5. 24 ὃ τε ἱερεὺς καὶ ὁ στρατηγός, 17. 10, 14, Eph. 1. 10; ὃ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι Heb. 2. 11, Rom. 1. 26.

τεῖχος, εὖς, οὖς, τό, a wall, espec. of a city, Acts 9. 25, Heb. 11. 30.

τεκμήριον, οὖς, τό (τέκμαρ), a fixed sign, certain token, infallible proof, Acts 1. 3.

τεκνίον, οὖς, τό (τέκνον), a little child; figur. as an endearing appellation, τεκνία little children, like Lat. *filioli, carissimi*, &c. John 13. 33, Gal. 4. 19, 1 John 2. 1.

τεκνογονέω, ᾧ, f. ἥσω (τεκνογόνος, fr. τέκνον, γίνομαι), to bear children, or as in Engl. *to be the mother of a family*, including all the duties of the maternal relation, 1 Tim. 5. 14 comp. v. 10, and see τεκνογονία.

τεκνογονία, ας, ἡ (τεκνογονέω), the bearing of children, and so by impl. including all the duties of the maternal relation, 1 Tim. 2. 15 σωθήσεται διὰ τῆς τεκνογονίας i. e. 'through the faithful performance of her du-

ties as a mother,' in bringing up her household unto God, comp. 5. 10.

τέκνον, ου, τό (τίκτω), a child, male or female, son or daughter. a) pr. and genr. (α) sing. a child, Luke 1. 7 οὐκ ἦν αὐτοῖς τέκνον, Acts 7. 5, Rev. 12. 4. Pl. children, Matt. 10. 21 τέκνα ἐπὶ γονεῖς, Acts 21. 5, Tit. 1. 6. (β) spec. of a son, sing. Matt. 10. 21, 21. 28, Rev. 12. 5. Pl. for sons, Matt. 21. 28 ἄνθρωπος εἶχε δύο τέκνα, Acts 21. 21.

b) pl. τέκνα, children, in a wider sense by Hebr. = descendants, posterity, Matt. 3. 9 ἐγγεῖραι τέκνα τῷ Ἀβραάμ, Luke 1. 17, Acts 2. 39, Gal. 4. 28. Emphat. meaning TRUE children, genuine descendants, John 8. 39, 1 Pet. 3. 6.

c) fig. of one who is the object of parental love and care, or who yields filial love and reverence to another. (α) as a term of endearing address in the vocative, like Engl. my child, my son, Lat. mi fili, carissime; from a friend or teacher, Matt. 9. 2 θάρσει, τέκνον, Mark 2. 5, 1 Tim. 1. 18. Pl. Mark 10. 24. (β) from the Heb. genr. for a pupil, disciple, the spiritual child of any one, see γεννάω I. a. α. and πατήρ A. c.; 2 Tim. 1. 2 Τιμοθέε ἀγαπητῷ τέκνῳ, Philem. 10, 3 John 4; with ἐν κυρίῳ 1 Cor. 4. 17, ἐν πίστει 1 Tim. 1. 2, κατὰ πίστιν Tit. 1. 4. Pl. 1 Cor. 4. 14, 2 Cor. 6. 13. (γ) τὰ τέκνα τοῦ Θεοῦ the children of God, those whom God loves and cherishes as a father, see πατήρ B. a. b. and γεννάω I. a. β.; of the Jews, John 11. 52; genr. of the pious worshippers of God, the righteous, saints, Christians, 1. 12 ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, Rom. 8. 16, 17, 21, al. (δ) τὰ τέκνα τοῦ διαβόλου the children of the devil, i. e. his followers, subjects, vassals, opp. to τὰ τ. τοῦ Θεοῦ, once 1 John 3. 10.

d) by Heb. joined with the name of a city or the like, a native, an inhabitant, one born or living in that city, Matt. 23. 37 Ἱερουσαλήμ, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, Luke 19. 44, Gal. 4. 25. e) by Heb. with gen. the child of any thing means one connected with, partaking of, or exposed to that thing, and is

often put instead of an adjective; Luke 7. 35 ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, Eph. 5. 8 τέκνα φωτός = πεφωτισμένοι, 1 Pet. 1. 14 τ. ὑπακοῆς = ὑπήκοοι, Eph. 2. 3 τ. ὁργῆς, 2 Pet. 2. 14 κατάρas τέκνα.

τεκνοτροφέω, ὦ, f. ἥσω (τεκνοτρόφος, fr. τέκνον, τρέφω), to bring up children, to fulfil the duties of a mother, 1 Tim. 5. 10, comp. τεκνογονία.

τέκτων, ονος, ὁ (kindred with τέχνη, fr. τίκτω), pr. an artificer generally, espec. a worker in wood, a carpenter, joiner, &c. Matt. 13. 55, Mark 6. 3.

τέλειος, α, ον (τέλος), pr. 'what has reached its end, term, limit,' hence complete, perfect, full, wanting in nothing. a) genr. Jam. 1. 4 ἔργον τέλειον, v. 17, 25, 1 John 4. 18 ἡ τελεία ἀγάπη: comparat. Heb. 9. 11 τελειοτέρας σκηνῆς. Fig. in a moral sense; of persons, Matt. 5. 48 τέλειοι, ὥσπερ ὁ πατήρ ὑμῶν τέλειός ἐστι, 19. 21, Col. 1. 28, 4. 12, Jam. 1. 4 ἵνα ᾗτε τέλειοι, 3. 2; of the will of God, Rom. 12. 2. b) spec. of full age, adult, full-grown; in N. T. fig. of persons full-grown in mind and understanding ταῖς φρεσὶ 1 Cor. 14. 20; in knowledge of the truth, 2. 6, Phil. 3. 15, Heb. 5. 14; in Christian faith and virtue, Eph. 4. 13. Neut. τὸ τέλειον full age, i. e. in knowledge, &c. 1 Cor. 13. 10 comp. v. 11.

τελειότης, ητος, ἡ (τέλειος), completeness, perfectness, Col. 3. 14 ἐστὶ σύνδεσμος τῆς τελειότητος = σύνδεσμος τελειότατος, Heb. 6. 1 ἐπὶ τὴν τελειότητα φερόμεθα 'leaving the elements, let us go on to something more complete, perfect.'

τελειόω, ὦ, f. ὥσω (τέλειος), to complete, make perfect, so as to be full, wanting in nothing, trans. a) pr. to bring to a full end, to finish, a work, duty, &c., τὸ ἔργον John 4. 34, 17. 4, τὰ ἔργα 5. 36; mid. with ἔργον impl. Luke 13. 32 τῇ τρίτῃ τελειοῦμαι. Of a race, δρόμον Acts 20. 24; perf. pass. as mid. with δρόμον impl. Phil. 3. 12 οὐχ ὅτι ἤδη τετελείωμαι sc. τὸν δρόμον i. e. 'not that I have already completed my course and arrived at the goal,' so as to receive the prize, comp. v. 14, and see κα-

ταλαμβάνω b.;—of time, τελειω-
σάντων τὰς ἡμέρας Luke 2. 43;—of
declarations or prophecy, *to fulfil*,
John 19. 28 ἵνα τελειωθῇ ἡ γραφή.

b) fig. *to make perfect*, i. e. to
bring to a state of perfectness or
completeness. (α) genr. John 17.
23 ἵνα ᾧσι τετελειωμένοι εἰς ἓν i. e.
prægn. 'that they may be perfectly
united in one;' 2 Cor. 12. 9 ἡ δύ-
ναμις μου ἐν ἀσθενείᾳ τελειοῦται i. e.
'my power shews itself perfect in
weakness;' Jam. 2. 22, 1 John 2. 5.
(β) in a moral sense, *to make per-
fect* in respect to sin, to fully cleanse
from sin, to make full expiation for
any one; so often in the Ep. to the
Hebrews, e. g. 7. 19 οὐδὲν ἐτελείω-
σεν ὁ νόμος i. e. 'the Mosaic law
could make no perfect expiation,'
comp. 7. 11, 10. 4: of persons, 9. 9
δῶρά τε καὶ θυσαί μὴ δυνάμεναι κατὰ
συνείδησιν τελειῶσαι τὸν λατρεύοντα
i. e. 'which could never make full
expiation for the bringer,' so as to
satisfy his conscience; 10. 1, 14.
Also *to make perfect*, i. e. in respect
to condition, happiness, glory, *to
bring to a perfect state* of happiness
and glory, pr. to bring one through
to the goal so as to win and receive
the prize, comp. above in a.; so of
Christ as exalted to be head over
all things, Heb. 2. 10 τὸν ἀρχηγὸν
τῆς σωτηρίας αὐτῶν διὰ παθημάτων
τελειῶσαι, = διὰ τὸ πάθημα τοῦ θα-
νάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον
v. 9; 5. 9, 7. 28: also of saints ad-
vanced to glory, 11. 40, 12. 23.

τελείως, adv. (τέλειος), *completely,
perfectly*, 1 Pet. 1. 13 τελείως ἐλπί-
σατε i. e. 'cherish a perfect hope,
an unwavering confidence.'

τελειώσις, εως, ἡ (τελειόω), *comple-
tion, perfection*; in N. T. spoken of
a prediction, *fulfilment*, Luke 1. 45:
also *perfect expiation*, Heb. 7. 11,
comp. τελειόω b. β.

τελειωτής, οὔ, ὁ (τελειόω), *a com-
pleter, perfecter*, prop. 'who brings
one through to the goal so as to win
and receive the prize,' Heb. 12. 2
εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τε-
λειωτὴν Ἰησοῦν, comp. 2. 10 where
he is said πολλοὺς υἱοὺς εἰς δόξαν
ἀγαγεῖν, and see τελειόω b. β.

τελεσφορέω, ᾧ, f. ἤσω (τελεσφόρος,

fr. τέλος, φέρω), *to bring to perfec-
tion or maturity*, as fruit, grain, &c.
to ripen, absol. and fig. Luke 8. 14
οὐ τελεσφοροῦσι, comp. Matt. 13. 22.

τελευτάω, ᾧ, f. ἤσω (τελευτή), *to
end*, i. e. *to finish, complete*, trans.;
in N. T. intrans. or with τὸν βίον
impl., *to end one's life, to die*, Matt.
2. 19 τελευτήσαντος τοῦ Ἡρώδου, 9.
18 θυγάτηρ μου ἄρτι ἐτελεύτησεν,
Mark 9. 44, Luke 7. 2: of a violent
death, Matt. 15. 4 θανάτῳ τελευτάω
let him die the death.

τελευτή, ἡς, ἡ (τέλος), *an end, limit*;
in N. T. absol. *the end of life, death*,
Matt. 2. 15 ἕως τῆς τελευτῆς Ἡρώδου.

τελέω, ᾧ, fut. ἔσω (τέλος), *to end,
finish, to complete, accomplish*, trans.
a) genr. with acc. Matt. 13. 53 ὅτε
ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς, 19.
1 τοὺς λόγους, Luke 2. 39, 2 Tim.
4. 7 δρόμον, Rev. 11. 7: pass. Luke
12. 50 ἕως οὗ τελεσθῇ, John 19. 28,
30 τετέλεσται *it is finished*, i. e. the
whole work, all things, Rev. 10. 7
ἐτελέσθη τὸ μυστήριον, 15. 1, 8. Foll.
by particip. in the participial con-
struction, Matt. 11. 1 ὅτε ἐτέλεσεν ὁ
Ἰησοῦς διατάσσων, as in Engl. *when
Jesus had finished commanding*, &c.;
so prægn. with participle implied,
10. 23 οὐ μὴ τελέσητε τὰς πόλεις τοῦ
Ἰσραὴλ *ye shall not have finished the
cities of Israel*, for οὐ μὴ τελέσητε
διαφεύγοντες or διαβαίνοντες τὰς πό-
λεις κτλ i. e. 'ye shall not have
finished fleeing or passing through
them.' Of time, pass. *to be ended,
fulfilled*, Rev. 20. 3 ἄχρι τελεσθῇ τὰ
χίλια ἔτη. b) *to accomplish, fulfil,
execute fully*, e. g. a rule, law, with
acc. τὸν νόμον Rom. 2. 27, Jam. 2.
8, ἐπιθυμίαν σαρκός Gal. 5. 16: of de-
clarations, prophecy, &c. Luke 18.
31 τελεσθήσεται πάντα τὰ γεγραμ-
μένα, 22. 37, Acts 13. 29. c) by im-
plic. *to pay off, pay in full*, i. e. taxes,
tribute, comp. τέλος d., δίδραχμα
Matt. 17. 24, φόρους Rom. 13. 6.

τέλος, εος, ους, τό, *an end, term, ter-
mination, completion*, pr. only in re-
spect to time. a) genr. and with
gen. Luke 1. 33 τῆς βασιλείας αὐτοῦ
οὐκ ἔσται τέλος, 2 Cor. 3. 13 εἰς τὸ
τέλος τοῦ καταργουμένου i. e. 'unto
the end of the transient shining of
Moses' countenance,' comp. ver. 7;

Heb. 7. 3 μήτε ζωῆς τέλος, 1 Cor. 10. 11 τὰ τέλη τῶν αἰώνων, and so 1 Pet. 4. 7 πάντων τὸ τέλος. With gen. impl. John 13. 1 εἰς τέλος [ζωῆς] ἡγάπησεν, Matt. 24. 6 οὐπω ἐστὶ τὸ τέλος sc. τῶν πάντων or τοῦ αἰῶνος τούτου, v. 14, Mark 13. 7, Luke 21. 9, Matt. 10. 22 ὑπομείνας εἰς τέλος sc. ζωῆς or παθημάτων, 1 Cor. 1. 8 ἕως τέλους sc. ζωῆς, Heb. 3. 6 μέχρι τέλους id., 6. 11 ἄχρι τέλους id.: in 1 Cor. 15. 24 εἶτα τὸ τέλος i. e. 'the end of the work of redemption,'—others meton. 'the last or rest of the dead.' Absol. τέλος ἔχειν to have an end, i. e. to be ended, fig. to be destroyed, Mark 3. 26 οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. Adverbially, acc. τὸ τέλος finally, at last, 1 Pet. 3. 8; εἰς τέλος pr. 'to the end,' continually, perpetually, for ever, Luke 18. 5, 1 Thess. 2. 16. Meton. ἡ ἀρχὴ καὶ τὸ τέλος, = πρῶτος καὶ ἔσχατος as the writer himself explains it, Rev. 22. 13.

b) fig. end, i. e. event, issue, result, Matt. 26. 58 ἐκάθητο ἰδεῖν τὸ τέλος, Jam. 5. 11 τὸ τέλος κυρίου i. e. 'which the Lord gave.' With gen. of person or thing, final lot, ultimate fate, Rom. 6. 21 τέλος ἐκείνων θάνατος, v. 22 τὸ τέλος ζωῆν αἰώνιον, 2 Cor. 11. 15, Heb. 6. 8, 1 Pet. 1. 9. Of a declaration, prophecy, accomplishment, fulfilment, Luke 22. 37 τὰ περὶ ἐμοῦ τέλος ἔχει 'have fulfilment,' are fulfilled, i. e. the preceding τελεσθῆναι. c) fig. end, i. q. final purpose, that to which all the parts tend, and in which all terminate, the chief point, sum, 1 Tim. 1. 5 τὸ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη: so Rom. 10. 4 τέλος νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι,—others meton. i. q. 'the ender, abolisher.' d) meton. a tax, toll, custom, tribute, pr. what is paid for public ends, for the maintenance and expenses of the state, Matt. 17. 25 τέλη ἡ κῆνσον, Rom. 13. 7.

τελώνης, ου, ὁ (τέλος, ὠνέομαι), pr. a farmer of the taxes or customs, one who pays to the government a certain sum for the privilege of collecting the taxes and customs of a district: the public revenues of the Greeks and Romans were usually thus farmed out; and among the

latter the purchasers were chiefly of the equestrian order, or at least persons of wealth and rank, like Zacchæus, ἀρχιτελώνης Luke 19. 2. The farmers-general had also subcontractors, or employed agents, who collected the taxes and customs at the gates of cities, in sea-ports, on public ways, bridges, &c.; these were likewise called τελῶναι, or ἐκλέγοντες, Lat. portitores; and in countries subject to the Romans they were objects of such hatred and detestation, that none but persons of the lowest rank and most worthless character were likely to fill the situation: in N. T. in this latter sense, a toll-gatherer, collector of customs, publican, the object of bitter hatred and scorn to the Jews, by whom they were generally coupled with the most depraved classes of society, Matt. 5. 46 οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; 10. 3 Ματθαῖος ὁ τελώνης comp. 9. 9, τελῶναι καὶ ἁμαρτωλοί 9. 10, ὁ ἐθνικὸς καὶ ὁ τελώνης 18. 17, οἱ τελῶναι καὶ αἱ πόρναι 21. 31.

τελώνιον, ου, τό (τελώνης), a toll-house, custom-house, collector's office, Matt. 9. 9, Mark 2. 14.

τέρα, ατος, τό, pl. τὰ τέρατα uncontracted, a wonder, portent, prodigy, strictly as foreboding something future; in N. T. only pl. and always joined with σημεία. a) pr. Acts 2. 19 δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεία ἐπὶ τῆς γῆς κάτω. b) genr. σημεία καὶ τέρατα signs and wonders, spoken of mighty works, miracles of various kinds, the two words being here nearly or quite synonymous; so of the miracles of Moses, Acts 7. 36; of Christ, John 4. 48, Acts 2. 22; of the apostles and teachers, v. 43, 4. 30, al.; also of false prophets or teachers, Matt. 24. 24, 2 Thess. 2. 9.

Τέρτιος, ου, ὁ, Tertius, pr. name of Paul's amanuensis, Rom. 16. 22.

Τέρτυλλος, ου, ὁ, Tertullus, proper name of a Roman orator or advocate employed by the Jews against Paul, Acts 24. 1, 2.

τεσσαράκοντα, οἱ, αἱ, τά, indec. forty, Matt. 4. 2, Mark 1. 13.

τεσσαρακονταετής, έος, οὗς, ὁ, ἡ,

adj. (ἔτος), *of forty years*; τεσσαρακονταετῆς χρόνος *the time of forty years, forty years' time*, Acts 7. 23, 13. 18.

τέσσαρες, οἱ, αἱ, neut. ρα, gen. ων, card. adj., *four*, Matt. 24. 31.

τεσσαρεσκαιδέκατος, η, ον, ordin. adj., *fourteenth*, Acts 27. 27, 33.

τεταρταῖος, α, ον (τέταρτος), an adjunct. marking succession of days, used only adverbially, *on the fourth day*; John 11. 39 τεταρταῖός ἐστι 'he is now the fourth day dead,' i. e. four days dead.

τέταρτος, η, ον, ordin. adj. (τέσσαρες), *the fourth*, Matt. 14. 25.

τέτρα-, contr. for τέτορα, τέσσαρα, *four*, found only in derivative and compound words.

τετράγωνος, ου, ὁ, ἡ, adj. (τέτρα-, γωνία), *four-cornered, quadrangular*, Rev. 21. 16.

τετράδιον, ου, τό (τετράς), a *quaternion* of soldiers, a detachment of four men, the usual number of a Roman night-watch, relieved every three hours, Acts 12. 4; Peter was therefore guarded by four men at a time, two within the prison, and two before the doors, comp. v. 6.

τετρακισχίλιοι, αι, α (τετράκις, χίλιοι), pr. 'four times one thousand,' i. e. *four thousand*, Matt. 15. 38.

τετρακόσιοι, αι, α, *four hundred*, Acts 5. 33, 7. 6, 13. 20.

τετράμηνος, ου, ὁ, ἡ (τέτρα-, μήν), *of four months*, John 4. 35 ἔτι τετράμηνός ἐστι [χρόνος], καὶ ὁ θερισμὸς ἔρχεται i. e. *in four months' time*; text. rec. has neut. τετράμηνον in the same sense.

τετραπλόος οὖς, ὅη ἡ, ὅον οὖν (τέτρα-, ἀπλόος), *fourfold, quadruple*, Luke 19. 8.

τετράπους, οδος, ὁ, ἡ, adj. (τέτρα-, πούς), *four-footed, quadruped*, pl. absol. τὰ τετράποδα *quadrupeds*, Acts 10. 12, 11. 6, Rom. 1. 23.

τετραρχέω, ὦ, f. ἦσω (τετράρχης), *to be tetrarch, to rule as tetrarch*, with gen. Luke 3. 1.

τετράρχης, ου, ὁ (τέτρα-, ἄρχω), a *tetrarch*, pr. the ruler of the fourth part of a district or province; in

later usage it became among the Romans a common title for those who governed any part of a province or kingdom, subject only to the Roman emperor: thus Herod the Great and his brother Phasael were at one time made tetrarchs of Judæa by Antony; and the former at his death left half his kingdom to Archelaus with the title of ethnarch, dividing the rest between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs: so Lysanias is said to be tetrarch (τετραρχῶν) of Abilene, Luke 3. 1. In N. T. spoken only of Herod Antipas, Matt. 14. 1, al.; called also βασιλεύς v. 9, see βασιλεύς b.

τεύχω, see the tenses of τυγχάνω.

τεφρώω, ὦ, f. ὠσω (τέφρα), *to reduce to ashes, to consume, destroy*; cities, with acc. 2 Pet. 2. 6.

τέχνη, ης, ἡ (τίκτω), art. a) pr. *an art, trade, craft*, Rev. 18. 22 τεχνίτης πάσης τέχνης, Acts 18. 3 σκηνοποιοὶ τὴν τέχνην. b) genr. *art, skill*, Acts 17. 29 χαράγματι τέχνης.

τεχνίτης, ου, ὁ (τέχνη), *an artisan, artificer*, Acts 19. 24 παρείχετο τοῖς τεχνίταις ἐργασίαν, v. 38, Rev. 18. 22. Fig. of God as the builder and founder of the heavenly Jerusalem, Heb. 11. 10 ἡς τεχνίτης ὁ Θεός.

τήκω, f. ξω, *to melt, make liquid*; in N. T. pass. τήκομαι, *to be melted, to melt*, 2 Pet. 3. 12.

τηλαυγῶς, adv. (τηλαυγής, fr. τῆλε, αὐγή), *radiantly, brightly*, i. e. *clearly, distinctly*, Mark 8. 25 ἐνέβλεψε τηλαυγῶς ἅπαντας.

τηλικούτος, αὐτή, οὗτο, demonstr. correl. pron. (pr. a strengthened form of τηλίκος), *so great, tantus*, 2 Cor. 1. 10 ἐκ τηλικούτου θανάτου, Heb. 2. 3, Jam. 3. 4, Rev. 16. 18.

τηρέω, ὦ, f. ἦσω (τηρός), *to keep an eye upon, to watch, and hence to keep, to guard*, trans. a) prop. *to watch, observe attentively*, keep the eyes fixed upon, with acc. Rev. 1. 3 τηροῦντες τὰ ἐν αὐτῇ [προφητεία] γεγραμμένα 'watching the fulfilment of the prophecy,' 22. 7, 9. Hence fig. *to observe, keep, fulfil*, i. e. a duty, precept, law, custom, &c. = 'to per-

form watchfully, vigilantly,' with acc. ἐντολὰς Matt. 19. 17, sæp.; ἐντολὴν ἄσπιλον 1 Tim. 6. 14; λόγον John 8. 51, Rev. 3. 10 see ὑπομονή b., λόγους John 14. 24; νόμον Acts 15. 5; παράδοσιν Mark 7. 9; σάββατον John 9. 16: genr., with acc. expr. or impl., Rev. 2. 26 ὁ τηρῶν τὰ ἔργα μου i. e. 'the works which I require,' Matt. 23. 3, Rev. 3. 3. b) *to keep, guard*, e. g. a prisoner, person arrested, with acc. Matt. 27. 36, 54 τηροῦντες τὸν Ἰησοῦν, Acts 12. 5, 6 φύλακες ἐτήρουν τὴν φυλακὴν, 16. 23, 24. 23, 1 John 5. 18 τηρεῖ ἑαυτὸν i. e. 'is on his guard:' part. Matt. 28. 4 οἱ τηροῦντες *the keepers, guards*. Of things, τὰ ἱμάτια Rev. 16. 15: fig. *to keep in safety, to preserve, maintain*, with accus. of thing simply, Eph. 4. 3 τηρεῖν τὴν ἐνότητα τοῦ πνεύματος, 2 Tim. 4. 7 τὴν πίστιν τετήρηκα, Jude 6 μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν i. e. deserting it: so fig., accus. with adjuncts; with double acc. of pers. and predicate, 2 Cor. 11. 9 ἀβαρῇ ὑμῖν ἑμαυτὸν ἐτήρησα καὶ τηρήσω, 1 Tim. 5. 22, Jam. 1. 27; with adv. 1 Thess. 5. 23; with dat. of pers. Jude 1 Ἰησοῦ Χριστῷ: foll. by ἐν of state, John 17. 11, 12 ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου, Jude 21; by ἐκ τινος John 17. 15; ἀπό τινος James 1. 27. c) *to keep back or in store, to reserve*, with acc., things, John 2. 10 σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι, 12. 7; τί τινι 2 Pet. 2. 17; τί εἰς τινα 1 Pet. 1. 4. Of persons, 1 Cor. 7. 37 τηρεῖν τὴν ἑαυτοῦ παρθένον i. e. 'to keep her at home, unmarried,' opp. to ἐκγαμίζων ver. 38; 2 Pet. 2. 4 εἰς κρίσιν τηρουμένους, ver. 9 εἰς ἡμέραν κρίσεως.

τήρησις, εως, ἡ (τηρέω), *a watching, keeping*, and hence a) fig. *observance, performance*, i. e. of precepts, ἐντολῶν 1 Cor. 7. 19. b) *guard, ward*; in N. T. meton. *place of ward, a prison*, Acts 4. 3, 5. 18 ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.

Τιβεριὰς, ἄδος, ἡ, *Tiberias*, a city of Galilee, built by Herod Antipas, and named in honour of the emperor Tiberius. It is situated on the southwest shore of the lake of Gennesareth, about an hour's distance from

the place where the Jordan flows out, John 6. 23; and the lake itself is hence sometimes called *the sea of Tiberias*, v. 1, 21. 1, comp. Γεννησαρέτ.

Τιβέριος, ου, ὁ, *Tiberius*, pr. name of the third Roman emperor, the son of Livia and step-son of Augustus, reigned A. D. 14-37. John the Baptist commenced preaching in the 14th year of his reign; and the crucifixion of Jesus took place three or four years later, Luke 3. 1.

τίθημι, f. θήσω, aor. 1 ἔθηκα, perf. τέθεικα, *to set, put, place, lay*, trans. a) pr. *to set, put*, where a person or thing is set erect, or is conceived of as erect, rather than as lying down; act., a light, οὐδὲ τιθέασι λύχνον ὑπὸ τὸν μόδιον Matt. 5. 15, ὑποκάτω κλίνης Luke 8. 16, εἰς κρύπτην 11. 33: so a title ἐπὶ τοῦ σταυροῦ John 19. 9; one's foot ἐπὶ τῆς θαλάσσης Rev. 10. 2. Mid. *to set or put for one's self*, i. e. on one's own part or behalf, by one's own order, &c.; e. g. persons in prison, εἰς φυλακὴν Acts 12. 4, εἰς τήρησιν 4. 3; also ἐν τῇ φυλακῇ 5. 25, ἐν τηρήσει ver. 18, comp. ἐν 4.: of things, *to set in the proper place, to assign a place*, 1 Cor. 12. 18 ὁ Θεὸς ἔθετο τὰ μέλη ἐν τῷ σώματι. Spoken of food or drink, *to set on or out*, with acc. John 2. 10 τὸν καλὸν οἶνον τίθησι.

b) oftener of things, *to put, lay, lay down*, where the thing is conceived of as laid or lying down rather than as erect. (α) pr., θεμέλιον Luke 6. 48, 1 Cor. 3. 10; λίθον προσκόμματος Rom. 9. 33; πρόσκομμα with dat. incomm. 14. 13: genr. in the proverbial phrase, Luke 19. 21 αἴρων δ' οὐκ ἔθηκας *taking up what thou hast not laid down*, i. e. taking up what is not thine own. Of dead bodies, *to lay in a tomb or sepulchre*, with accus. Mark 15. 47, 16. 6 ὅπου ἔθηκαν αὐτόν, sæp.; with εἰς μνημεῖον Acts 13. 29, ἐν μνημείῳ 7. 16, al. Foll. by ἐπὶ with gen., τοὺς ἀσθενεῖς ἐπὶ κλινῶν Acts 5. 15; with acc., κάλυμμα ἐπὶ τὸ πρόσωπον 2 Cor. 3. 13, τὰς χεῖρας ἐπ' αὐτά Mark 10. 16: so with ἐπὶ and accus. impl., τὰ γόνατα τιθέναι sc. ἐπὶ τὴν γῆν *to place the knees = to kneel*, Mark

15. 19, sæp., see γόνυ: foll. by ἐν-
ώπιόν τινος Luke 5. 18, impl. Mark
6. 56; by παρ' ἐαυτῷ 1 Cor. 16. 2,
παρὰ τοὺς πόδας τινός Acts 4. 35,
πρὸς τὴν θύραν 3. 2, ὑπὸ τοὺς πόδας
τινός 1 Cor. 15. 25. In the sense
of *to lay off or aside*, ἱμάτια John 13.
4. (β) fig., τιθέναι τὴν ψυχὴν *to lay
down one's life*, John 10. 11, sæp.
Foll. by ἐπί with acc. Matt. 12. 18
θήσω τὸ πνεῦμά μου ἐπ' αὐτόν i. e.
'will give or impart to him:' mid.
with ἐν, 2 Cor. 5. 19 θέμενος ἐν ἡμῖν
τὸν λόγον τῆς καταλλαγῆς i. e. 'pla-
cing in us, laying upon us, commit-
ting unto us.' Mid., foll. by εἰς τὰ
ῶτα ὑμῶν *to lay up in your ears*, = *to
let sink into your ears, minds*, Luke
9. 44; by εἰς τὰς καρδίας *to lay to
heart*, = *to resolve*, 21. 14; by ἐν τῇ
καρδίᾳ *to lay up in heart, lay to heart*,
= *to revolve in mind, ponder*, 1. 66,
also = *to resolve, purpose*, Acts 5.
4; ἐν τῷ πνεύματι 19. 21.

c) fig. *to set, appoint, constitute*,
often = Engl. *to make*; of time, mid.
Acts 1. 7 χρόνους ἢ καιρούς, οὓς ὁ
πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ i. e.
'which the Father hath set by vir-
tue of his own authority,' comp. ἐν
3. c. β. fin.: so the lot of any one
τὸ μέρος, foll. by μετὰ τινος Matt.
24. 51; of a decision, decree, law,
Acts 27. 12 οἱ πλείους ἔθεντο βουλὴν
i. e. 'made a decision, decided, de-
termined;' Gal. 3. 19 ὁ νόμος ἐτέθη
the law was set, made, in text. rec.
προσετέθη. Foll. by double acc. of
pers. or thing and predicate, 1 Cor.
9. 18 ἵνα ἀδάπανον θήσω τὸ εὐαγγέ-
λιον *that I may make the gospel with-
out charge, free of expense*, comp.
for the sense 2 Cor. 11. 7, 8;—of
persons, in the formula ἕως ἂν θῶ
τοὺς ἐχθρούς σου ὑποπόδιον τῶν πο-
δῶν σου Matt. 22. 44, al., comp. in
ποὺς β.; Acts 20. 28 ὑμᾶς ἔθετο
ἐπισκόπους, Rom. 4. 17 πατέρα πολ-
λῶν ἐθνῶν τέθεικά σε, 1 Cor. 12. 28,
Heb. 1. 2, 2 Pet. 2. 6;—in the pass.
construction, with εἰς ὃ final, 1 Tim.
2. 7;—once by Heb. with acc. and
εἰς τι as predicate, Acts 13. 47 τέ-
θεικά σε εἰς φῶς ἐθνῶν, see εἰς 3. a.
Foll. by accus. and εἰς final, mid.
1 Thess. 5. 9 οὐκ ἔθετο ἡμᾶς ὁ Θεὸς
εἰς ὀργήν 'hath not appointed us to
wrath,' 1 Tim. 1. 12; pass. 1 Pet. 2.

8; with accus. and ἵνα, John 15. 16
ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε κτλ.

τίκτω, fut. τέξομαι, aor. 2 ἔτεκον, *to
bring forth, to bear offspring*, trans.
a) of women, Matt. 1. 21 τέξεται
υἱόν, v. 25, 2. 2 ὁ τεχθεὶς βασιλεὺς,
Gal. 4. 27, sæp. Metaph. of irreg-
ular desire, James 1. 15 ἐπιθυμία
συλλαβοῦσα τίκτει ἁμαρτίαν 'pro-
duces, causes sin.' b) of the earth,
Heb. 6. 7 γῇ τίκτουσα βοτάνην.

τίλλω, f. ἱλῶ, *to pull, pluck, pull out
or off*, e. g. ears of grain, with acc.
Matt. 12. 1, Mark 2. 23.

Τιμαῖος, ου, ὁ, *Timæus*, pr. name of
a man, Mark 10. 46.

τιμάω, ῶ, f. ἥσω (τιμή), *to hold worth,
to estimate*, trans. a) *to esteem, ho-
nour, reverence*, with acc. (α) genr.
1 Tim. 5. 3 χήρας τίμα, 1 Pet. 2. 17
πάντας. Spec. parents, Matt. 15. 4;
kings, 1 Pet. 2. 17; God and Christ,
John 5. 23; also of feigned piety
towards God, Matt. 15. 8 λαὸς τοῖς
χείλεσίν με τιμᾷ. (β) *to treat with
honour, to bestow special marks of
honour and favour upon any one*,
John 12. 26, Acts 28. 10 πολ. τιμαῖς
ἐτίμησαν ἡμᾶς. b) *to fix a value or
price on any thing*, pass. and mid.
with acc. Matt. 27. 9 τὴν τιμὴν τοῦ
τετιμημένου, ὃν ἐτίμησαντο ἀπὸ υἱῶν
Ἰσραήλ.

τιμή, ἥς, ἡ (τίω), *a holding worth,
estimation*, viz. a) *esteem, honour,
respect, reverence*. (α) genr., as
rendered or exhibited towards any
person or thing, John 4. 44 προφή-
της τιμὴν οὐκ ἔχει, Rom. 12. 10 see
προηγέομαι, 1 Cor. 12. 23, Col.
2. 23 οὐκ ἐν τιμῇ τινί sc. σώματος,
1 Thess. 4. 4 ἐν τιμῇ 'reputably,'
σκεῦος εἰς τιμὴν Rom. 9. 21: so as
rendered to masters, 1 Tim. 6. 1; to
magistrates, Rom. 13. 7; to elders,
1 Tim. 5. 17; to Christ, with δόξα,
2 Pet. 1. 17; to God, with δόξα, 1
Tim. 1. 17, al. (β) of a state or
condition of honour, rank, dignity,
joined with δόξα, Heb. 2. 7 δόξῃ καὶ
τιμῇ ἐστεφάνωσας αὐτόν: so as con-
ferred in reward, v. 9, Rom. 2. 7, 1
Pet. 1. 7: once of an office of ho-
nour, Heb. 5. 4. (γ) meton. *honour*,
= *mark or token of honour, favour,
reward*, &c. Acts 28. 10.

b) *value, price*, Matt. 27. 6 τιμή

αἵματος *price of blood*, v. 9, Acts 4. 34, 7. 16 τιμὴ ἀργυρίου, 19. 19. Meton. a thing of price, and hence collect. *precious things*, Rev. 21. 24, 26.

τίμιος, α, ον (τιμή), *held worth, estimated*, viz. a) *esteemed, honourable*, Acts 5. 34 Γαμαλιήλ τίμιος παντὶ τῷ λαῷ, Heb. 13. 4. b) *valued, prized, precious*. (α) prop. of high price, *costly*; λίθος τίμιος a *precious stone*, genr. Rev. 17. 4, pl. 1 Cor. 3. 12; ξύλον τίμιον *costly wood*, Rev. 18. 12. (β) fig. *precious, dear*, Acts 20. 24, Jam. 5. 7, 1 Pet. 1. 7, 19.

τιμιότης, ητος, ἡ (τίμιος), *preciousness, costliness*; meton. *precious things, magnificence*, probably *costly merchandise*, Rev. 18. 19.

Τιμόθεος, ου, ό, *Timotheus, Timothy*, pr. name of a young Christian of Derbe, the son of a Jewish mother and Greek father, selected by Paul as the chosen companion of his journeys and labours in preaching the gospel, Acts 16. 1, 3: he appears to have been with the apostle at Rome, Heb. 13. 23; but his later history is unknown.

Τίμων, ωνος, ό, *Timon*, pr. name of one of the seven primitive deacons at Jerusalem, Acts 6. 5.

τιμωρέω, ᾶ, f. ἥσω (τιμωρός, fr. τιμή, δράω), pr. *to watch or protect the honour of any one*, i. e. *to help, succour, vindicate*, also *to avenge, punish in behalf of any one*; in N. T. genr. *to punish*, with acc. Acts 26. 11 τιμωρῶν αὐτούς: pass. 22. 5.

τιμωρία, ας, ἡ (τιμωρέω), *vindication, avengement*; in N. T. *punishment*, Heb. 10. 29.

τις, neut. τι, gen. τινός, indef. pron. enclitic, *one, some one, a certain one*; distinguished by its accent from τίς interrog. a) pr. and genr., of some person or thing whom one cannot or does not wish to name or specify more plainly; in various constructions. (α) simply, Matt. 12. 47 εἰπέ τις αὐτῷ, 20. 20 αἰτεῖν τι, Luke 8. 49, 13. 6, Acts 5. 25: pl. τινές Mark 14. 4, Luke 13. 1, 24. 1, 1 Cor. 15. 12 τινὲς ἐν ὑμῖν. (β) joined with a subst., or adjective taken substantively, it denotes *a certain person or thing, some*; so after a subst., Mark

5. 25 γυνή τις, Luke 8. 27, 9. 19, 10. 31, 38, John 6. 7 βραχύ τι λάβη, Acts 27. 39: pl. Luke 8. 2 γυναῖκες τινες, Acts 9. 19 ἡμέρας τινάς, 17. 20, 2 Pet. 3. 16 δυσνόητά τινα. Also before the subst. or adj., Matt. 18. 12 εἰν γένηται τινι ἀνθρώπῳ, Luke 17. 12, John 4. 46, Acts 3. 2, 9. 36: pl. Luke 13. 31 τινὲς Φαρισαῖοι, Acts 13. 1, 15. 2 τινὰς ἄλλους, 27. 1: so εἷς τις Mark 14. 51 comp. εἷς d. Joined with names, either proper or gentile; before, Mark 15. 21 παράγοντά τινα Σίμωνα, Acts 9. 43, by apposit. John 11. 1; after, Luke 10. 33 Σαμαρείτης τις. (γ) with gen. of class or of partition, i. e. of which τις expresses a part, Luke 14. 15 ἀκούσας τις τῶν συνανακειμένων, 2 Cor. 12. 17, εἷς τις Mark 14. 47 comp. in β.: pl. Matt. 9. 3, 27. 47, Luke 19. 39, Rom. 11. 17. In a like sense with ἐκ, Luke 12. 13 εἰπέ τις ἐκ τοῦ ὄχλου, John 11. 49: pl. Luke 11. 15 τινὲς ἐξ αὐτῶν, John 7. 25, Rom. 11. 14. (δ) with numerals, where it renders the number indefinite, *about, some*, Luke 7. 19 προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ 'some two,' i. e. two or three, Acts 23. 23. (ε) distributively, τις ... ἕτερος *one ... another*, 1 Cor. 3. 4: pl. τινὲς ... τινές Luke 9. 7, 8, Phil. 1. 15. (ς) sometimes τις or τινές is omitted where the sense requires it to be supplied, Luke 8. 20 ἀπηγγέλη αὐτῷ λεγόντων sc. τινῶν, Mark 2. 1 δι' ἡμερῶν sc. τινῶν. So before a gen. partit. Acts 21. 16; before ἐκ Matt. 13. 47, Luke 21. 16, John 16. 17, Rev. 3. 9.

b) genr. *any one, any body, some one or other*, in various constructions and uses. (α) simply, Matt. 8. 28, Mark 12. 19 εἰν τινος ἀδελφὸς ἀποθάνη, Luke 14. 8, John 10. 28, Rom. 5. 7. Neut. τι, Matt. 5. 23 ἔχει τι κατὰ σοῦ, Mark 11. 13, Acts 3. 5. (β) joined with a subst. or adjunct., Rom. 8. 39 οὔτε τις κτίσις ἑτέρα. Neut. τι, Luke 11. 36 μὴ ἔχον τι μέρος σκοτεινόν, Acts 8. 34: so before adjectives of quality, character, &c. Luke 24. 41 ἔχετέ τι βρώσιμον, John 1. 47, Acts 17. 21; after, Mark 16. 18 καὶ θανάσιμόν τι πίωσιν, John 5. 14, Acts 19. 32. (γ) with gen. of class or of partition, 1 Cor. 6. 1 τολμᾷ τις ὑμῶν, Acts 5. 15, 2 Thess.

3. 8. Neut. τί, Acts 4. 32 οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῷ κτλ, Rom. 15. 18, Eph. 5. 27. Also with ἀπό Luke 16. 30; ἐκ Heb. 3. 13 τίς ἐξ ὑμῶν. (δ) τίς stands also for Engl. indef. ONE, *some one*, Matt. 12. 29 πῶς δύναται τις εἰσελθεῖν, Mark 8. 4, John 2. 25, 1 Tim. 1. 8. (ε) in a similar sense, like Engl. *one, any one*, for *every one*, ἕκαστος, John 6. 50 οὗτός ἐστιν ὁ ἄρτος, ἵνα τις ἐξ αὐτοῦ φάγῃ, Acts 2. 45, 11. 29, 1 Cor. 4. 2, Heb. 10. 28. (ς) εἰάν τις *if any one*, Matt. 21. 3, Col. 3. 13, Rev. 22. 18; εἰάν μή τις *unless one*, John 3. 3, 5, Acts 8. 31: pl. ἂν τινες *if any*, i. q. *whosoever*, John 20. 23. (η) εἴ τις *if any one*, see εἰ I. g. γ. In a hypothetical clause, the simple τίς is sometimes inaccurately said to be = εἴ τις, 1 Cor. 7. 18 περιτετμημένος τις ἐκλήθη, μὴ ἐπισπάσθω *is one called being circumcised*, i. e. be it so that one is thus called; Jam. 5. 13, 14. (θ) sometimes τίς *any one* is omitted where the sense requires it to be supplied, Matt. 23. 9 πατέρα μὴ [τινα] καλέσητε ὑμῶν ἐπὶ τῆς γῆς, 1 Pet. 4. 12.

c) emphat. *somebody, something*, i. e. *some person or thing of weight and importance, some great one*. (α) simply, Acts 5. 36 ἀνέστη Θεοδᾶς, λέγων εἶναί τινα ἑαυτόν. Neut., 1 Cor. 3. 7 οὐτε ὁ φυτεύων ἐστί τι, 10. 19, Gal. 2. 6, 6. 3 εἰ δοκεῖ τις εἶναί τι, v. 15, 1 Cor. 8. 2 εἴ τις δοκεῖ εἰδέναι τι. (β) with an adjective, Acts 8. 9 Σίμων λέγων εἶναί τινα ἑαυτὸν μέγαν, Heb. 10. 27 φοβερὰ τις ἐκδοχὴ κρίσεως 'a very fearful looking-for of judgment.'

d) τίς with a subst. or adj. sometimes serves to limit or modify the full signification, like English *some-what*, = *in some measure, a kind of*, &c. Rom. 1. 11 τι μεταδῶ χάρισμα ὑμῖν, v. 13, 1 Cor. 6. 11, Jam. 1. 18.

e) neut. τί adverbially or as acc. of manner. (α) simply, *in or as to something, in any way*, Phil. 3. 15 εἴ τι ἑτέρως φρονεῖτε, Philem. 18: hence it is = *perhaps* in the formula εἰ μὴ τι *unless perhaps*, Luke 9. 13, John 5. 19. (β) with another acc. neut. as adverb, thus serving to modify it, comp. in d., *some, somewhat, a little*; βραχύ τι *some little, a little*,

spoken of time Acts 5. 34, of place or rank Heb. 2. 7; Acts 23. 20 τί ἀκριβέστερον; 2 Cor. 10. 8, 11. 16: so μέρος τι *in some part, partly*, 1 Cor. 11. 18.

τίς, neut. τί, gen. τίνος, interrog. pron. *who? which? what?* always written with the acute accent on ι, and thus distinguished from τίς indef. The place of τίς is usually at the beginning of the interrogative clause, or at most after a particle or the like; but see A. a. ζ.

A) DIRECT, usually with the indicative; sometimes with the subjunctive and optative, which then serve to modify its power. a) with INDIC., genr., and in various constructions. (α) simply, Matt. 3. 7 τίς ὑπέδειξεν ὑμῖν φυγεῖν, 21. 23 καὶ τίς σοι ἔδωκε κτλ, Luke 10. 29, John 1. 22, 39 τί ζητεῖτε, 13. 25, Acts 7. 27, 19. 3 εἰς τί οὖν ἐβαπτίσθητε i. e. *into what*, &c., Heb. 3. 17: τί ἐστί τοῦτο *what is this?* what means this? Mark 1. 27; so with a pron. demonstr. in a contracted clause, Luke 16. 2 τί τοῦτο ἀκούω περὶ σοῦ for τί ἐστί τοῦτο ὃ ἀκούω comp. John 16. 18, Acts 11. 17. For the phrases τί πρὸς ἡμᾶς, τί πρὸς σέ, see πρὸς III. 3. a.; τί ἐμοὶ καὶ σοί, see ἐγὼ c. (β) with a subst., or adj. taken substantively, Matt. 5. 46 τίνα μισθὸν ἔχετε, Mark 5. 9, John 2. 18, Rom. 6. 21, Heb. 7. 11, Matt. 5. 47 τί περισσὸν ποιεῖτε, Mark 15. 14 τί κακὸν ἐποίησε. (γ) foll. by gen. of class or of partition, i. e. of which τίς expresses a part, Matt. 22. 28 τίνος τῶν ἑπτὰ ἐσται, Luke 10. 36, Acts 7. 52 τίνα τῶν προφητῶν, Heb. 1. 5: also with ἐκ, Matt. 6. 27 τίς ἐξ ὑμῶν, John 8. 46; with substantive, Matt. 7. 9 ἡ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, Luke 11. 11. (δ) after τίς the verb εἶναι is often omitted; τί πρὸς ἡμᾶς Matt. 27. 4, τί ἐμοὶ καὶ σοί John 2. 4, τί σοι ὄνομα Mark 5. 9, Luke 4. 36, Acts 7. 49, Rom. 8. 31: so γίνεσθαι Matt. 26. 8, John 21. 21. (ε) sing. τί as predicate sometimes refers to a plural neut. as subject, John 6. 9 ταῦτα τί ἐστιν εἰς τοσαύτους, Acts 17. 20 comp. in g. (ς) by inversion, τίς is sometimes put after several words in a clause, Matt. 6. 28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε, John 6. 9 ἀλλὰ

ταῦτα τί ἐστίν, 16. 18, Acts 11. 17, 19. 15 ὑμεῖς δὲ τίνες ἐστέ, Rom. 14. 10. (η) with other particles: καὶ τίς and who? who then? Mark 10. 26, 2 Cor. 2. 2; τίς ἄρα who then? see ἄρα I. b.; τί γάρ what then? Rom. 3. 3; τί οὖν what therefore? what then? see οὖν 2. d.; τί ὅτι why? see ὅτι 1. b.; διὰ τί or διατί on account of what? wherefore? why? see διὰ III. 2. a.; εἰς τί for what? to what end? wherefore? why? Matt. 14. 31, but for Acts 19. 3 see in α.; πρὸς τί for what? for what intent? wherefore? John 13. 28; ἵνατί that what? to what end? wherefore? see ἵνατί.

b) neut. τί as adverb of interrogation, or as acc. of manner interrog. (α) wherefore? why? for what cause? = διὰ τί, Matt. 8. 26 τί δειλοί ἐστε, Mark 11. 3, John 7. 19, 1 Cor. 10. 30. So τί καὶ why then? 15. 29, 30: τί δέ but why? expressing surprise, Matt. 7. 3; also and why? continuative, 1 Cor. 4. 7: τί οὖν why then? Matt. 17. 10, John 1. 25; also to what end? for what purpose? for εἰς τί, Matt. 26. 65, Gal. 3. 19 τί οὖν ὁ νόμος. (β) as to what? how? in what respect? for κατὰ τί, Matt. 19. 20 τί ἔτι ὑστερῶ, 16. 26; also in what way? how? Rom. 8. 24 τί καὶ ἐλπίζει, 1 Cor. 7. 16 τί οἶδας, Acts 26. 8; so Matt. 22. 17 τί σοι δοκεῖ: hence intensive, how! how greatly! 7. 14 in later eds. τί στενὴ ἡ πύλη, Luke 12. 49 τί θέλω εἰ ἤδη ἀνήφθη.

c) = πότερος, where two are spoken of, who or which of the two? Matt. 21. 31 τίς ἐκ τῶν δύο, 27. 21 τίνα ἀπὸ τῶν δύο, 9. 5 τί ἐστίν εὐκοπώτερον, 23. 17, 19, 1 Cor. 4. 21.

d) τίς with indic., through the force of the context, sometimes approaches to the sense of ποῖος, Lat. qualis, i. e. of what kind or sort? so of persons, Matt. 16. 13 τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, v. 15, 1 Cor. 3. 5 τίς οὖν ἐστὶ Παῦλος, Jam. 4. 12, τίς ἄρα Luke 1. 66; neut. Heb. 2. 6 τί ἐστίν ἄνθρωπος;—of things, Luke 4. 36 τίς ὁ λόγος οὗτος, 24. 17, John 7. 36, 1 Cor. 15. 29.

e) SPEC. with indic. future, τίς expresses: (α) deliberation, Matt. 11. 16 τίνι ὁμοιώσω τὴν γενεάν, Mark 6. 24, Luke 3. 10 τί οὖν ποιήσομεν, Acts

4. 16: so rarely with indic. present, John 11. 47, Acts 21. 22. (β) hence implying the idea, shall, may, can, Matt. 5. 13 ἐν τίνι ἀλισθήσεται, Luke 1. 18 κατὰ τί γνώσομαι τοῦτο, Acts 8. 33, Rom. 8. 33, 35. (γ) sometimes put where a general truth is to be illustrated by a particular example, Matt. 12. 11 τίς ἐστὶ ἐξ ὑμῶν ἄνθρωπος, ὃς ἐξεί κτλ, Luke 14. 5, 11. 5 where the subjunct. alternates with the fut.

f) with subjunct. implying deliberation with the idea of possibility, Matt. 6. 31 λέγοντες, τί φάγωμεν, Luke 12. 17 τί ποιήσω; so Matt. 20. 32 τί θέλετε ποιήσω ὑμῖν, 27. 17, 22, see θέλω b.

g) with optat. and ἄν, implying doubt, uncertainty, Acts 2. 12 τί ἂν θέλοι τοῦτο εἶναι, 17. 18.

B) INDIRECT, where it is often = ὅστις. a) with indicative, after verbs of hearing, inquiring, shewing, knowing, &c. &c.; in various constructions and uses. (α) genr. Matt. 6. 3 μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, 9. 13 μάθετε τί ἐστίν, 10. 11, 12. 3, 7, 21. 16, Mark 14. 36, Luke 6. 47, 7. 39, Acts 21. 33, Eph. 5. 10, John 19. 24 λάχωμεν περὶ αὐτοῦ τίνος ἐσται: so with subst. 1 Cor. 15. 2 τίνι λόγῳ, 1 Pet. 1. 11: with εἶναι implied, Rom. 8. 27 οἶδε τί τὸ φρόνημα, Eph. 3. 18, Heb. 5. 12. In a double question, Luke 19. 15 ἵνα γνῶ τίς τί διεπραγματεύσατο lit. that he might know who had gained what, i. e. who had gained, and what he had gained. (β) = πότερος, Phil. 1. 22 τί αἰρήσομαι οὐ γινώσκω. (γ) = ποῖος, John 10. 6 οὐκ ἔγνωσαν τίνα ἦν & ἐλάλει, Acts 17. 19, 24. 20.

b) with subjunctive, implying what may or can be done, denoting possibility, Matt. 6. 25 μὴ μεριμνᾶτε τί φάγητε, 10. 19, 15. 32, Luke 12. 5, 11, al.: in a double question, Mark 15. 24 βάλλοντες κλῆρον, τίς τί ἄρῃ, comp. above in a. α.

c) with optative after a preceding preterite, and implying doubt, uncertainty. (α) genr. Luke 8. 9 ἐπηρώτων αὐτὸν τίς εἶη ἡ παραβολὴ αὐτῆς, 15. 26 ἐπυνθάνετο τί εἶη ταῦτα comp. A. d. ε., 18. 36, 22. 23. (β) with ἄν, as strengthening the idea of uncer-

tainty, Luke 1. 62 τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν, 6. 11 διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσειαν τῷ Ἰησοῦ, 9. 46, Acts 5. 24, al.

τίτλος, ου, ὁ, Lat. *titulus*, a title, superscription, John 19. 19, 20.

Τίτος, ου, ὁ, *Titus*, prop. name of a Christian teacher, of Greek origin, a companion and fellow-labourer of Paul, Gal. 2. 3.

τίω, f. ἴσω, to hold worth, = to respect, honour, reverence, also to estimate; hence in fut. and aor. 1 act. and mid. to honour, i. e. by making compensation, atonement, = to atone for, pay for, with acc. of wrong done, &c.; in N. T. to atone with, to pay, with acc. of thing offered or suffered in atonement, as δίκην τίειν to pay or suffer punishment, to be punished, Lat. *solvere pœnas*, 2 Thess. 1. 9.

τοί, enclitic particle, by consequence, consequently, therefore; which signification, however, is found only in the strengthened forms τοιγάρ, τοιγαροῦν, &c., while τοί itself retains merely a sort of confirmatory sense, indeed, forsooth, yet, &c. In N. T. only in the compounds καιτοίγε, τοιγαροῦν, τοίνυν.

τοιγαροῦν, i. e. τοί strengthened by the particles γάρ and οὖν, = by certain consequence, consequently, therefore; 1 Thess. 4. 8 τοιγαροῦν ὁ ἀθετῶν, Heb. 12. 1.

τοίγε, see καίτοιγε in γέ II. ζ.

τοίνυν, i. e. τοί strengthened by νυν, = indeed now, yet now, therefore; used where one proceeds with an inference, and usually put after one or more words in a clause, Luke 20. 25 ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι, 1 Cor. 9. 26: more rarely at the beginning of a clause, Heb. 13. 13 τοίνυν ἐξερχώμεθα πρὸς αὐτόν.

τοιόσδε, ἄδε, ὄνδε (a strengthened form of τοῖος demonstr. correlative to ποῖος, οἶος); of this kind or sort, such, Lat. *talis*, 2 Pet. 1. 17 φωνῆς τοιάσδε.

τοιούτος, αὕτη, οὗτο and οὗτον (a strengthened form of τοῖος demonstr. correl. to ποῖος, οἶος), of this kind or sort, such, Lat. *talis*, more frequent in Attic usage than τοῖος or τοιόσδε. a) genr. (α) without

art. or corresponding relative, Matt. 18. 5 ὃς ἐὰν δέξηται παιδίον τοιούτον ἔν, Mark 4. 33, John 4. 23, Acts 16. 24: with a corresponding relative, οἶος 1 Cor. 15. 48, ὁποῖος Acts 26. 29, ὡς Philem. 9. (β) with the art., as marking something definite or already mentioned, Matt. 19. 14 τῶν τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρ., Mark 9. 37, Acts 19. 25, Rom. 1. 32, 1 Cor. 5. 11.

b) by impl. *such*, = *so great*. (α) without art. or relative, Matt. 9. 8 τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις, Mark 6. 2, John 9. 16; neut. pl. τοιαῦτα *such things, so great things*, good Luke 9. 9, evil 13. 2: with a relat. corresponding, ὅστις 1 Cor. 5. 1, ὅς Heb. 8. 1. (β) with the art. ὁ τοιούτος *such an one, such a person, one distinguished*; in a good sense, 2 Cor. 12. 2, 3, 5; in a bad, = *such a fellow*, Acts 22. 22 comp. 21. 27, 1 Cor. 5. 5, 2 Cor. 2. 6, 7.

τοιῖχος, ου, ὁ (kindred with τεῖχος), a wall, i. e. of a house, paries, Acts 23. 3.

τόκος, ου, ὁ (τίκτω, τέτοκα), a bringing forth, birth, thing born, offspring, child; in N. T. fig. gain from money put out, interest, usury, Matt. 25. 27.

τολμάω, ᾧ, f. ἤσω (τόλμα, fr. τλάω obsol.), to have courage, boldness, confidence to do any thing, to venture, dare, intrans. with infin. Matt. 22. 46 οὐδὲ ἐτόλμησέ τις ἐπερωτῆσαι αὐτόν, Mark 15. 43, John 21. 12, Acts 5. 13 οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, Rom. 5. 7, 15. 18. Also to shew one's self bold, to act with boldness, confidence, foll. by ἐπὶ τινα against any one, 2 Cor. 10. 2; with ἔν τινι in any thing, 11. 21.

τολμηρότερον, adv. (comparative of τολμηρῶς), the more boldly, with greater confidence and freedom, Rom. 15. 15.

τολμητής, ου, ὁ (τολμάω), a darer, enterpriser; in N. T. in a bad sense, one over-bold, audacious, presumptuous, 2 Pet. 2. 10.

τομός, ῃ, ὄν (τέμνω), cutting, sharp, keen; in N. T. only comp. τομώτερος, sharper, keener, fig. Heb. 4. 12.

τόξον, ου, τό, a bow for shooting arrows, Rev. 6. 2.

τοπάζιον, ου, τό, *the topaz*, Rev. 21. 20; a transparent gem of a golden or orange colour.

τόπος, ου, ό, *place, locus*, e. g. a) as occupied or filled by any person or thing, *spot, space, room*. (α) pr. Matt. 28. 6 τὸν τόπον ὅπου ἔκειτο ὁ κύριος, Mark 16. 6, Luke 2. 7 οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι, 14. 10, 22, John 20. 7, Acts 7. 33, Rev. 20. 11. So διδόναι τόπον τινί *to give place to any one, to make room*, Luke 14. 9, Eph. 4. 27. (β) fig. = *condition, part, character*, 1 Cor. 14. 16 ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου *he who fills the place of one unlearned*, i. e. an unlearned person. (γ) fig. *place, = opportunity, occasion*, Acts 25. 16 πρὶν ἢ τόπον ἀπολογίας λάβοι, Rom. 15. 23 μηκέτι τόπον ἔχων [τοῦ εὐαγγελίζεσθαι] ἐν τοῖς κλίμασι τούτοις, Heb. 12. 17.

b) of a particular *place* or *spot* where any thing is done or occurs, Luke 10. 32 Λευΐτης γενόμενος κατὰ τὸν τόπον, 11. 1, 19. 5, John 4. 20, 5. 13, al. Pleonast. Rom. 9. 26 ἐν τῷ τόπῳ οὗ *in the place where, = simpl. where*.

c) of a place *where one dwells*, sojourns, &c., = *dwelling-place, abode, home*, Luke 16. 28 εἰς τὸν τόπον τοῦτον τῆς βασάνου, John 11. 6, 14. 2 πορεύομαι ἐτοιμάσαι τόπον ὑμῖν, Acts 1. 25, 12. 17, Rev. 12. 6: so of a house, dwelling, Acts 4. 31; a temple, 7. 49; hence the Temple, as the abode of God, is called ὁ τόπος ἅγιος Matt. 24. 15, Acts 6. 13. Of things, a place where any thing is kept; *sheath, scabbard* of a sword, Matt. 26. 52.

d) in a geographical or topographical sense, a place or part of a country, of the earth, &c. (α) of a definite place or spot in a city, district, country, Matt. 27. 33 εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶ λεγόμενος κρανίου τόπος, Luke 23. 33: so 6. 17, 22. 40, John 6. 10, 19. 13, al. (β) of a place as inhabited, a city, village, quarter, &c. Luke 4. 37 εἰς πάντα τόπον τῆς περιχώρου, 10. 1, Matt. 14. 35, Acts 16. 3, 27. 2: so ἐν παντὶ τόπῳ *in every place*, every where among men, 1 Cor. 1. 2, al. (γ) of a tract of country, district, region; εἰς ἔρημον τόπον Mark 1. 35,

ἐν ἐρήμοις τόποις v. 45, al.; δι' ἀνύδρων τόπων Matt. 12. 43; κατὰ τόπους *in divers places*, quarters, countries, 24. 7: so in the sense of a land, country, John 11. 48 ἀροῦσιν ἡμῖν καὶ τὸν τόπον καὶ τὸ ἔθνος 'both our country and nation,' Heb. 11. 8, Acts 7. 7 λατρεύσουσί με ἐν τῷ τόπῳ τούτῳ 'in this land.' (δ) fig. of a place or passage in a book, Luke 4. 17 εὗρε τὸν τόπον οὗ ἦν γεγραμμένον.

τοσοῦτος, αὐτή, οὕτο and οὕτον (a strengthened form of τόσος cor. to ὅσος, πόσος), *so great, so much, &c.* a) pr. of magnitude, intens. *so great*, Matt. 8. 10 οὐδὲ τοσαύτην πίστιν εὗρον, John 12. 37, Rev. 18. 17; pl. neut. τοσαῦτα *so great things*, benefits, Gal. 3. 4: with ὅσος corresponding, Heb. 1. 4, 7. 22 comp. ver. 20, 10. 25. So of a specific amount, *so much and no more, = so little*, Acts 5. 8 εἰ τοσούτου τὸ χωρίον ἀπέδοσθε. b) of time, *so LONG*, John 14. 9 τοσοῦτον χρόνον, Heb. 4. 7. c) of number, multitude, collect. or in pl. *so many, so numerous*, Matt. 15. 33 ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον, Luke 15. 29, John 6. 9.

τότε, demonstr. adv. of time, *then, at that time*, cor. to ὅτε, πότε. a) in general propositions, marking succession; after πρῶτον, Matt. 5. 24 πρῶτον διαλλάγηθι, καὶ τότε ἔλθῶν, 12. 29; with ὅταν, 2 Cor. 12. 10 ὅταν ἀσθενῶ, τότε δυνατός εἰμι, John 2. 10; simply, Luke 11. 26. b) of time PAST; with a notation of time preceding, Matt. 13. 26 ὅτε ἐβλάστησεν ὁ χόρτος, τότε ἐφάνη καὶ τὰ ζιζάνια, 21. 1; with ὥς, John 7. 10; μετὰ with accus. 13. 27: so after a participle as noting time, Acts 27. 21, 28. 1 διασωθέντες, τότε ἐπέγνωσαν: also as opp. to νῦν, Rom. 6. 21, Heb. 12. 26: εὐθέως τότε, Acts 17. 14. Simply, where the notation of time lies in the context, and τότε *then, at that time*, is often = *thereupon, after that*, Matt. 2. 17 τότε ἐπληρώθη τὸ ρηθέν, 3. 13 τότε παραγίνεται 'after this,' comp. ver. 6, 7; Acts 1. 12, 10. 46, 48. Also in later usage ἀπὸ τότε *from then, from that time*, Matt. 4. 17, 16. 21. With the art. as adj., ὁ τότε κόσμος *the then*

world, 2 Pet. 3. 6. c) of time FUTURE; with ὅταν preceding, Matt. 25. 31 ὅταν ἔλθῃ... τότε καθίσει ἐπὶ θρόνου, Mark 13. 14; pleonast. ὅταν ἀπαρθῇ, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις, Luke 5. 35: with πρῶτον, 6. 42: opp. to ἄρτι, 1 Cor. 13. 12. Simply, Mark 13. 21 τότε εἰάν τις ὑμῶν εἴπῃ, v. 26, 27.

τοῦναντίον, crasis for τὸ ἐναντίον, pr. the opposite; in N. T. as adv. on the contrary, contrariwise, Gal. 2. 7, 1 Pet. 3. 9.

τοῦνομα, crasis for τὸ ὄνομα, = by name, Matt. 27. 57.

τουτέστι, elision for τοῦτο ἔστι, that is, = 'which signifies,' used in explanations, Matt. 27. 46, sæp. In most of the later eds. every where written separately, τοῦτ' ἔστι: but Lachmann has always τουτέστι.

τράγος, ου, ὁ, a he-goat, hircus, Heb. 9. 12, 13, 19, 10. 4.

τράπεζα, ης, ἡ (pr. τετράπεζα, from τέτρα- q. v., πέζα), a table. a) genr. for setting on food, taking meals. (α) pr. Matt. 15. 27, Luke 22. 21, 30: so of the table for the shewbread, Heb. 9. 2. (β) meton. like English table, for that which is set on, food, a meal, banquet, Acts 16. 34 παρέθηκε τράπεζαν he set a table, i. e. made ready a meal; Rom. 11. 9, 1 Cor. 10. 21.

b) spec. table of a money-changer, a broker's counter, at which he sat in the market or public place; e. g. in the outer court of the Temple, Matt. 21. 12, John 2. 15: hence genr. a broker's office, bank, where money is deposited and loaned out, Luke 19. 23 οὐκ ἔδωκας τὸ ἀργύριον μου ἐπὶ τὴν τράπεζαν. Meton. Acts 6. 2 διακονεῖν τραπέζαις to serve money-tables, i. e. to take care of money-affairs, have charge of the alms, &c.

τραπεζίτης, ου, ὁ (τράπεζα), a tabler, i. e. a money-changer, broker, banker, one who exchanged money, and also received money on deposit at interest, in order to loan it out to others at a higher rate, Matt. 25. 27.

τραῦμα, ατος, τό (τιτρώσκω), a wound, Luke 10. 34.

τραυματίζω, fut. ἴσω (τραῦμα), to

wound, trans. Luke 20. 12 τοῦτον τραυματίσαντες, Acts 19. 16.

τραχηλίζω, f. ἴσω (τράχηνος), to twist the neck, throttle, as a wrestler his antagonist; also to bend back the neck of an animal for slaughter so as to expose the front or throat; hence in N. T. fig. to lay bare, lay open, pass. part. Heb. 4. 13 πάντα γυμνὰ καὶ τετραχληλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ.

τράχηνος, ου, ὁ, the neck, Matt. 18. 6; Acts 15. 10 see ζυγός a.; Rom. 16. 4 τὸν ἑαυτῶν τράχηνον ὑπέθηκαν sc. under the axe, i. e. have exposed their lives to peril for my safety; Luke 15. 20 ἐπέπεσεν ἐπὶ τὸν τράχηνον αὐτοῦ i. e. embraced him.

τραχύς, εἶα, ὅ, rough, uneven; ὁδοί Luke 3. 5; Acts 27. 29 τραχεῖς τόποι i. e. rocks, breakers.

Τραχωνίτις, ιδος, ἡ, Trachonitis, the north-easternmost of the districts into which the habitable region east of the Jordan was divided, bounded easterly by the Arabian desert, on the south-west by Auranitis and Gaulonitis, and extending from the territory of Damascus on the north to near Bostra on the south. It formed a part of the tetrarchy of Herod Antipas, Luke 3. 1.

τρεῖς, οἱ, αἱ, τρία, τά, card. number three, Matt. 12. 40, 13. 33.

τρέμω (τρέω), only in pres. and imperf., to tremble from fear, intrans. Mark 5. 33 φοβηθεῖσα καὶ τρέμουσα, Luke 8. 47, Acts 9. 6. Hence to tremble at any thing, = to fear, be afraid, with part. 2 Pet. 2. 10 οὐ τρέμουσι βλασφημοῦντες lit. they do not tremble speaking evil, i. q. they do not fear to speak evil.

τρέφω, fut. θρέψω, pr. to make thick, firm, fast, as a fluid, γάλα θρέψαι to curdle milk; genr. and in N. T. to make thick or fat by feeding, and hence = to feed, nurse, nourish, trans. a) pr. and genr., with accus. Matt. 6. 26 ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά, 25. 37 πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν; Luke 12. 24, Acts 12. 20: also i. q. to pamper, τὰς καρδίας James 5. 5 see σφαγή. b) to nurture, bring up, Luke 4. 16 Ναζαρέτ, οὗ ἦν τεθραμμένος.

τρέχω, f. θρέξομαι, aor. 2 ἔδραμον, *to run*, intrans. a) prop. and genr., absol. Matt. 27. 48 εὐθέως δραμὼν εἰς ἐξ αὐτῶν, Mark 5. 6, Luke 15. 20, John 20. 2 τρέχει καὶ ἔρχεται, v. 4 ἔτρεχον οἱ δύο: foll. by ἐπὶ with acc. of place, Luke 24. 12; εἰς final, Rev. 9. 9; by inf. final, Matt. 28. 8. So of those who run in a stadium or public race, 1 Cor. 9. 24 οἱ ἐν σταδίῳ τρέχοντες πάντες τρέχουσιν: fig. in comparisons drawn from the public races and applied to Christians, as expressing strenuous effort in the Christian life and cause, οὕτω τρέχετε ἵνα καταλάβητε sc. τὸ βραβεῖον 9. 24, v. 26; εἰς κενόν *in vain*, Gal. 2. 2; καλῶς 5. 7; with acc. of kindred subst. Heb. 12. 1 τρέχωμεν τὸν προκειμένον ἡμῖν ἀγῶνα *let us run the race set before us*. Also of strenuous effort in general, Rom. 9. 16 οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος. b) metaph. of rumour, word, doctrine, *to run, spread quickly*, 2 Thess. 3. 1 ἵνα ὁ λόγος τοῦ κυρίου τρέχη.

τριακόντα, οἱ, αἱ, τά (τρεῖς), *thirty*, Matt. 13. 8, 23.

τριακόσιοι, αι, α (τρεῖς), *three hundred*, Mark 14. 5, John 12. 5.

τρίβολος, ὁ, ἡ, adj. (τρίς, βέλος), *three-pointed, three-pronged*; subst. ὁ τρίβολος, *a caltrop, crow-foot*, composed of three or more radiating spikes or prongs, and thrown upon the ground to annoy cavalry; in N. T. *tribulus, land-caltrop*, a low thorny shrub, so called from the resemblance of its thorns and fruit to the military caltrop, Matt. 7. 16, Heb. 6. 8.

τρίβος, ου, ἡ (τρίβω), *a beaten path-way, highway*; εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ Matt. 3. 3.

τριετία, ας, ἡ (τριετής, from τρεῖς, ἔτος), *the space of three years, triennium*, Acts 20. 31.

τρίζω, fut. ἴσω, an onomatopoetic, *to give out a stridulous, creaking, grating sound, to scream, stridere*, intrans., spoken chiefly of living things, as of the cry or chirping of young birds, the shrieks of women, &c.; also of inanimate things, as the chord of a lyre, iron when filed, &c.; in N. T. of the teeth, *to grate, to gnash*, with acc. Mark 9. 18 τρίζει τοὺς ὀδόντας.

τρίμηνος, ου, ὁ, ἡ, adj. (τρίς, μήν), *of three months, trimestris*; in N. T. neut. τὸ τρίμηνον, *three months*, Heb. 11. 23.

τρίς, adv. (τρεῖς), *thrice, three times*, Matt. 26. 34, 75: so ἐπὶ τρίς *up to thrice, = thrice*, Acts 10. 16, see ἐπὶ III. 2. b.

τρίστεγος, ου, ὁ, ἡ, adj. (τρίς, στέγη), pr. *three-roofed*, genr. *three-storied*, having three floors or stories; in N. T. neut. τὸ τρίστεγον, *the third floor, third story*, Acts 20. 9.

τρισχίλιοι, αι, α (τρίς, χίλιοι), *three thousand*, Acts 2. 41.

τρίτος, η, ον, ordin. adj. (τρεῖς), *the third*. a) genr. Matt. 20. 3 περὶ τὴν τρίτην ὥραν, 22. 26 ὁ τρίτος, 27. 64, Luke 12. 38, 2 Cor. 12. 2: so τῇ τρίτῃ ἡμέρᾳ *on the third day*, Matt. 16. 21; τῇ ἡμ. τῇ τρίτῃ John 2. 1; τῇ τρίτῃ sc. ἡμ. Luke 13. 32. b) neut. τὸ τρίτον: (α) as subst., with μέρος impl., *the third part*, foll. by gen. of a whole, Rev. 8. 7 τὸ τρίτον τῶν δένδρων, sarp. in Apoc. (β) as adv. *the third time*; τὸ τρίτον John 21. 17, τρίτον ver. 14, 1 Cor. 12. 28; τρίτον τοῦτο *this third time*, 2 Cor. 12. 14. Also ἐκ τρίτου adv. *the third time*, Matt. 26. 44.

τρίχες, see θρίξ.

τρίχινος, η, ον (θρίξ), *hairy, made of hair*; σάκκος τρίχινος Rev. 6. 12.

τρόμος, ου, ὁ (τρέμω), *a trembling*, from fear, terror, Mark 16. 8 εἶχεν αὐτὰς τρόμος καὶ ἔκστασις: coupled with φόβος, e. g. φόβος καὶ τρόμος *fear and trembling*, intensively expressing either great timidity and diffidence, 1 Cor. 2. 3; or profound reverence, respect, dread, 2 Cor. 7. 15, Eph. 6. 5.

τροπή, ἡς, ἡ (τρέπω), *a turning, turning back*, e. g. of the heavenly bodies in their courses, at the solstices, &c. James 1. 17.

τρόπος, ου, ὁ (τρέπω), pr. *a turning, turn, direction*, hence genr. *manner, way, mode*; in N. T. a) genr., in adverbial constructions: (α) accus. with κατά, e. g. καθ' ὃν τρόπον *in what manner, = as, even as*, comp. κατά II. 4. b., Acts 15. 11; κατὰ πάντα τρόπον *in every way*, Rom. 3. 2; κατὰ μηδένα τρόπον *in no way*, 2 Thess.

2. 3. (β) acc. as adv. ὃν τρόπον *in what manner*, i. e. *as, even as*, Matt. 23. 37 ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία, Acts 1. 11; so Jude 7 τὸν ὅμοιον τούτοις τρόπον: comp. 8s II. 1. c. β. 3. (γ) dat. παντὶ τρόπῳ *in every way*, Phil. 1. 18; ἐν παντὶ τρόπῳ 2 Thess. 3. 16, comp. ἐν 3. b.

b) fig. *turn of mind and life, disposition, manners, mode of thinking, feeling, acting*, Heb. 13. 5 ἀφιλάργυρος ὁ τρόπος.

τροποφορέω, ὦ, fut. ἥσω (τρόπος, φορέω), *to bear with the turn of any one*, i. e. *with his disposition, manners, conduct*, foll. by acc. Acts 13. 18 text. rec. ἐτροποφόρησεν αὐτούς.

τροφή, ἥς, ἡ (τρέφω), *food, nourishment, sustenance*, Matt. 3. 4, 6. 25, 24. 45: fig. *nutriment for the mind, instruction*, Heb. 5. 12, 14: *in the sense of stipend, hire*, Matt. 10. 10 ἄξιός ἐστιν τῆς τροφῆς αὐτοῦ comp. Luke 10. 7 τοῦ μισθοῦ αὐτοῦ.

Τρόφιμος, ου, ὁ, *Trophimus*, pr. name of a Christian of Ephesus, Acts 20. 4.

τροφός, οὔ, ὁ, ἡ (τρέφω), *a nurser, nurse*, 1 Thess. 2. 7.

τροποφορέω, ὦ, f. ἥσω (τροφός, φορέω), *to bear as a nurse, to carry in the arms as a nurse her nursling*, fig. *to cherish, care for*, trans. Acts 13. 18 later eds.

τροχιά, ᾤς, ἡ (τρόχος), *a wheel-track, rut*; in N. T. fig. *a way, path*, Heb. 12. 13 τροχίᾱς ὁρθᾱς ποιήσατε τοῖς ποσὶν ὑμῶν 'ways of life and conduct.'

τροχός, οὔ, ὁ (τρέχω), pr. *a runner*, i. e. 'any thing made round for rolling or running,' hence genr. *a wheel*, as of a chariot, of a potter, or for torture; in N. T. fig. *a course*, as run by a wheel, or perhaps *circular course, circuit*, James 3. 6 see γένεσις a.

τρουβλίον, ου, τό, *a dish, bowl*, for eating or drinking, Matt. 26. 23.

τρυγάω, ὦ, f. ἥσω (τρύγη), *to gather in ripe fruits or grain, to harvest*, genr.; oftener and in N. T. of vintagers, *to gather grapes*, with accus. Luke 6. 44 οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν, Rev. 14. 18, 19.

τρυγών, όνος, ἡ (τρύζω), *a turtle-dove*, Luke 2. 24.

τρυμαλιά, ᾤς, ἡ (τρύμη, τρύω), *a hole, eye of a needle*, = τρύπημα, Mark 10. 25.

τρύπημα, ατος, τό (τρύπᾱω), *a hole, eye of a needle*, Matt. 19. 24.

Τρύφαινα, ἥς, ἡ, *Tryphæna*, proper name of a female Christian, Rom. 16. 12.

τρυφάω, ὦ, f. ἥσω (τρυφή), *to live delicately and luxuriously, in pleasure*, intrans. James 5. 5.

τρυφή, ἥς, ἡ (θρύπτω), *delicate living, luxury*, i. e. *as breaking down the mind and making effeminate*, Luke 7. 25, 2 Pet. 2. 13.

Τρυφῶσα, ἥς, ἡ, *Tryphosa*, pr. name of a female Christian, Rom. 16. 12.

Τρωάς, ᾠδος, *Troas*, strictly *Alexandria-Troas*, a city of Phrygia Minor in Mysia, situated on the coast, at some distance southward from the site of Troy, Acts 16. 8, 11: the name *Troas* or *the Troad* strictly belonged to the whole district round Troy.

Τρωγύλλιον, ου, τό, *Trogyllium*, pr. name of a town and promontory on the western coast of Asia Minor, opposite Samos, at the foot of mount Mycale, Acts 20. 15.

τρώγω, f. ξομαι, aor. ἔτραγον, *to eat*, pr. *to crunch*, as nuts, fruits, &c.; in N. T. genr. *to eat*, = ἐσθίω, absol., Matt. 24. 38 τρώγοντες καὶ πίνοντες *eating and drinking*, i. e. *feasting, revelling*, comp. ἐσθίω c. γ. Foll. by acc. ἄρτον, by Hebr., John 13. 18 see ἄρτος b.: fig. 6. 58, with σάρκα v. 54.

τυγχάνω, f. τεύξομαι, aor. 2 ἔτυχον, perf. τετύχηκα as well as τέτευχα and τέτυχα, *to hit, strike, reach a mark or object*, said of a weapon; *to fall in with, meet casually*, of persons: hence in N. T. 1. TRANS. *to attain unto*, = *to obtain, gain, receive*, foll. by gen. Luke 20. 35 καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν, Acts 24. 3 πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, 26. 22, 27. 3, 2 Tim. 2. 10 ἵνα σωτηρίας τύχωσι, Heb. 11. 35, 8. 6 διαφορωτέρας τέτευχε λειτουργίας.

2. INTRANS. *to fall out, to happen, chance*. a) εἰ τύχοι impers. *if it so happen, it may be*, = *perchance, perhaps*; 1 Cor. 14. 10, 15. 37, here =

for example. b) part. *τυχών*, οὔσα, *όν*: (α) as adj., *happening* i. e. any where and at all times, = *chance*, *casual*, *common*, hence οὐ *τυχών* *uncommon*, *special*, Acts 19. 11 *δυνάμεις* οὐ τὰς *τυχοῦσας* ἐποίει ὁ Θεός, 28. 2. (β) neut. *τυχόν*, adv. *it may be*, = *perchance*, *perhaps*, 1 Cor. 16. 6 πρὸς ὑμᾶς *τυχόν* παραμενῶ.

c) before the participle of another verb, *τυγχάνω* is used adverbially; much as in Engl. ‘*to happen to be*, *to chance to be*,’ before a participle; especially with *ῶν*, which in later writers however is not unfrequently omitted, particularly before a predicate, Luke 10. 30 ἀφέντες [αὐτὸν] ἡμιθανῇ *τυγχάνοντα* lit. *leaving him happening [to be] half dead*, Engl. ‘*leaving him as it were half dead*.’

τυμπανίζω, fut. *ίσω*, from *τύμπανον* a drum, tabret, timbrel, consisting in the East of a thin wooden rim covered with membrane, and hung round with brass bells or rattles, used chiefly by dancing women; also an instrument of torture, a wooden frame, probably so called as resembling a drum or timbrel in form, on which criminals were bound to be beaten to death; hence *τυμπανίζω*, *to tympanise*, i. e. *to drum*, *to beat the drum or timbrel*; in N. T. *to scourge upon the tympanum*, *to torture*, *drum to death*, pass. Heb. 11. 35 ἄλλοι ἐ-*τυμπανίσθησαν*.

τύπος, ου, ὁ (*τύπτω*), a type, i. e. any thing caused, produced, made through the agency of strokes, blows. a) a mark, print, impression, John 20. 25 τὸν *τύπον* τῶν ἡλῶν. b) figure, form: (α) of an image, statue, Acts 7. 43 τοὺς *τύπους* οὓς ἐποίησατε προσ-*κυνεῖν* αὐτοῖς. (β) fig. form, manner; of the contents of a letter, Acts 23. 25; of a doctrine, Rom. 6. 17. (γ) fig. of a person as bearing the form and figure of another, i. e. as having a certain resemblance in relations and circumstances, Rom. 5. 14 ὅς ἐστι *τύπος* τοῦ μέλλοντος.

c) genr. prototype, pattern. (α) pr. of a pattern or model after which any thing is to be made, Acts 7. 44 ποιῆσαι αὐτὴν κατὰ τὸν *τύπον*, Heb. 8. 5. (β) fig. an exemplar, pattern, to be imitated, followed, Phil. 3. 17

συμμιμηταί μου γίνεσθε, καθὼς ἔχετε *τύπον* ἡμᾶς, 1 Thess. 1. 7, 1 Tim. 4. 12, 1 Pet. 5. 3: hence also for admonition, warning, 1 Cor. 10. 6, 11.

τύπτω, fut. *ψω*, to beat, strike, smite, pr. with repeated strokes, trans. a) pr. and genr. (α) in enmity, with a staff, club, the fist, &c.; with acc. of pers. Matt. 24. 49 *τύπτειν* τοὺς *συνδούλους*, Acts 21. 32 *τύπτοντες* τὸν Παῦλον, 23. 3, τινὰ ἐπὶ τὴν *σιαγόνα* Luke 6. 29, εἰς τὴν *κεφαλὴν* sc. αὐτόν Matt. 27. 30, τὴν *κεφαλὴν* αὐτοῦ *καλάμῳ* Mark 15. 19, αὐτοῦ τὸ *πρόσωπον* Luke 22. 64, τὸ *στόμα* Acts 23. 2. (β) of those who beat upon their breasts in strong emotion, Luke 23. 48 *τύπτοντες* ἑαυτῶν τὰ *στήθη*, 18. 13 *ἔτυπτεν* [ἑαυτὸν] εἰς τὸ *στήθος*. (γ) fig., from the Heb., to smite, = to punish, inflict evil, afflict with disease, calamity, spoken only of God, with acc. Acts 23. 3 *τύπτειν* σε μέλλει ὁ Θεός.

b) fig. to strike against, = to offend, wound, e. g. the conscience of any one, τὴν *συνείδησιν* 1 Cor. 8. 12.

Τύραννος, ου, ὁ, Tyrannus, pr. name of a man at Ephesus, in whose school Paul disputed, and thus taught the gospel, Acts 19. 9.

τυρβάζω, fut. *άσω* (*τύρβη*), to make turbid, to disturb, stir up; in N. T. fig. to disturb in mind, to trouble, make anxious, pass. or mid. Luke 10. 41 *μεριμνᾷς* καὶ *τυρβάζῃ* περὶ πολλά.

Τύριος, ου, ὁ, ἡ, adj. (*Τύρος*), Tyrian; hence ὁ *Τύριος*, a Tyrian, Acts 12. 20.

Τύρος, ου, ἡ, Tyre, Heb. ‘rock,’ pr. name of the celebrated emporium of Phoenicia, less ancient than Sidon, and not mentioned by Moses or Homer, but soon outstripping it in commerce, wealth, and power. Tyre was situated on the coast of the Mediterranean, within the limits assigned to the tribe of Asher, but was never subdued by the Israelites; on the contrary, under the reigns of David and Solomon, there was a close alliance of aid and commerce between the two nations. The prophets of the O. T. describe Tyre as full of wealth, pride, luxury, and vice; and denounce the judgments of God against her for her idolatry

and wickedness, Is. 23. 13, Ez. 26. 7, 28. 1 sq., 29. 18. In N. T. Acts 21. 3, 7; elsewhere only Τύρος καὶ Σιδῶν, Matt. 11. 21, 22, al.

τυφλός, ἡ, ὄν (perhaps for τυφελός, from τύφω), *blind*, Matt. 9. 27, 28, 11. 5, 12. 22: fig. in respect to the mind, *blind, ignorant, stupid, dull of apprehension*, 15. 14 ὁδηγοί εἰσι τυφλοὶ τυφλῶν, 23. 16, 17, 19, 24, 26, Rom. 2. 19, 2 Pet. 1. 9.

τυφλόω, ὦ, f. ὥσω (τυφλός), *to blind, make blind*, trans.; in N. T. only fig. with accus. John 12. 40 τοὺς ὀφθαλμούς, 1 John 2. 11, 2 Cor. 4. 4 τὰ νοήματα.

τυφλόω, ὦ, f. ὥσω (τύφος), *to smoke, fume, to surround with smoke*; fig. *to make conceited, proud, to inflate*; in N. T. only pass. *to be conceited, proud, arrogant, lifted up with pride*, 1 Tim. 3. 6 ἵνα μὴ τυφωθεῖς εἰς κρίμα ἐμπέσῃ, 6. 4, 2 Tim. 3. 4.

τύφω, f. θύψω, *to make a smoke, fume, vapour, to smoke, surround or fill with smoke, vapour, to let burn out in smoke* i. e. slowly and faintly; in N. T. pass. Matt. 12. 20 λίνον τυφόμενον *a smoking wick*, i. e. burning faintly, dimly; see λίνον.

τυφωνικός, ἡ, ὄν (τυφῶν), *typhonic*, i. e. like a typhon or whirlwind, *violent, tempestuous*, Acts 27. 14.

Τύχικος, ου, ὅ, also Τυχικός, οὔ, *Tychicus*, proper name of a Christian teacher, the friend and companion of Paul, Acts 20. 4, Eph. 6. 21.

τυχόν, see τυγχάνω 2. b. β.

Υ.

ὑακίνθινος, η, ον (ὑάκινθος), *hyacinthine*, having the colour of the hyacinth, Rom. 9. 17.

ὑάκινθος, ου, ὅ, ἡ, *a hyacinth*, a flower of a deep purple or reddish blue; in N. T. a gem of like colour; Rev. 21. 20.

ὑάλινος, η, ον (ὑαλος), *of glass, glassy, transparent*, Rev. 4. 6 θάλασσα ὑαλίνη, 15. 2.

ὑαλος, ου, ἡ (ὑω), pr. 'any thing transparent like water,' e. g. any transparent stone or gem, as *rock-salt, crystal*, &c.; in N. T. *glass*, Rev. 21. 18, 21.

ὕβριζω, f. ἴσω (ὑβρις), *to act with insolence, wantonness, wicked violence*, intrans.; in N. T. with accus. expr. or impl. *to act insolently as to or towards any one*, i. e. *to treat with insolence, contumely*, = *to injure, abuse*, Matt. 22. 6 ὑβρισαν καὶ ἀπέκτειναν sc. αὐτούς, Luke 11. 45, 18. 32, Acts 14. 5, 1 Thess. 2. 2.

ὑβρις, εως, ἡ, *pride, haughtiness, arrogance*, as an affection or disposition of mind; in N. T. as shewn in external acts, *insolence, contumely, injurious treatment*. a) 2 Cor. 12. 10 ἐν ὑβρεσιν *in contumelies*, sc. as heaped upon one. b) meton. *injury, harm, damage*, in person or property, i. e. as arising from the *insolence or violence* of any one, and fig. from the violence of the sea, tempests, &c. Acts 27. 10, 21.

ὕβριστής, οὔ, ὁ (ὕβριζω), *one insolent, contumelious, injurious*, Rom. 1. 30, 1 Tim. 1. 13.

ὕγιαίνω, f. ανῶ (ὕγιής), *to be sound, healthy, well*, in good health, intrans. a) pr. Luke 5. 31 οἱ ὑγιαίνοντες *those well*, 7. 10, 3 John 2: also *to be safe and sound*, Luke 15. 27. b) fig., of persons, ὑγιαίνειν τῇ πίστει or ἐν τῇ πίστει *to be sound in the faith*, i. e. firm, pure in respect to Christian doctrine and life, Tit. 1. 13, 2. 2;—of doctrine, διδασκαλία ὑγιαίνουσα, λόγος ὑγιαίνων, *sound teaching, sound doctrine*, i. e. true, pure, uncorrupted, 1 Tim. 1. 10, 6. 3, 2 Tim. 1. 13, 4. 3.

ὕγιής, εὖος, οὖς, ὁ, ἡ, adj., acc. ὑγιῇ for the more usual ὑγιᾶ, *sound, healthy, well*, in good health. a) pr. of the body or its parts, Matt. 12. 13, 15. 31 βλέποντας κυλλοὺς ὑγιεῖς, John 5. 6, Acts 4. 10: so ποιεῖν τινὰ ὑγιῇ *to make sound, to heal*, = ὑγιαίνειν, John 5. 11 ὑγιῇ, v. 15, comp. ποιέω 1. e. β. b) fig. λόγον ὑγιῇ *sound doctrine*, true, pure, uncorrupted, Tit. 2. 8.

ὕγρός, ᾧ, ὄν (ὑω, ὑδωρ), *watery, wet, moist*; in N. T. of a tree or plant, *sappy*, i. e. *fresh, green*, opp. to ξηρός, Luke 23. 31, comp. ξηρός.

ὕδρῖα, ας, ἡ (ὑδωρ), *a water-pot*, e. g. a large vessel of stone in which water is kept standing, John 2. 6, 7; also a vessel for drawing and carrying water, *a bucket, pail*, in

the East often of stone or earthenware, 4. 28.

ὕδροποτέω, ὦ, f. ἤσω (ὕδροπότης, fr. ὕδωρ, πίνω), *to drink water*, be a water-drinker, intrans. 1 Tim. 5. 23.

ὕδρωπικός, ἡ, ὄν (ὕδρωψ, ὕδωρ), *hydropic, dropsical*, Luke 14. 2.

ὕδωρ, ὕδατος, τό (ὕω), *water*, pl. τὰ ὕδατα *the waters*. a) pr. Matt. 27. 24 λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας, Mark 9. 41, 14. 13, Luke 7. 44; — as the instrument of baptism, Matt. 3. 11, John 1. 26, Acts 1. 5, al. In various connexions; ὕδωρ ζῶν *living water*, running, see ζάω a. γ.; πηγὰὶ ὑδάτων, see πηγὴ a.; — of medicinal waters, John 5. 3 sq.; — of flowing waters, *a stream, river*, the Jordan, Matt. 3. 16; genr. Acts 8. 36; — of a lake or sea, e. g. of Tiberias, Matt. 8. 32; genr. Rev. 1. 15; — of a *watery fluid* found in the pericardium, John 19. 34. b) fig. as an emblem of spiritual nourishment, meaning the doctrines and blessings of the gospel, John 4. 14; ὕδωρ ζῶν v. 10, 7. 38, comp. ζάω a. γ.; ὕδωρ ζωῆς Rev. 21. 6, 22. 1, 7. 17, see ζωή a. β.

ὕετος, οὗ, ὅ (ὕω), *rain*, Acts 14. 17 ἡμῖν ὑέτους διδούς ‘*rains, seasons of rain*,’ 28. 2, Heb. 6. 7, Jam. 5. 7 ὑέτην πρῶϊμον καὶ ὄψιμον see ὄψιμος.

νιοθεσία, ας, ἡ (νίος, θετός fr. τίθημι), pr. ‘*the placing as a son, adoption*; in N. T. fig. of *adoption, sonship*, spoken of the state of those whom God through Christ adopts as his sons, and thus makes heirs of the promised salvation, comp. νίος B. b.; e. g. of the true Israel, the spiritual descendants of Abraham, Rom. 9. 4; espec. of Christians, the followers of Jesus, elsewhere called νιοὶ Θεοῦ, so Rom. 8. 15 πνεῦμα νιοθεσίας see πνεῦμα p. 379, ver. 23, Gal. 4. 5, Eph. 1. 5.

νίος, οὗ, ὅ, *a son*.

A) genr. a) pr. *a son*, a male child: (α) strictly spoken only of man, Matt. 1. 21 τέξεται νιόν, v. 25, 7. 9, Mark 6. 3, 9. 17, sæp.: once pleonast. νίδς ἄρρην Rev. 12. 5: emphat. opp. to νόθος, Heb. 12. 8: spoken of one who fills the place of a son, John 19. 26; also of an adopted son, Acts 7. 21, Heb. 11. 24: νίος

is often omitted before a genitive, the article remaining in its place, Matt. 4. 21 τὸν τοῦ Ζεβεδαίου sc. νιόν, 10. 2, John 21. 15, al. (β) by Hebr. of the young of animals, e. g. *foal* of an ass, Matt. 21. 5 πῶλον νιδν ὑποζυγίου.

b) by Hebr., in a wider sense, *son*, = *a descendant*, pl. *descendants, posterity*, comp. τέκνον b. (α) sing. Matt. 1. 1 Ἰησοῦ Χριστοῦ, νιοῦ Δαβίδ, νιοῦ Ἀβραάμ, v. 20 Ἰωσήφ, νίδς Δαβίδ, Luke 19. 9 αὐτὸς νίδς Ἀβραάμ ἐστιν: so the Messiah, as descended from the line of David, is said to be νίδς Δαβίδ Matt. 22. 42, 45; hence νίδς Δαβίδ *Son of David* = *Messiah*, 9. 27, 12. 23, 15. 22, sæp. (β) plur. Acts 7. 16 οἱ νιοὶ Ἐμμόρ, Heb. 7. 5 οἱ νιοὶ Λευὶ *sons of Levi* = the Levites; Gal. 3. 7 νιοὶ Ἀβραάμ, emphat. the true or spiritual posterity of Abraham; espec. οἱ νιοὶ Ἰσραὴλ *the sons, descendants of Israel* = the Israelites, Matt. 27. 9, Luke 1. 16, Acts 5. 21, sæp. (γ) νίδς ἀνθρώπου = *man*, and also of Jesus as the *Messiah*, see ἄνθρωπος 4.

c) fig., and from the Hebr., of one who is the object of parental love and care, or who renders filial love and reverence to another, e. g. *a pupil, disciple, follower*, the spiritual child of any one, comp. τέκνον c. β., Heb. 2. 10, ὑμῖν ὡς νιοῖς διαλέγεται, νιέ μου 12. 5; 1 Pet. 5. 13 Μάρκος ὁ νιός μου, comp. Acts 12. 12, — others here understand another Mark, the real son of Peter. So of the disciples and followers of the Pharisees, &c. Matt. 12. 27.

d) by Hebr., with gen. *the son of any thing* means one *connected with, partaking of, or exposed to* that thing, and is often put instead of an adjective; e. g. foll. by gen. of place, condition, connexion, as οἱ νιοὶ τοῦ νυμφῶνος *the sons of the bridal chamber*, bridemen, Matt. 9. 15 see νυμφών; 8. 12 οἱ νιοὶ τῆς βασιλείας sc. τῶν οὐρανῶν *the sons of the kingdom*, i. e. ‘*subjects to whom its privileges belong of right*,’ here spoken of the Jews, but in 13. 38 also of the true subjects or citizens, comp. βασιλεία c. β., — opp. to οἱ νιοὶ τοῦ πονηροῦ *the subjects, vassals of Satan*, his followers, imitators, 13. 38, and

so υἱὲ διαβόλου Acts 13. 10. Foll. by genit. implying quality, character; υἱοὶ βροντῆς sons of thunder, Mark 3. 17 see Βοανεργές; Luke 10. 6 υἱὸς εἰρήνης son of peace, i. e. friendly, admitting your benediction, and receiving you to hospitality; Acts 4. 36 υἱὸς παρακλήσεως, see παράκλησις b.; 1 Thess. 5. 5 ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας 'ye are the subjects of light and of knowledge,' John 12. 36, — opposed to οἱ υἱοὶ τοῦ αἰῶνος τούτου the sons of this world, devoted to this world, Luke 16. 8; οἱ υἱοὶ τῆς ἀπειθείας = οἱ ἀπειθεῖς the disobedient, Eph. 2. 2, 5. 6. Foll. by gen. of that in which one partakes, to which one is exposed, &c. Luke 20. 36 οἱ υἱοὶ τῆς ἀναστάσεως the sons of the resurrection, partakers in it; Acts 3. 25 οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης 'to whom the prophecies and the covenant appertain:' also ὁ υἱὸς τῆς ἀπωλείας the son of perdition, devoted to destruction, John 17. 12 see in ἀπωλεία b.; υἱὸς γεέννης i. e. deserving everlasting punishment, Matt. 23. 15.

B) spec. υἱὸς Θεοῦ, υἱοὶ Θεοῦ, son of God, sons of God; spoken a) of one who derives his human nature directly from God, and not by ordinary generation; of Adam, impl. Luke 3. 38; of Jesus, 1. 35.

b) of those whom God loves and cherishes as a father, see πατήρ B. a. β., γεννάω I. a. β., τέκνον c. γ.; so genr. of the pious worshippers of God, the righteous, saints, &c. (α) genr. Mark 15. 39 ἀληθῶς ὁ ἄνθ. οὗτος υἱὸς ἦν Θεοῦ comp. Luke 23. 47 δίκαιος ἦν, Matt. 5. 9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται: so of one who is like God, e. g. in eternal life, Luke 20. 36; in disposition, benevolence, Matt. 5. 45, Luke 6. 35 υἱοὶ ὑψίστου. (β) spec. of the Israelites, Rom. 9. 26, 2 Cor. 6. 18. (γ) of Christians, Rom. 8. 14, 19, Gal. 3. 26, 4. 6, 7, Heb. 12. 6 sq., Rev. 21. 7; comp. τέκνον c. γ.

c) of Jesus Christ, as ὁ υἱὸς τοῦ Θεοῦ the Son of God; also υἱὸς ὑψίστου Son of the Most High, Luke 1. 32 comp. Mark 5. 7; and simply ὁ υἱός the Son κατ' ἐξοχήν. (α) in the Jew-

ish sense as the Messiah, the Anointed, ὁ Χριστός, the expected king of the Jewish nation, constituted of God, and his vicegerent in the world, see βασιλεία c.; joined with ὁ Χριστός in explanation, Matt. 16. 16 σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ, 26. 63, Mark 14. 61, John 6. 69; also 1. 50 σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ, comp. Luke 1. 32; so too Matt. 2. 15, 4. 3, 8. 29, 14. 33, 27. 40, 43, al. (β) in the gospel-sense, as the Messiah, the Saviour, the head of the gospel-dispensation, so called as proceeding and sent forth from God, as partaking of the divine nature, and being in intimate union with God the Father, comp. Θεός b., λόγος III., κύριος B. b. β., βασιλεία c., and also passages like John 10. 33-36, Matt. 11. 27, John 1. 14, 18, Heb. 1. 5 sq., 3. 6; so where ὁ πατήρ and ὁ υἱός are mentioned in connexion or in antithesis, as in most of the above passages, also Matt. 28. 19, Mark 13. 32, John 5. 26, 1 John 1. 3, 2. 22, 4. 14, 2 John 3. 9; genr. Matt. 3. 17 οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, John 3. 16-18, 17. 1, Rom. 1. 3, 4, 9, 5. 10, sæpiss.

ῥλη, ης, ῆ, a wood, forest, Lat. sylva; in N. T. wood, i. e. fire-wood, fuel, James 3. 5.

ὑμεῖς, pl., see σὺ.

Ὑμεναῖος, ου, ὁ, Hymenæus, proper name of a man, 1 Tim. 1. 20.

ὑμέτερος, α, ου, poss. pron. (ὑμεῖς), your. a) prop. of that which ye have, which belongs or pertains to you, John 7. 6 ὁ καιρὸς ὁ ὑμέτερος, 8. 17 ἐν τῷ νόμῳ τῷ ὑμ., Acts 27. 34, Rom. 11. 31: so Luke 6. 20 ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, 16. 12 τὸ ὑμέτερον your own, that which belongs to you, or is assured to you.

b) of that which proceeds FROM you, of which ye are the source, cause, occasion, John 15. 20 τὸν ὑμέτερον [λόγον] τηρήσουσι, 1 Cor. 15. 31 νῆ τὴν ὑμετέραν καύχησιν ἣν ἔχω i. e. my boasting as to you, 2 Cor. 8. 8.

ὑμνέω, ᾶ, fut. ἥσω (ὕμνος), to hymn.

a) pr. with acc. to sing hymns to any one, to praise in song, τὸν Θεόν Acts 16. 25, Heb. 2. 12. b) intrans. to sing a hymn or hymns, to sing praise,

absol. Matt. 26. 30 ὑμνήσαντες ἐξ-
ῆλθον.

ὕμνος, ου, ὁ (ῥω, ῥδω), *a hymn, song of praise*, Eph. 5. 19.

ὑπάγω, f. ἄξω (ὑπό, ἄγω), *to lead or bring under*, as horses under a yoke; *to bring under a tribunal*, i. e. before a judge on his elevated seat, *to arraign, accuse*; *to bring under one's power or will, to subdue*; *to lead or bring down, to lead or bring away under* i. e. *from under any thing*; in N. T. and later usage, intrans. or with ἐαυτόν impl. *to go away*, pr. *under cover*, out of sight, strictly with the idea of stealth, without noise or notice. a) pr. *to go away, depart, withdraw one's self*, i. e. so as to be under cover, out of sight; absol. of persons, Mark 6. 31 οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες, v. 33, John 18. 8: fig. of persons withdrawing themselves from a teacher or party, 6. 67, 12. 11: imperat. ὑπαγε, *go thy way, depart*, as a word of dismissal, Matt. 8. 13, 32, 20. 14: once infin. John 11. 44: so ὑπαγε εἰς εἰρήνην Mark 5. 34, ἐν εἰρήνῃ James 2. 16, see εἰς 4. fin.: as expressing aversion, = *get thee hence, begone*, ὑπαγε ὀπίσω μου Matt. 16. 23. Foll. by εἰς local, εἰς τὸν οἶκον Matt. 9. 6; fig. Rev. 13. 10 εἰς αἰχμαλωσίαν, 17. 8 εἰς ἀπώλειαν: foll. by πρὸς with accus., πρὸς τὸν πατέρα John 16. 10, with πρὸς τὸν π. impl. 8. 21, 14. 28 ὑπάγω... πορεύομαι πρὸς τὸν π.: in a like sense with ποῦ *whither*, 8. 14; 8ου ver. 21, 22: once of the wind, with ποῦ, 3. 8. Fig. and absol. = *to depart this life, to die*, Matt. 26. 24 ὁ υἱὸς τοῦ ἀνθρ. ὑπάγει.

b) genr. *to go, go away to a place*, &c.; with εἰς local, εἰς τὴν κώμην or πόλιν Mark 11. 2, 14. 13, Matt. 20. 4 εἰς τὸν ἀμπελῶνα, John 7. 3, 9. 11 εἰς τὴν κολυμβήθραν, 11. 31, 6. 21 εἰς ἣν [γῆν] ὑπῆγον i. e. *by ship*: foll. by μετὰ τινος Matt. 5. 41; with ἐκεῖ John 11. 8, ποῦ 12. 35, 8ου Rev. 14. 4; with inf. final, John 21. 3 ὑπάγω ἀλιεύειν: absol. 4. 16, 9. 7 see v. 11. By a species of pleonasm, ὑπάγω is often prefixed, especially in the imperative, to verbs which already imply motion or action, in order to render the expression more full and

complete, see πορεύω a. and ἀνίστημι II. d., John 15. 16 ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρετε, Matt. 13. 44: imperat., 5. 24 ὑπαγε, πρῶτον διαλλάγηθι, 8. 4, 18. 15, 19. 21, sæp.

ὑπακοή, ἧς, ἡ (ὑπακούω), *a hearing attentively, a listening, audience*; in N. T. *obedience*, Rom. 1. 5 εἰς ὑπακοὴν πίστεως 'the obedience which springs from faith,' 5. 19 διὰ ὑπακοῆς τοῦ ἐνός, 6. 16, Heb. 5. 8, 1 Pet. 1. 2: foll. by gen. of object, 2 Cor. 10. 5 τὴν ὑπακοὴν τοῦ Χριστοῦ i. e. *to or towards Christ*, 1 Pet. 1. 22 τῇ ὑπ. τῆς ἀληθείας. Not found in the classics.

ὑπακούω, fut. οὔσω (ὑπό, ἀκούω), *to hear, pr. with attention, in order to answer, = to listen*. a) pr. of a porter or door-keeper, who listens and replies to the knock or call of any one from without, absol. Acts 12. 13 κρούσαντος αὐτοῦ, προσῆλθε παιδίσκη ὑπακοῦσαι. b) fig. *to listen to any one, to obey*, with dat. expr. or impl.; with dat. of pers. Mark 4. 41 ὁ ἄνεμος καὶ ἡ θάλ. ὑπακούουσιν αὐτῷ, 1. 27, Eph. 6. 1, 5, Heb. 5. 9, 1 Pet. 3. 6; dat. impl. Heb. 11. 8;—with dat. of thing, Acts 6. 7 ὑπήκουον τῇ πίστει, Rom. 6. 12, 16, 10. 16; dat. impl. 6. 17, Phil. 2. 12.

ὑπανδρος, ου, ὁ, ἡ, adj. (ὑπό, ἀνήρ), *under a husband, subject to a husband*, spoken of a wife, Rom. 7. 2.

ὑπαντάω, ῶ, fut. ἥσω (ὑπό, ἀντάω fr. ἀντί), *to come opposite to any one, i. e. to encounter, meet*, pr. without noise or notice; with dat. Matt. 8. 28 ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι, Luke 8. 27, John 11. 20, 30, 12. 18.

ὑπάντησις, εως, ἡ (ὑπαντάω), *meeting, encounter*; in N. T. only in the phrase εἰς ὑπάντησιν, used for inf. ὑπαντᾶν *to meet*, with dat. John 12. 13 ἐξῆλθον εἰς ὑπάντησιν αὐτῷ.

ὑπαρξις, εως, ἡ (ὑπάρχω), *being, existence*; in N. T. *the being to any one, possession*, meton. *a possession, property, goods, substance*, Acts 2. 45 τὰς ὑπαρξεις ἐπίπρασκον, Heb. 10. 34.

ὑπάρχω, f. ξω (ὑπό, ἄρχω), *to begin, pr. in some degree, gradually or imperceptibly, to begin doing, do first, to begin to be, to come into existence, arise*; hence genr. and in N. T. *to*

EXIST, BE EXTANT, *present, at hand*.
 a) genr. and absol. Acts 19. 40 μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ κτλ., 27. 21, 28. 18 διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί, 1 Cor. 11. 18. With dat. of pers. *to be present to any one*, implying possession, property, comp. εἰμί II. e., Acts 3. 6 ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι *silver and gold have I none*, 4. 37 ὑπάρχοντος αὐτῷ ἀγροῦ, 28. 7, 2 Pet. 1. 8: hence particip. τὰ ὑπάρχοντα, subst. *things present, at hand to any one*, = *possessions, property, goods, substance*, with dat. of pers., Luke 8. 3, Acts 4. 32; with gen. of pers. Matt. 19. 21 πώλησόν σου τὰ ὑπάρχοντα, 24. 47, 25. 14, 1 Cor. 13. 3, Heb. 10. 34.

b) simply TO BE, = εἰμί, as logical copula connecting the subject and predicate, comp. εἰμί II. (α) with a *subst.* as predicate, Luke 8. 41 αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε, 23. 50, Acts 2. 30, 4. 34 ὅσοι κτήτορες ὑπῆρχον, 16. 3, 20, 37, 1 Cor. 11. 7, 12. 22, 2 Pet. 2. 19. (β) with an *adj.* as predic., Luke 9. 48, 11. 13 εἰ ὑμεῖς πονηροὶ ὑπάρχοντες, 16. 14, Acts 3. 2, 4. 34 οὐδὲ ἐνδεής τις ὑπῆρχεν, 7. 55, Rom. 4. 19, 2 Pet. 3. 11. (γ) with a *participle of another verb* as predic., comp. εἰμί II. f.; so with part. perf. pass. as adjective, Acts 19. 36; as forming a periphrasis for a finite tense of the same verb, 8. 16 μόνον βεβαπτισμένοι ὑπῆρχον *only they were baptised*, where ἦν ἐπιεπτωκός precedes. (δ) with an *adverb* as predic., Acts 17. 27 τὸν Θεὸν . . οὐ μακρὰν . . ὑπάρχοντα. (ε) with a *prep. and its case* as predicate; ἐν, where ὑπάρχει implies a *being, remaining, living in* any state or place, Luke 7. 25 οἱ ἐν τρυφῇ ὑπάρχοντες, 16. 23, Acts 5. 4, Phil. 2. 6; Acts 10. 12, Phil. 3. 20: πρὸς with gen. Acts 27. 34 τοῦτο πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει.

ὑπείκω, f. ξω (ὑπό, εἴκω), *to give way under, to yield*, pr. to cease fighting; in N. T. *to yield, submit to*, with dat. Heb. 13. 17.

ὑπεναντίος, α, ον (ὑπό, ἐναντίος), *opposed, contrary, adverse*, pr. with the idea of stealth, covertness, clandestineness; with dat. Col. 2. 14 ὃ

ἦν ὑπεναντίον ἡμῖν. Subst. οἱ ὑπεναντίοι, *opposers, adversaries*, Heb. 10. 27.

ὑπέρ, prep. governing the genitive and accusative, with the primary signif. OVER, Lat. *super*, Germ. *über*.

I. with the GENITIVE, pr. of place *where*, i. e. the place *over* or *above* which any thing *is* or *moves*, without immediate contact; in N. T. only fig. a) *over*, = *for, in behalf of, for the sake of*, in the sense of protection, care, favour, benefit, pr. as if bending *over* a person or thing, and thus warding off whatever might fall upon and harm it. (α) genr. John 17. 19 ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἐμαυτόν, Acts 21. 26 προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἡ προσφορά, 2 Cor. 13. 8, Col. 1. 7, 4. 12, Heb. 6. 20, 13. 17. Espec. after verbs or other words implying prayer *for* any one, with gen. of pers., δεῖσθαι ὑπὲρ τινος Acts 8. 24, εὔχεσθαι James 5. 16, προσεύχεσθαι Matt. 5. 44: so δέησις ὑπὲρ τινος Rom. 10. 1, Eph. 6. 19 where περί τινος and ὑπὲρ τινος alternate; προσευχή Acts 12. 5; genr. 1 Tim. 2. 1, 2;—after verbs implying speaking, pleading, intercession *for* any one, Acts 26. 1 ὑπὲρ σεαυτοῦ λέγειν, Rom. 8. 26 τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν, v. 27, Heb. 9. 24;—after verbs and nouns implying zeal, care, effort *for* any person or thing, 1 Cor. 12. 25 τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη: so ζήλος ὑπὲρ τινος 2 Cor. 7. 7, σπουδή v. 12, τὸ φρονεῖν Phil. 4. 10: also εἶναι ὑπὲρ τινος, pr. *to be over* any one, i. e. *for* protection, = *to be for* him, to take his part, Mark 9. 40, Rom. 8. 31. Often after verbs or other words which imply the suffering of evil or death *for, in behalf of* any one, with gen. of pers., ἀνάθεμα εἶναι ὑπὲρ τινος Rom. 9. 3, ἀποθνήσκειν 5. 6, ἀπολέσθαι John 18. 14, γεύεσθαι θανάτου Heb. 2. 9, διδόναι τὸ σῶμα ὡς ἑαυτόν Luke 22. 19, Tit. 2. 14, ἐκχύνειν τὸ αἷμα Luke 22. 20, θύειν τὸ πάσχα 1 Cor. 5. 7, κατὰρα γίνεσθαι Gal. 3. 13, κλᾶν τὸ σῶμα 1 Cor. 11. 24, παραδίδόναι ἑαυτόν ὡς τινά Gal. 2. 20, Rom. 8. 32, πάσχειν τι 1 Pet. 2. 21, ποιεῖν τινὰ ἁμαρτίαν 2 Cor. 5. 21, σταυροῦσθαι 1 Cor. 1. 13, τιθέναι τὴν ψυχὴν John 10. 11, 13. 37: foll. by gen. of

thing, 6. 51, Rom. 16. 4. (β) closely allied to the above is the sense FOR, meaning *in the stead of any one, in place of*, Philem. 13 *ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγ.* Perhaps 2 Cor. 5. 20, Eph. 6. 20.

b) = *for*, causal, i. e. in the sense of *because of, on account of, propter*, implying the ground, motive, or occasion of an action, John 11. 4 *ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ* 'but *for* the glory of God,' in order to manifest his glory; Acts 5. 41 *ὑπὲρ τοῦ ὀνόματος αὐτοῦ* *for his name*, for his honour, 9. 16; Rom. 15. 8, 1 Cor. 15. 3 *Χρ. ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν*, v. 29, 2 Cor. 1. 6, 12. 10, 19 *ὑπὲρ τῆς ὑμῶν οἰκοδομῆς*, Heb. 5. 1: so after *δοξάζειν* Rom. 15. 9, *εὐχαριστεῖν* 1. 8, 1 Cor. 10. 30. Once in the sense of *by virtue of*, Phil. 2. 13 *ὁ Θεὸς ἔστιν ὁ ἐνεργῶν ἐν ὑμῖν . . . ὑπὲρ τῆς εὐδοκίας* *by virtue of his own good pleasure*, because it is his will.

c) *over*, after verbs of speaking and the like, = *upon, about, concerning*, Rom. 9. 27 *Ἡσαΐας κράζει ὑπὲρ τοῦ Ἰσραήλ*, 1 Cor. 4. 6, 2 Cor. 5. 12, 7. 4 *πολλή μοι καύχησις ὑπὲρ ὑμῶν*, 8. 23, 12. 8. Hence it comes to mean *as to, in respect to*, 2 Cor. 1. 6 *ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν*, v. 8 *ἀγνοεῖν ὑπὲρ τῆς θλίψεως* = *ἀγνοεῖν περὶ τίνος* 1 Cor. 12. 1, Phil. 1. 7 *τοῦτο φρονεῖν ὑπὲρ ἡμῶν*, 2 Thess. 2. 1.

II. with the ACCUSATIVE, pr. of place *whither*, implying motion or direction *over or above* a place; in N. T. only fig. *over, above*. a) implying *superiority* in rank, dignity, worth, Matt. 10. 24 *οὐκ ἔστι μαθητῆς ὑπὲρ τὸν διδάσκαλον κτλ*, Eph. 1. 22 *κεφαλὴν ὑπὲρ πάντα*, Phil. 2. 9 *ὄνομα τὸ ὑπὲρ πᾶν ὄνομα*, Philem. 16.

b) implying *excess* beyond a certain measure or standard, and spoken comparatively, = *beyond, more than*. (α) genr. and simply, Matt. 10. 37 *ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ κτλ*, Acts 26. 13 *ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου φῶς*, 2 Cor. 1. 8 *ὑπὲρ δύναμιν*, Gal. 1. 14 *προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλούς*, Eph. 3. 20; *ὑπὲρ ὃ above what, more than what*, 1 Cor. 4. 6, 10. 13. (β) pleonast. after comparatives, adj. Luke

16. 8 *φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός*, Heb. 4. 12, comp. *παρά* III. d. fin.; verb, 2 Cor. 12. 13 *τί ἐστὶν ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας*; (γ) without case, and standing as an adverb, = *more, much more*, 2 Cor. 11. 23 *διάκονοι Χριστοῦ εἰσι*; *ὑπὲρ ἐγώ*. For the adverbial forms *ὑπὲρ λίαν*, *ὑπὲρ ἐκπερισσοῦ*, see *ὑπερλίαν*, *ὑπερεκπερισσοῦ*.

NOTE. In composition *ὑπὲρ* implies, 1. motion or rest *over, above, beyond* a place, as *ὑπεραίρω*, *ὑπερβαίνω*, *ὑπερέχω*; 2. protection, aid, *for, in behalf of*, as *ὑπερεντυγχάνω*; 3. excess, a surpassing, *over, above, more than*, as *ὑπερβάλλω*, *ὑπερεκτείνω*, *ὑπερπερισσεύω*, and hence is intens. as *ὑπεραυξάνω*, *ὑπερνικάω*.

ὑπεραίρω, fut. *αρῶ*, to lift up over or above any thing; in N. T. only mid. *ὑπεραίρομαι*, fig. to lift up one's self over-much, to over-exalt one's self, to become conceited, arrogant, insolent, absol. 2 Cor. 12. 7 *ἵνα μὴ ὑπεραίρωμαι*, *ἐδόθη κτλ*: foll. by *ἐπὶ τινα* 2 Thess. 2. 4.

ὑπέρακμος, ου, ὁ, ἡ, adj. (*ὑπέρ, ἀκμή*), *beyond the flower of life*, past the proper age, 1 Cor. 7. 36.

ὑπεράνω, adv., intens. *over above*, Engl. *up above, high above*; of place, with gen. Eph. 4. 10 *ὑπεράνω πάντων οὐρανῶν*: absol. Heb. 9. 5. Fig. of rank, dignity, with gen. Eph. 1. 21 *ὑπεράνω πάσης ἀρχῆς*.

ὑπεραυξάνω, f. *ξήσω*, intens. to over-grow, and fig. to increase exceedingly, in a good sense, intrans. 2 Thess. 1. 3 *ὑπεραυξάνει ἡ πίστις ὑμῶν*.

ὑπερβαίνω, fut. *βήσομαι*, trans. to make go over; intrans. to go or pass over; fig. to overgo, overpass certain limits, to transgress; in N. T. fig. and absol. to overgo, go too far, i. e. beyond right, 1 Thess. 4. 6.

ὑπερβαλλόντως, adv. (*ὑπερβάλλον*), *exceedingly, above measure*, 2 Cor. 11. 23.

ὑπερβάλλω, fut. *βαλῶ*, to throw or cast over, beyond, e. g. beyond a certain goal or limit; intrans. to throw one's self over a mountain, &c. = to pass over; also to throw beyond or farther than another, to surpass in throwing a weapon, hence genr. to

surpass, exceed, excel; in N. T. only particip. pres. ὑπερβάλλον, surpassing, exceeding, super-eminent, 2 Cor. 3. 10 ἕνεκεν τῆς ὑπερβαλλούσης δόξης, 9. 14, Eph. 1. 19, 2. 7, 3. 19.

ὑπερβολή, ἡς, ἡ (ὑπερβάλλω), a throwing, casting, shooting beyond, a passing over a river, mountain; in N. T. fig. super-eminence, excellence, 2 Cor. 4. 7 ἡ ὑπερβολή τῆς δυνάμεως, 12. 7. With a prep. in an adverbial sense, καθ' ὑπερβολήν = exceedingly, super-eminently, Rom. 7. 13, 2 Cor. 1. 8; also *par excellence*, 1 Cor. 12. 31 καθ' ὑπερβολήν ὁδόν a way *par excellence*, i. e. a far better way; comp. κατὰ II. 1. d. γ.;—εἰς ὑπερβολήν exceedingly, hence intens. by Hebr. καθ' ὑπερβολήν εἰς ὑπερβολήν q. d. exceeding exceedingly, in the highest possible degree, 2 Cor. 4. 17.

ὑπερεῖδον aor. 2 to ὑπεροράω, to see or look out over; in N. T. fig. to overlook, not to regard, = to bear with, not to punish, with acc. Acts 17. 30 τοὺς χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεός.

ὑπερέκεινα, adv. (ὑπέρ, ἐκείνος), pr. 'beyond those,' hence beyond, over beyond, with art. τὰ ὑπερέκεινα ὑμῶν sc. μέρη the parts beyond you, 2 Cor. 10. 16.

ὑπερεκπερισσοῦ, adv. (ὑπέρ ἐκ περισσοῦ), pr. intens. over-superabundantly, comp. περισσός b., = very abundantly, above all measure, most vehemently, Eph. 3. 20 ὑπέρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα, 1 Thess. 3. 10, 5. 13.

ὑπερεκτείνω, fut. ἐνῶ, to stretch out over-much, beyond measure, fig. with accus. of person, 2 Cor. 10. 14 οὐχ ὑπερεκτείνομεν ἑαυτοὺς we stretch not ourselves out too far, i. e. do not go beyond our measure, τὸ μέτρον τοῦ κανόνος v. 13.

ὑπερεκχύνομαι, pass. to be poured out over, as from a vessel, to run over, to overflow, absol. Luke 6. 38 μέτρον ὑπερεκχυνόμενον.

ὑπερεντυγχάνω, f. τεύξομαι, to intercede for any one, in his behalf, foll. by ὑπέρ τινος Rom. 8. 26.

ὑπερέχω, fut. ξω, trans. to hold over, e. g. any thing over the fire, also for protection; intrans. pr. to hold one's

self over, = to be over, to be prominent, to jut out over or beyond; in N. T. fig. to hold one's self above, = to be superior, better, to surpass, excel, intrans. a) genr., pr. with gen. of pers. and dat. of manner, Phil. 2. 3 τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν: foll. by acc. 4. 7 ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα νοῦν. Part. τὸ ὑπερέχον as subst. excellence, super-eminence, = ὑπεροχή, Phil. 3. 8 διὰ τὸ ὑπερέχον τῆς γνώσεως. b) in rank, dignity, particip. ὑπερέχων, superior, higher, Rom. 13. 1 ἐξουσίαις ὑπερέχουσais, 1 Pet. 2. 13.

ὑπερηφανία, as, ἡ (ὑπερήφανος), arrogance, haughtiness, pride; in N. T., from the Heb., arrogance, pride, with the accessory idea of impiety, ungodliness, Mark 7. 22.

ὑπερήφανος, ου, ὁ, ἡ, adjec. (ὑπέρ, φαίνω), pr. appearing over, conspicuous above other persons or things, fig. distinguished, splendid; usually of persons, with censure, arrogant, haughty, proud; in N. T., from the Heb., arrogant, proud, with the accessory idea of contemning God, impiety, wickedness, Luke 1. 51, Rom. 1. 30, 1 Pet. 5. 5.

ὑπερλίαν, adv. over-much, i. e. very exceedingly, super-eminently; with art. ὁ ὑπερλίαν adj. the most eminent, the very chief, τῶν ὑπερλίαν ἀποστόλων 2 Cor. 11. 5, 12. 11.

ὑπερνικάω, ῶ, fut. ἥσω, to more than conquer, absol. Rom. 8. 37.

ὑπέρογκος, ου, ὁ, ἡ, adj. over-swollen, much swollen; in N. T. fig. over-tumid, over-swelling, boastful, with the idea of insolent pride, impiety; so of language, 2 Pet. 2. 18, Jude 16.

ὑπεροχή, ἡς, ἡ (ὑπερέχω), a prominence, eminence, e. g. a mound, peak; in N. T. fig. prominence, eminence. a) of station, authority, power, 1 Tim. 2. 2. b) genr. of things, = superiority, excellence, 1 Cor. 2. 1, see κατὰ II. d. γ.

ὑπερπερισσεύω, f. εὔσω, to super-abound over, much more, in a comparative sense, absol. Rom. 5. 20 οὐ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερπερισσευσεν ἡ χάρις, comp. v. 15. Without comparison, pass. to be made to

superabound over-much, i. e. to superabound greatly, exceedingly, in any thing, with dat. 2 Cor. 7. 4 ὑπερπερισσεύομαι τῇ χαρᾷ i. e. 'I am exceedingly joyful.'

ὑπερπερισσῶς, adv. over-superabundantly, i. e. very exceedingly, beyond all measure, Mark 7. 37.

ὑπερπλεονάζω, fut. ἄσω, to superabound, be exceedingly abundant, intrans. 1 Tim. 1. 14.

ὑπερυψόω, ὦ, f. ὠσω, intens. to make high above, raise high aloft; only fig. to exalt highly, sc. over all, with acc. Phil. 2. 9 Θεὸς αὐτὸν ὑπερύψωσε.

ὑπερφρονέω, ὦ, f. ἥσω (ὑπέρφρων), to think over-much of one's self, to be high-minded, = to be proud, arrogant, intrans. Rom. 12. 3 μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν.

*ὑπερῶος, α, ον (ὑπέρ, as πατρῶος fr. πατήρ), over, upper, e. g. of a chamber; oftener and in N. T. neut. τὸ ὑπερῶον, an upper chamber, the upper part of a house, i. e. a sort of guest-chamber, not in common use, where the Hebrews received company and held feasts, and where at other times they retired for prayer and meditation, = ἀνάγαιον. In Greek houses it occupied the upper story; among the Hebrews it seems to have been on, or connected with, the flat roof of their dwellings. Jowett, in his *Christian Researches*, describes the chief room in the houses of Haivali (opposite Lesbos) as in the upper or third story, secluded, spacious, and commodious, higher and larger than those below, having two projecting windows, and the whole floor so much extended in front beyond the lower part of the building, that the projecting windows considerably overhang the street; comp. Acts 20. 8 sq. where the ὑπερῶον at Troas is also ἐν τῷ τριστέγῳ. In N. T. Acts 1. 13, 9. 37, 39.*

ὑπέχω, fut. ὑφέξω (ὑπό, ἔχω), to hold under, e. g. the hand, a vessel, &c.; fig. to hold out under i. e. towards or before any one, δίκην τινί to render satisfaction, make atonement; hence in N. T. genr. δίκην ὑπέχειν to pay or suffer punishment, Jude 7.

ὑπήκοος, ου, ὅ, ἡ, adj. (ὑπακούω), lis-

tening, obedient, with dat. Acts 7. 39 ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι, 2 Cor. 2. 9 εἰς πάντα, absol. Phil. 2. 8.

ὑπηρετέω, ὦ, ἥσω (ὑπηρετής), pr. to do the service of an ὑπηρετής; hence genr. to act for any one, to minister, serve, subserve, with dat. Acts 13. 36 Δαβὶδ ἰδίᾳ γενεᾷ ὑπηρετήσας, 20. 34 ταῖς χρεῖαις μου ὑπηρετήσαν αἱ χεῖρες αὐταί, 24. 23.

ὑπηρετής, ου, ὅ (ὑπό, ἐρέτης), pr. an under-rower, genr. a common sailor, as distinguished from ναῦται shipmen, seamen, and ἐπιβάται mariners; hence genr. an agent, minister, attendant, who does service under the direction of any one; in N. T. spoken a) of those who wait on magistrates or public bodies and execute their decrees, a lictor, officer, like the modern constable, beadle, e. g. as the attendant on a judge, Matt. 5. 25, = πράκτωρ Luke 12. 58; so of the attendants or beadles of the sanhedrim, Matt. 26. 58, John 7. 32, 45. b) of the attendant in a synagogue who handed the volume to the reader and returned it to its place, Luke 4. 20. c) gen. a minister, attendant, associate in any work, John 18. 36: so of a minister of Christ or of the word, 1 Cor. 4. 1; Luke 1. 2 where others render ὑπηρετάι λόγου associates or aiders in the matter.

ὑπνος, ου, ὅ, sleep, Matt. 1. 24: fig. of spiritual sleep, torpor, sloth, Rom. 13. 11.

ὑπό, prep. governing the genitive and accusative (in the classics also the dative), with the primary signification under.

I. WITH THE GENITIVE, prop. of place WHENCE, i. e. from under which any thing comes forth, also of loosening or freeing from under any thing; fig. after passive and neuter verbs to mark the subject or agent from under whose hand, power, agency, causation, the action of the verb proceeds, in Engl. from, by, through, in which sense only is ὑπό with gen. found in N. T. a) with passive verbs, with gen. of pers. Matt. 1. 22 τὸ ῥηθὲν ὑπὸ τοῦ κυρίου, 2. 16 ἐνεπαίχθη ὑπὸ τῶν μάγων, 3. 6 ἐβαπτίζοντο ὑπ'

αὐτοῦ, 4. 1 ἀνήχθη ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου, 5. 13, Mark 2. 3, Luke 5. 15, 8. 14 ὑπὸ μεριμνῶν συμπνίγονται, 14. 8, John 10. 14, Acts 4. 36, 23. 27, sæpiss.; — with gen. collect. Luke 21. 20, Acts 15. 3 προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, 2 Cor. 8. 19; — with gen. of thing, Matt. 8. 24 ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων, 14. 24, Luke 7. 24, Acts 2. 24, 27. 41, Rom. 12. 21, 2 Pet. 1. 17 φωνῆς ἐνεχθείσης αὐτῷ ὑπὸ τῆς μεγαλοπρεποῦς δόξης ‘a voice being sent forth unto him *from* [by] the radiant glory,’ i. e. by the Divine Majesty, from God himself.

b) with *neuter* verbs having a passive force, e. g. after γίνομαι and εἶναι signifying *to be made, done*; γίνομαι, Luke 9. 7 τὰ γινόμενα ὑπ’ αὐτοῦ, 13. 17, 23. 8, Acts 12. 5; εἶναι, 23. 30, impl. 2 Cor. 2. 6. In like manner after some *transitive* verbs, where a passive sense is implied, e. g. λαμβάνειν τι ὑπό τινος *to receive*, i. e. *to have given of or from any one*, = *to suffer*, 2 Cor. 11. 24; ὑπομένειν τι ὑπό τινος *id.* Heb. 12. 3; ἀποκτεῖναι ὑπὸ τῶν θηρίων = *to cause to be killed by beasts*, Rev. 6. 8.

II. WITH THE ACCUSATIVE, pr. of *place* WHITHER, i. e. of motion or direction *under* a place; but also of *place* WHERE, i. e. of rest *under* a place. a) pr. of *place* WHITHER, after verbs of motion or direction, *under, beneath*; τιθέναι λύχνον ὑπὸ τὸν μόδιον Matt. 5. 15, ὑπὸ τὴν κλίνην Mark 4. 21, ὑπὸ τὴν στέγην εἰσέρχεσθαι Matt. 8. 8, ἐπισυνάγειν ὑπὸ τὰς πτέρυγας 23. 37: so Mark 4. 32, Jam. 2. 3. Fig. of what is brought *under* the power of any one; ὑπὸ τοὺς πόδας τινος Rom. 16. 20 comp. ποὺς β., 7. 14 comp. πιπράσκω, Gal. 3. 22, 23 comp. συγκλείω, Jam. 5. 12 comp. πίπτω e., 1 Pet. 5. 6 see ταπεινόω b. β.

b) of *place* WHERE, after verbs implying a being or remaining *under* a place; with εἶναι, John 1. 49 ὄντα ὑπὸ τὴν συκὴν, 1 Cor. 10. 1; impl. Luke 17. 24, Acts 2. 5 τῶν ὑπὸ τὸν οὐρανόν, Rom. 3. 13, Jude 6 ὑπὸ ζόφον τετήρηκεν. Fig. of what is *under* the power or authority of any

person or thing, genr. Matt. 8. 9 ἄνθρωπος εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ’ ἐμαυτὸν στρατιώτας, Gal. 3. 25, 4. 2: foll. by acc. of thing, implying state or condition *under* any thing, 1 Tim. 6. 1 ὑπὸ ζυγὸν δοῦλοι: so ὑπὸ νόμον Rom. 6. 14, ὑπὸ χάριν v. 15, ὑφ’ ἀμαρτίαν 3. 9, ὑπὸ κατάραν Gal. 3. 10, ὑπὸ τὰ στοιχεῖα τοῦ κ. 4. 3.

c) of *time* WHEN, *under*, i. e. *at, during*, Lat. *sub*, once, Acts 5. 21 ὑπὸ τὸν ὄρθρον.

NOTE. In composition ὑπό implies, 1. *place*, either motion or rest *under, beneath*, as ὑποβάλλω, ὑποδέω, ὑποπόδιον; 2. *subjection*, dependence, the being *under* any person or thing, as ὑπανδρος, ὑποτάσσω; 3. *succession*, the being *behind, after*, as ὑπολείπω, ὑπομένω; 4. something done or happening *under-hand*, covertly, by stealth, unperceived, without noise or notice, also *a little*, somewhat, by degrees, as ὑπονοέω, ὑποπτέω.

ὑποβάλλω, f. βαλῶ, *to cast or throw under*, e. g. under-foot, under a person; *to put or thrust under*, e. g. a child to another mother, *to substitute*; *to thrust under one's notice, to suggest*; in N. T. used of persons, *to thrust under, to suborn, put forward by collusion*, trans. Acts 6. 11.

ὑπογραμμός, οὐ, ὁ (ὑπογράφω), pr. *a writing-copy*; in N. T. fig. *a copy, pattern, example*, for imitation, 1 Pet. 2. 21.

ὑπόδειγμα, ατος, τό (ὑποδείκνυμι), pr. ‘what is shewn,’ = *a pattern, example*. a) genr. as set before any one, either for imitation, John 13. 15 ὑπόδειγμα ἔδωκα ὑμῖν, ἵνα κτλ, Jam. 5. 10; or for warning, Heb. 4. 11 ἐν τῷ αὐτῷ ὑποδείγματι τῆς ἀπειθείας, 2 Pet. 2. 6. b) meton. *a copy, a likeness*, taken from an original, Heb. 8. 5, 9. 23 τὰ ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς = ἀντίτυπα v. 24.

ὑποδείκνυμι, f. ξω, *to shew or point out*, pr. *under-hand, by stealth, privately*, = *to give to understand, to signify, let be known*; genr. *to shew, let see*; in N. T. fig. *to shew by words or example, to teach, signify*, foll. by acc. and dat. with ὅτι, Acts 20. 35 πάντα ὑπέδειξα ὑμῖν, ὅτι κτλ; by dat. of person with infin. Matt. 3. 7 τίς

ὑπέδειξεν ὑμῖν φυγεῖν κτλ; by dat. in indir. discourse, Luke 6. 47, 12. 5, Acts 9. 16.

ὑποδέχομαι, fut. ξομαι, depon. mid. *to take to one's self*, pr. as if placing the hands or arms *under* a person or thing, hence genr. *to take or receive to one's self*, i. e. favourably, kindly; usually and in N. T. of guests, *to receive hospitably, to welcome, entertain*, with accus. Luke 10. 38 Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς, 19. 6, Acts 17. 7, Jam. 2. 25.

ὑποδέω, fut. ἥσω, *to bind under*, as sandals under the feet, *to put on sandals, slippers, &c. to shoe*; in N. T. only mid. ὑποδέομαι, *to bind under or put on one's own sandals*, perf. *to have bound on one's sandals, &c. = to be shod*, foll. by acc. σανδάλια Mark 6. 9, ὑπόδησαι τὰ σανδάλιά σου Acts 12. 8; by accus. of part, Eph. 6. 15 ὑποδησάμενοι τοὺς πόδας.

ὑπόδημα, ατος, τό (ὑποδέω), prop. 'what is bound under' the foot, a sandal, a sole of wood or hide bound on with thongs, = σανδάλιον q. v.; in later usage ὑπόδημα κοῖλον, and also ὑπόδημα simply, is put for the Roman *calceus* or shoe, which covered the whole foot: genr. Luke 10. 4, 15. 22 ὑποδήματα εἰς τοὺς πόδας, 22. 35, Acts 7. 33. Hence τὰ ὑποδήματά τινος βαστάσαι *to bear the sandals of any one*, Matt. 3. 11; and λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων τινός *to unbind one's sandals*, Mark 1. 7, Acts 13. 25,—expressions implying inferiority, since this was usually done only by menial servants, or slaves, for their masters.

ὑπόδικος, ου, ὁ, ἡ, adj. (ὑπό, δίκη), pr. 'under process, under sentence,' = *condemned, guilty*, Rom. 3. 19 ἵνα ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ. 'before or in the sight of God.'

ὑποζύγιον, ου, τό (ὑποζύγιος), a draught animal or beast of burden, genr.; in N. T. spec. an ass, Matt. 21. 5, 2 Pet. 2. 16.

ὑποζώννυμι, f. ζώσω, *to undergird*, i. e. of persons, *to gird under the breast*; in N. T. of a ship, *to undergird*, i. e. to gird around the bottom and whole body of the ship with chains or cables, to strengthen it against the waves, Acts 27. 17.

ὑποκάτω, adv. = Engl. *underneath*, spoken of place, with gen. Mark 6. 11, 7. 28 ὑποκάτω τῆς τραπέζης, Luke 8. 16, John 1. 51 ὑποκάτω τῆς σуккῆς: fig. Heb. 2. 8 see πούς β.

ὑποκρίνομαι, depon. middle, pr. *to give judgment under* a cause or matter, *to give a judicial answer*; hence genr. *to answer, reply*, used by the earliest writers instead of the later and more usual ἀποκρίνομαι; *to interpret dreams*, i. e. in answer to inquiries; then, in Attic usage, *to answer on the stage, to play a part, to act*; hence genr. and in N. T. *to play the hypocrite, to dissemble, feign*, with acc. and inf. Luke 20. 20 ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι.

ὑπόκρισις, εως, ἡ (ὑποκρίνομαι), pr. *answer, response of an oracle*, genr. *stage-playing, acting*; in N. T. *hypocrisy, dissimulation*, Matt. 23. 28, Mark 12. 15 ὁ εἰδὼς αὐτῶν τὴν ὑπόκρισιν, Gal. 2. 13.

ὑποκριτής, ου, ὁ (ὑποκρίνομαι), a stage-player, actor; in N. T. a hypocrite, dissembler, i. e. in respect to religion or piety, Matt. 6. 2, 5. 16, 7. 5, sæp.

ὑπολαμβάνω, f. λήψομαι, *to take under* any person or thing, i. e. *to take up* by placing one's self underneath, trans. a) pr. *to take or receive up*, with acc. Acts 1. 9 νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν. b) fig. *to take up the discourse, to continue*, hence *to answer, reply*, absol. Luke 10. 30 ὑπολαβὼν δ' Ἰησοῦς εἶπε. c) fig. *to take up in thought, to suppose, think*, absol. Acts 2. 15 οὐ γάρ, ὡς ὑμεῖς ὑπολαμβάνετε: followed by ὅτι Luke 7. 43.

ὑπολείπω, fut. ψω, *to leave behind*, pass. *to be left behind, remain*, Rom. 11. 3 καὶ γὰρ ὑπελείφθην μόνος.

ὑπολήνιον, ου, τό (ὑπό, ληνός), the under-vat of a wine-press, into which the juice of the grapes flowed, see ληνός b., Mark 12. 1.

ὑπολιμπάνω, a lengthened form for ὑπολείπω, found only in the pres. and imperf., *to leave behind*, trans. 1 Pet. 2. 21 ὑπολιμπάνων ὑπογραμμόν.

ὑπομένω, f. ενῶ, 1. intrans. *to remain behind*, after others are gone, Luke 2. 43 ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ, Acts 17. 14 ἐκεῖ.

2. trans. *to remain under the approach or presence of any person or thing, especially a hostile attack, to await, sustain; hence in N. T. fig. to bear up under, to be patient under, to endure, suffer, with acc.* 1 Cor. 13. 7 πάντα ὑπομένει, 2 Tim. 2. 10, Heb. 10. 32 πολλὴν ἀθλησιν ὑπεμείνατε, 12. 2, 7, Jam. 1. 12. Absol. or neut. *to endure, hold out, persevere, ὁ ὑπομείνας εἰς τέλος* Matt. 10. 22, 24. 13: so with dat. Rom. 12. 12 τῇ θλίψει ὑπομένοντες, 2 Tim. 2. 12, James 5. 11, 1 Pet. 2. 20.

ὑπομιμνήσκω, f. ὑπομνήσω, *to recall to one's mind, pr. privately, silently, by hints or suggestions, to suggest to one's mind, i. q. genr. to put in mind of, to remind, bring to remembrance.* a) ACT., in various constructions: foll. by double accus. of person and thing, ὑπομνήσει ὑμᾶς πάντα John 14. 26; by acc. of pers. with περὶ τούτων 2 Pet. 1. 12; by acc. of person with inf. Tit. 3. 1, with ὅτι Jude 5; —by accus. of thing, e. g. precepts, duties, ταῦτα ὑπομίμνησκε 2 Tim. 2. 14; also evil deeds, with the idea of censure, reprehension, 3 John 10 ὑπομνήσω αὐτοῦ τὰ ἔργα. b) MID. = *to call to mind, to recollect, remember, with gen.* Luke 22. 61 ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου.

ὑπόμνησις, εως, ἡ (ὑπομιμνήσκω), *a putting in mind, a reminding, remembrance.* a) trans. ἐν ὑπομνήσει *by putting in mind, by way of remembrance,* 2 Pet. 1. 13. b) intrans. *re-collection, remembrance; so ὑπόμνησιν λαμβάνειν to take remembrance of, = to remember,* 2 Tim. 1. 5.

ὑπομονή, ἡς, ἡ (ὑπομένω), *a remaining behind, abode; in N. T. fig. a bearing up under, patient endurance, comp. ὑπομένω* 2. a) pr. with gen. of thing borne, as evils, &c. 2 Cor. 1. 6 ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων. b) genr. *patience, perseverance, constancy under suffering, in faith and duty, absol.* Luke 8. 15 καρποφοροῦσιν ἐν ὑπομονῇ, Rom. 8. 25, Col. 1. 11, Heb. 10. 36, James 1. 3, 2 Pet. 1. 6: foll. by gen. of that in or as to which one perseveres, Rom. 2. 7 καθ' ὑπομονὴν ἔργου ἀγαθοῦ, 1 Thess. 1. 3; —by gen. of pers. Luke 21. 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε

τὰς ψυχὰς ὑμῶν, 2 Thess. 1. 4, 3. 5, Rev. 1. 9, 3. 10 τὸν λόγον τῆς ὑπομονῆς μου i. e. 'the precept of constancy towards me.' Spec. *patience* as a quality of mind, the bearing of evils and suffering with tranquil mind, Rom. 5. 3 ἡ θλίψις ὑπομονὴν κατεργάζεται, ver. 4, 15. 4, 5 ὁ Θεὸς τῆς ὑπομονῆς i. e. 'who bestows patience,' 1 Tim. 6. 11.

ὑπονοέω, ὦ, f. ἤσω, *to suspect, surmise; in N. T. to suppose, deem, with acc. impl.* Acts 25. 18 ὦν [i. e. τούτων &] ὑπενόουν ἐγώ: with acc. and inf. 13. 25, 27. 27.

ὑπόνοια, ας, ἡ (ὑπονοέω), *under-thought, i. e. suspicion, surmise,* 1 Tim. 6. 4 ὑπόνοιαι πονηραί.

ὑποπιάζω, Dor. for ὑποπιέζω, *to press under, to suppress, oppress, in some mss. for ὑπωπιάζω,* Luke 18. 5, 1 Cor. 9. 27.

ὑποπλέω, fut. εὔσομαι, *to sail under, i. e. under the lee or shelter of an island or shore, with acc. depending on ὑπό in composit.,* Acts 27. 4, 7 ὑπεπλεύσαμεν τὴν Κρήτην.

ὑποπνέω, fut. εὔσω, *to blow gently, softly, of the wind,* Acts 27. 13.

ὑποπόδιον, ου, τό (ὑποπόδιος, from ὑπό, ποῦς), *a footstool,* James 2. 3 κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου: anthropopath. of God, whose footstool is the earth, τὸ ὑποπόδιον τῶν ποδῶν αὐτοῦ Matt. 5. 35: for the phrase τιθέναι τοὺς ἐχθροὺς ὑποπόδιον τῶν ποδῶν τινός, see ποῦς β.

ὑπόστασις, εως, ἡ (ὑφίστημι), pr. 'what is set or stands under,' *a foundation, substructure; then of any thing which subsides, sediment; fig. foundation, origin, beginning, purpose begun, undertaking; in N. T. a) meton. well-founded trust, firm expectation, confidence, pr. 'foundation or ground of trust and confidence,'* Heb. 3. 14 τὴν ἀρχὴν τῆς ὑποστάσεως i. e. 'our first hope or confidence' in Christ, = τὴν πρώτην πίστιν 1 Tim. 5. 12 comp. Heb. 10. 35: so Heb. 11. 1 ἔστι πίστις ἐλπιζόμενων ὑπόστασις *faith is confidence as to things hoped for; 2 Cor. 9. 4 καταισχυνθῶμεν ἡμεῖς ἐν τῇ ὑποστάσει ταύτῃ* in later eds. b) meton. of that quality which leads one to stand

under, endure, or undertake any thing, *firmness, boldness, confidence*, 2 Cor. 11. 17 ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως *in this boldness of boasting*, i. e. this confident boasting. c) fig. *hypostasis*, Lat. *substantia*, i. e. 'what really exists under any appearance,' *substance, reality, essential nature*, Heb. 1. 3 χαρακτήρ τῆς ὑποστάσεως αὐτοῦ sc. Θεοῦ 'the express image or counterpart of God's essence or being,' i. q. of God himself: so 11. 1, according to Chrysostom and others. Hence in 2 Cor. 9. 4 and 11. 17 some take it in the sense of *subject, matter, thing*, ἐν τῇ ὑποστάσει ταύτῃ *in this matter*, = ἐν τῷ μέρει τούτῳ 9. 3.

ὑποστέλλω, f. ἐλῶ, *to send or draw over*, e. g. a sail, *to contract, furl*; in N. T. with ἐαυτόν or mid. *to draw one's self back*, pr. *under cover, out of sight*, hence genr. *to shrink or draw back, to withdraw one's self*, i. e. from timidity, not openly and boldly, Gal. 2. 12 ὑπέστέλλεν ἐαυτόν, Heb. 10. 38 ἐὰν ὑποστείληται. With acc. of thing, pr. *to draw back as to any thing*, = *to keep back, suppress*, from timidity, clandestinely, Acts 20. 20 οὐδὲν ὑπεστείλαμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι κτλ.: so with οὐδὲν impl. v. 27.

ὑποστολή, ἡς, ἡ (ὑποστέλλω), *a shrinking or drawing back, from timidity, clandestinely*, Heb. 10. 39 comp. v. 38.

ὑποστρέφω, fut. ψω, *to turn behind i. e. back, to turn about*, trans.; in N. T. intrans. or with ἐαυτόν impl. *to turn back, to return*, either from a short distance or from a journey, &c., absol. Mark 14. 40 ὑποστρέψας εὔρεν αὐτούς, Luke 2. 43, 17. 18, 23. 48, 56, Acts 8. 28 ἦν ὑποστρέφων *was returning*. With adjuncts of place, &c., εἰς Luke 1. 56, 2. 39, 45; εἰς of state, Acts 13. 34; ἀπό Luke 4. 1, Heb. 7. 1; ἐκ Acts 12. 25; διὰ with gen. 20. 3.

ὑποστρωννύω or ὠννυμι, f. στρώσω, *to strew underneath*, trans. Luke 19. 36.

ὑποταγή, ἡς, ἡ (ὑποτάσσω), *subordination, i. e. subjection, submission*, 2 Cor. 9. 13 see ὁμολογία, Gal. 2. 5 οὐδὲ πρὸς ὥραν εἴλαμεν τῇ ὑποταγῇ

i. e. *as to subjection*, so as to submit to them, 1 Tim. 2. 11, 3. 4.

ὑποτάσσω, fut. ξω, *to range or put under, to make subject*, trans. a) act. and also in pass. *to be subjected, to be subject*, construed with acc. and dative expr. or impl. Rom. 8. 20 τῇ ματαιότητι ἣ κτίσις ὑπετάγη διὰ τὸν ὑποτάξαντα, 1 Cor. 14. 32 see πνεῦμα p. 378 δ., ver. 34 comp. Eph. 5. 24, 15. 27 comp. ποῦς, Eph. 1. 22, 5. 24, 1 Pet. 3. 22. b) mid. *to submit one's self, to be subject, obedient*, with dat. Luke 2. 51 ἦν ὑποτασσόμενος αὐτοῖς, 10. 17, Rom. 8. 7, 10. 3 τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν, 13. 1, 5, 1 Cor. 16. 16, Eph. 5. 21, 22, Col. 3. 18, James 4. 7, 1 Pet. 2. 13, 18, al.

ὑποτίθημι, f. θήσω, *to set or put under, to lay under*, e. g. a prop, support; in N. T. a) with acc. ὑποτίθεναι τὸν τράχηλον *to lay down one's neck*, i. e. under the sword or axe of the executioner, = *to hazard one's life*, Rom. 16. 4. b) mid. ὑποτίθεμαι, *to bring under the mind or notice of any one, to suggest, put in mind of*, as a teacher or otherwise, with acc. and dat. 1 Tim. 4. 6.

ὑποτρέχω, aor. 2 ὑπέδραμον, *to run under*, e. g. under a tree; in N. T. of a ship, *to run under the lee or shelter of an island or coast*, with accus. Acts 27. 16 νησίον τι ὑποδραμόντες.

ὑποτύπωσις, εως, ἡ (ὑποτυπώω), *a form, sketch*, fig. 2 Tim. 1. 13 ὑπ. ὑγιαίνοντων λόγων: meton. *a sketch, pattern*, for imitation, 1 Tim. 1. 16 πρὸς ὑποτύπωσιν.

ὑποφέρω, aor. 1 ὑπήνεγκα, *to underbear, i. e. to bear up from underneath, to support, sustain*; in N. T. fig. *to bear up under, to endure*, with acc. πειρασμόν 1 Cor. 10. 13, διωγμούς 2 Tim. 3. 11, λύπας 1 Pet. 2. 19.

ὑποχωρέω, ᾠ, fut. ἤσω, *to give place covertly, to withdraw one's self under cover*, without noise or notice, intrans., with εἰς local, Luke 9. 10 ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον: so with ἐν, 5. 16 see ἐν 4.

ὑπωπιάζω, f. ἄσω (ὑπώπιον, fr. ὑπό, ὤψ), *to strike under the eyes*; in N. T. genr. = *to maltreat*, trans. spoken

of the body, *to subject to hardship, to mortify*, 1 Cor. 9. 27: *fig. to weary* with prayers, entreaties, *fol.* by accus. Luke 18. 5.

ὕς, ὕός, ὅ, ἡ, *a swine*, 2 Pet. 2. 22.

ὕσσωπος and ὕσωπος, ον, ἡ, *hyssop*, a low plant or shrub, put in antith. with the cedar as growing out of the wall or rocks, 1 Kings 4. 33; it was much used in the ritual purifications and sprinklings of the Hebrews, Ex. 12. 22, Lev. 14. 4: in N. T. of a *stalk* or *stem* of hyssop, John 19. 29, = *κάλαμος* Matt. 27. 48; also of a bunch of hyssop for sprinkling, Heb. 9. 19.

ὕστερέω, ὦ, f. ἦσω (ὕστερος), *to be last, behind*, *pr.* in place; in N. T. *fig.* of dignity, condition, strength, and the like, *to be behind, inferior, to lack*; in later usage also *depon. pass.* ὑστεροῦμαι *id.* a) of *dignity*, &c. *absol.* *to be the worse*, 1 Cor. 8. 8 οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα: with *gen.* depending on the idea of comparison contained in the verb, 2 Cor. 11. 5 λογίζομαι μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων, 12. 11.

b) *genr.* *to lack, fail.* (α) *to fail of, come short of, miss, not reach* any thing, with *gen.* *expr.* or *impl.*, Rom. 3. 23 πάντες ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ *all come short of that glory which is from God*, i. e. fail to obtain the Divine favour; Heb. 4. 1 ὑστερηκέναι *sc.* τῆς καταπαύσεως ταύτης: once *fol.* by ἀπό *prægn.* 12. 15. (β) *to want, be without, lack*, with *gen.* Luke 22. 35 μή τινος ὑστερήσατε; with ἐν of that *in* which one is wanting, 1 Cor. 1. 7; with *accus.* of thing *as to* which, Matt. 19. 20 τί ἔτι ὑστερῶ *what lack I yet?* *Absol.* *to be in want, suffer need*, Luke 15. 14, 2 Cor. 11. 8, Phil. 4. 12. (γ) *intrans.* of things, *to fail, be lacking, wanting*, *absol.* John 2. 3 ὑστερήσαντος οἴνου, with *dat.* Mark 10. 21 ἐν σοι ὑστερεῖ.

ὕστέρημα, ατος, τό (ὕστερέω), *lit.* 'that which is wanting,' *want, lack.* a) *genr.*, with *gen.* of thing, Phil. 2. 30, Col. 1. 24 see ἀνταναπληρόω, 1 Thess. 3. 10. b) *absol.*, or with *gen.* of person, *want, need, poverty*, Luke 21. 4 *comp.* Mark 12. 44; 2 Cor. 8. 13.

ὕστέρησις, εως, ἡ (ὕστερέω), *the being in want, need, poverty*, Mark 12. 44, Phil. 4. 11.

ὕστερος, α, ον, a defective comparative, *latter, last, hindmost*, e. g. in place; in N. T. only of time. a) *genr.* 1 Tim. 4. 1 ἐν ὑστέροις καιροῖς *in the latter times*, *comp.* ἔσχατος b. β. b) *neut.* ὑστερον *as adv.* (α) with *gen.* *last, after*, Matt. 22. 27 ὑστερον πάντων ἀπέθανε καὶ ἡ γυνή *last of all, after all.* (β) *absol.* *at last, afterwards*, Matt. 4. 2 ὑστερον ἐπείνασε, 21. 29, 32, 37, 25. 11, 26. 60, John 13. 36.

ὕφαντος, ἡ, ὄν (ὕφαίνω), *woven*, John 19. 23.

ὕψηλός, ἡ, ὄν (ὕψος), *high, elevated, lofty.* a) *prop.*, ὄρος ὑψηλόν Matt. 4. 8, Rev. 21. 12 τεῖχος ὑψ. From the Heb., τὰ ὑψηλά *high places, the heights*, put for *the highest heavens*, Heb. 1. 3, *comp.* οὐρανός d. β.: in a like sense spoken of Christ, *comparat.* ὑψηλότερος τῶν οὐρανῶν γενόμενος *being made higher than the heavens*, i. e. exalted above the heavens, 7. 26, *comp.* Eph. 4. 10 ὑπεράνω πάντων τῶν οὐρανῶν. *Symbol.*, by Hebr., Acts 13. 17 μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου *with a high arm*, with the arm uplifted as if about to destroy the enemy, thus emblematic of threatening might. b) *figur.* *high*, i. e. *highly esteemed, regarded with pride*, τὸ ἐν ἀνθρώποις ὑψηλόν, βδέλυγμα ἐνώπιον τοῦ Θεοῦ Luke 16. 15; Rom. 12. 16 μὴ τὰ ὑψηλὰ φρονοῦντες *high things, pride*, opp. to τὰ ταπεινά *humility*, *comp.* συναπάγω.

ὕψηλοφρονέω, ὦ, f. ἦσω (ὕψηλός, φρονέω), *to be high-minded, proud, arrogant*, *intrans.* Rom. 11. 20, 1 Tim. 6. 17.

ὑψιστος, η, ον (ὕψος), a defective superlat. *highest, most elevated, loftiest.* a) *prop.*, in N. T. only, from the Heb. τὰ ὑψιστα *the highest places, the heights*, put for *the highest heavens*, *comp.* οὐρανός d. β., Matt. 21. 9 ὡσαννὰ ἐν τοῖς ὑψίστοις, Luke 2. 14, 19. 38. b) *fig.* ὁ ὑψιστος *the Most High*, spoken of God as dwelling in the highest heavens, far exalted above all other beings, *comp.* οὐρανός d., Mark 5. 7, Luke 1. 32, al.

ὑψος, εος, ους, τό (ὑψι), *height, elevation*. a) pr. Eph. 3. 18 βάθος καὶ ὑψος, Rev. 21. 16. From the Heb. *the height, on high*, put for *heaven, the highest heaven*, the abode of God, comp. οὐρανός d.; so ἐξ ὑψους *from on high*, from God, Luke 1. 78; εἰς ὑψος *to on high*, to God, Eph. 4. 8. b) fig. *elevation, dignity*, Jam. 1. 9.

ὑψόω, ὦ, f. ὥσω (ὑψος), *to heighten*, i. e. *to raise high, to elevate, lift up*, trans. a) pr. of the brazen serpent, and of Jesus on the cross, John 3. 14 καθὼς Μωϋσῆς ὑψώσε τὸν ὄφιν, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, 8. 28: hence Christ is further said ὑψωθῆναι ἐκ τῆς γῆς = *to be lifted up from the earth and exalted to heaven*, in allusion to the death of the cross, 12. 32, 34; also τῇ δεξιᾷ τοῦ Θεοῦ ὑψωθείς *exalted to the right hand of God*, Acts 2. 33, 5. 31, comp. Heb. 7. 26 in ὑψηλός a., and see Mark 16. 19, 1 Pet. 3. 22, Heb. 1. 3, 8. 1, 12. 2,—others render fig. *exalted by the right hand of God*, as in b.

b) fig. *to elevate, exalt*, i. e. (α) genr. *to raise to a condition of prosperity, dignity, honour*, Luke 1. 52 καθεῖλε δυνάστας ἀπὸ θρόνων καὶ ὑψώσε ταπεινούς, Acts 13. 17, James 4. 10, 1 Pet. 5. 6. Pass. ὑψωθήσεται Matt. 23. 12; 11. 23 Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα *exalted to heaven*, either in external prosperity, or more especially in respect to the privileges of the gospel, as the abode of Jesus. (β) reflex. ὑψοῦν ἑμᾶυτόν, *to exalt one's self, to be proud, arrogant*, Matt. 23. 12, Luke 14. 11.

ὑψωμα, ατος, τό (ὑψόω), pr. 'something made high, elevated,' i. e. *a high place, height, elevation*, Rom. 8. 39 οὔτε ὑψωμα οὔτε βάθος, probably put for *heaven*, comp. ὑψος. Fig. of a proud adversary, under the figure of a lofty tower or fortress built up proudly by the enemy, 2 Cor. 10. 5 πᾶν ὑψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ.

Φ.

φάγομαι, ἔφαγον, see ἐσθίω.

φάγος, ου, ὁ (φαγεῖν), *an eater, glutton*, Matt. 11. 19.

φαιλόνης, ου, ὁ, by metath. for φαινόλης, Lat. *pænula*, *a cloak or great-coat with a hood*, used chiefly on journeys or in the army, 2 Tim. 4. 13,—others suppose it to be a travelling-case for books, &c. Written also in mss. and eds. φαιλώνης, φελόνης, φελώνης, &c.

φαίνω, fut. ανῶ, aor. 2 pass. ἐφάνην, (φάνω), pr. *to lighten, give light, illuminate*. 1. INTRANS. *to give light, shine forth, shine as a luminary or light*, absol. Rev. 1. 16 ὡς ὁ ἥλιος φαίνει, 8. 12: foll. by ἐν of place, 2 Pet. 1. 19 ὡς λύχνω φαίνονται ἐν αὐχμηρῷ τόπῳ, Rev. 21. 23. Fig. of spiritual light and truth, comp. σκοτός b., John 1. 5 τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, 5. 35, 1 John 2. 8.

2. TRANS. *to bring to light, to let appear, to shew*; oftener, and in N. T. only, pass. or mid. φαίνομαι, aor. 2 ἐφάνην, *to come to light, to appear, be or become visible*. a) strictly, *to shine forth, to shine*, with ἐν of place, Rev. 18. 23 φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι: fig. Phil. 2. 15 ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ.

b) genr. *to appear, be seen*, foll. by dat. of pers. expr. or impl. (α) of persons, Matt. 1. 20 ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, 2. 13, Mark 16. 9: with a particip. or adj. as predicate in nominat., Matt. 6. 16 ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες, v. 18, ὑμεῖς φαίνεσθε τοῖς ἀνθρώποις [ὄντες] δίκαιοι 23. 28; dat. impl. 2 Cor. 13. 7; particip. impl. Matt. 6. 5 ὅπως ἂν φανῶσι τοῖς ἀνθρ. sc. προσευχόμενοι. Absol. *to appear, make his appearance*, Luke 9. 8, 1 Pet. 4. 18. (β) of things, τὰ ζιζάνια Matt. 13. 26; of an event, 9. 33; so τὰ φαινόμενα *things visible*, apparent to the senses, Heb. 11. 3: with a predicate, Matt. 23. 27, Rom. 7. 13 ἵνα φανῇ ἁμαρτία... κατεργαζομένη θάνατον. Espec. of things appearing in the sky, air, &c. phenomena, Matt. 2. 7 τὸν χρόνον τοῦ φαινομένου ἀστέρος, 24. 27, 30, Jam. 4. 14.

c) fig. as referred to the mental eye, *to appear, seem*, foll. by dat. of pers. with predic. Mark 14. 64 τί ὑμῖν φαίνεται; foll. by ἐνώπιόν τινος Luke 24. 11.

Φαλέκ, ὁ, indec. *Phalec*, Heb. *Peleg*,

'part,' pr. name of the son of Eber, Luke 3. 35.

φανερός, ἄ, ὄν (φαίνω), *apparent, visible, conspicuous, usually and in N. T. apparent, manifest, known; φανερόν εἶναι to be manifest, known, Acts 4. 16, Rom. 1. 19; φανερόν γίνεσθαι to be or become apparent, manifest, well known, Luke 8. 17, Acts 7. 13; φανερόν ποιεῖν τινά to make one manifest, known, to disclose, Matt. 12. 16. Neut. with prep. εἰς φανερόν ἐλθεῖν to become manifest, known, to be brought to light, Mark 4. 22: ἐν τῷ φανερῷ as adv. manifestly, openly, Matt. 6. 4; also = externally, outwardly, Rom. 2. 28.*

φανερῶ, ὦ, fut. ὥσω (φανερός), *to make apparent, manifest, known, to manifest, shew openly, trans. a) of things, act., with accus. John 2. 11 ἐφανερώσε τὴν δόξαν αὐτοῦ, 1 Cor. 4. 5, 2 Cor. 2. 14 ἐν παντὶ τόπῳ, Col. 4. 4, Tit. 1. 3; with acc. and dat. John 17. 6, Rom. 1. 19 ὁ Θεὸς αὐτοῖς [τοῦτο] ἐφανερώσε. Pass. Mark 4. 22 οὐκ ἔστι τι κρυπτόν ὃ ἐὰν μὴ φανερωθῇ, John 3. 21, Rom. 3. 21, 16. 26, Eph. 5. 13 πᾶν τὸ φανερούμενον φῶς ἐστὶ whatever is made manifest is itself light, Heb. 9. 8, 1 John 3. 2 οὐπω ἐφανερώθη τί ἐσόμεθα, Rev. 3. 18, ἐν τούτῳ 1 John 4. 9, ἐν τῷ σώματι 2 Cor. 4. 10; with dat. Col. 1. 26.*

b) of persons. (α) reflex. with ἐαυτόν, or mid. φανεροῦμαι, aor. 1 pass. ἐφανερώθην as mid., *to manifest one's self, shew one's self openly, to appear; reflex. with dat. John 7. 4 φανέρωσον σεαυτὸν τῷ κόσμῳ shew thyself to the world, appear publicly; mid. with ἔμπροσθέν τινος, 2 Cor. 5. 10 τοὺς πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χρ. Espec. of those appearing from heaven or from the dead, reflex. with dat. ἐφανερώσεν ἐαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς John 21. 1;—mid. with dat. v. 14 τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰ. τοῖς μαθ., 1 John 1. 2 ἐφανερώθη ἡμῖν, Mark 16. 12, 14; absol. Col. 3. 4 ὅταν ὁ Χρ. φανερωθῇ, 1 Tim. 3. 16, Heb. 9. 26, 1 Pet. 1. 20, 1 John 1. 2 ἡ ζωὴ ἐφανερώθη i. e. 'Christ as the source of eternal life,' 2. 28. (β) pass. to be manifested, to become or be made manifest, known, with dat.*

John 1. 31 ἵνα φανερωθῇ τῷ Ἰσραήλ, 2 Cor. 5. 11; with ἐν *ibid.*, ἐν παντὶ εἰς ὑμᾶς 11. 6; foll. by ὅτι, 3. 3, 1 John 2. 19.

φανερῶς, adv. (φανερός), *manifestly, openly, i. e. clearly, evidently, Acts 10. 3; publicly, Mark 1. 45, John 7. 10.*

φανέρωσις, εως, ἡ (φανερῶ), *manifestation, a making known, 2 Cor. 4. 2; ἡ φ. τοῦ πνεύματος = revelation, 1 Cor. 12. 7.*

φανός, οὔ, ὁ (φαίνω), *a light, e. g. a torch, lantern, John 18. 3.*

Φανουήλ, ὁ, indec. *Phanuel, Heb. Penuel, 'face of God,' pr. name of the father of Anna, Luke 2. 36.*

φαντάζω, f. ἄσω (φαίνω), *strictly a frequentative, to make appear, make visible, to shew; usually and in N. T. pass. φαντάζομαι, to appear, to be seen, be visible, hence neut. part. τὸ φανταζόμενον, = τὸ φαινόμενον, the phenomenon, i. e. the sight, spectacle, Heb. 12. 21.*

φαντασία, ας, ἡ (φαντάζομαι), *an appearing, appearance; in N. T. appearance, show, pomp, Acts 25. 23.*

φάντασμα, ατος, τό (φαντάζομαι), *a phantasm, phantom, apparition, spoken of a spirit, spectre, ghost, Matt. 14. 26, Mark 6. 49.*

φάραγξ, αγγος, ἡ, *a gorge, ravine, valley, a narrow and deep pass or valley between high rocks, Luke 3. 5 πᾶσα φάραγξ πληρωθήσεται.*

Φαραώ, ὁ, indec. *Pharaoh, Coptic Pouro, pr. 'the king,' the common title of the Egyptian kings down to the time of the Persian invasion, and often employed like a proper name, Acts 7. 10, 13, 21, Rom. 9. 17.*

Φαρές, ὁ, indec. *Phares, Hebrew 'breach,' pr. name of a son of Judah by Thamar, Matt. 1. 3.*

Φαρισαῖος, ου, ὁ, *a Pharisee, Heb. 'the separate.' This was a powerful sect of the Jews, in general opposed to the Sadducees; first mentioned by Josephus as existing under Hyrcanus, about B.C. 130, and even then in high repute. The Pharisees were rigid interpreters of the Mosaic law, and exceedingly strict in its ceremonial observances; but often violated the spirit of it by their*

traditional and strained expositions. They attributed equal authority to the traditional law, or unwritten precepts, relating chiefly to external rites, as ablutions, fastings, prayers, alms, and the avoiding of intercourse with gentiles, publicans, &c. They believed, with the Stoics, that all events are controlled by fate; but yet did not wholly exclude the liberty of the human will. They held the separate existence of spirits and of the soul, and believed in the resurrection of the body—both of which the Sadducees denied, Acts 23. 8. Our Lord often denounces the sect of the Pharisees for their hypocrisy and profligacy, Matt. 23. 13 sq., Luke 16. 14, al.: yet there are a few honourable exceptions, as Gamaliel, Acts 5. 34; Simeon, Luke 2. 25; Joseph of Arimathea, 23. 51; Nicodemus, John 7. 50 comp. 19. 39.

φαρμακεία, ας, ἡ (φαρμακεύω), *the preparing and giving of medicine*, Engl. *pharmacy*; also *a poisoning*; in N. T. *magic art, sorcery, enchantment*, Gal. 5. 20, Rev. 9. 21, 18. 23.

φαρμακεύς, έως, ό (φαρμακεύω), *a pharmacist, an apothecary, one who prepares and dispenses medicines; a poisoner*; in N. T. *a magician, sorcerer, enchanter*, πόρνοις καὶ φαρμακεύσι Rev. 21. 8 text. rec.,—others φαρμακοῖς.

φαρμακός, ου, ό, ἡ (φάρμακον), = φαρμακεύς, *a poisoner*; in N. T. *a magician, sorcerer, enchanter*, Rev. 21. 8 in later eds., 22. 15.

φάσις, εως, ἡ (φημί), *speech, word, report*, Acts 21. 31.

φάσκω, imperf. έφασκον, defect., *to say, affirm*, = φημί, foll. by inf. with acc. Acts 24. 9, 25. 19; by inf. with nom. Rom. 1. 22, see Stuart's N. T. Gram. p. 197 a.

φάτνη, ης, ἡ, *a crib, manger*, Luke 2. 7, 12, 16, 13. 15.

φαῦλος, η, ον, *bad, ill, worthless*, physically, as food, a garment; in N. T. morally, *bad, evil, wicked*, πᾶν φαῦλον πρᾶγμα Jam. 3. 16; τὰ φαῦλα *evil deeds*, John 3. 20, 5. 29; λέγειν φαῦλον Tit. 2. 8.

φέγγος, εος, ους, τό (kindred with

φάος), *light, brightness, shining*, espec. of the moon, Matt. 24. 29 ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς: of a lamp, Luke 11. 33.

φείδομαι, f. είσομαι, depon. mid. *to spare*, e. g. *to abstain from using, to use sparingly, to save*; in N. T. a) *to spare*, = *to abstain from doing any thing, to forbear*, absol. 2 Cor. 12. 6 φείδομαι sc. τοῦ καυχᾶσθαι. b) *to spare*, = *to abstain from treating with severity, to treat with forbearance, tenderness*, foll. by gen. Acts 20. 29 μὴ φειδόμενοι τοῦ ποιμνίου, Rom. 8. 32 τοῦ ἰδίου υἱοῦ οὐκ έφείσατο, 11. 21, 2 Pet. 2. 4, 5; with gen. impl. 2 Cor. 13. 2.

φειδομένως, adv. (φείδομαι), *sparingly*, i. e. frugally, not bountifully, 2 Cor. 9. 6.

φελόνης, see φαιλόνης.

φέρω, fut. οἶσω, aor. 1 ἤνεγκα, aor. 1 pass. ἠνέχθην, *to bear*, Lat. *fero*, trans. a) pr. *to bear*, as a burden or the like; *to bear up*, to have or take upon one's self; in N. T. only fig. (α) *to bear up under, to bear with, endure*, with acc. Rom. 9. 22 ό Θεός ἤνεγκε σκεύη όργῆς, Heb. 12. 20, 13. 13 τὸν όνειδισμόν αὐτοῦ φέροντες. (β) *to bear up any thing, to uphold*, = *to have in charge, to direct, govern*, with acc. Heb. 1. 3 φέρων τὰ πάντα τῷ ρήματι κτλ.

b) *to bear*, with the idea of motion, = *to bear ALONG OR ABOUT, to carry*, Luke 23. 26 τὸν σταυρὸν φέρειν όπισθεν τοῦ Ἰησοῦ. Pass. φέρομαι, *to be borne along*, e. g. as in a ship before the wind, *to be driven*, Acts 27. 15, 17: fig. *to be moved, incited*, 2 Pet. 1. 21 ὑπὸ πνεύματος ἁγίου φερόμενοι. Mid. φέρομαι, *to bear one's self along*, = *to move along, to rush*, as a wind, Acts 2. 2 ὥσπερ φερομένης πνοῆς: fig. *to go ON, to advance*, in teaching, ἐπὶ τὴν τελειότητα φερώμεθα Heb. 6. 1.

c) *to bear*, with the idea of motion to a place, *to bear HITHER OR THITHER, to bring*. (α) of things, foll. by acc. expr. or impl.; genr. Mark 6. 28, Luke 24. 1 ἦλθον ἐπὶ τὸ μνῆμα φέρουσαι ἃ ἡτοίμασαν ἁρώματα, John 19. 39, Acts 4. 34, 37, 5. 2, 2 Tim. 4. 13: foll. by ἀπό partit. John 21. 10 ἐνέγκατέ [τι] ἀπὸ τῶν ὀψαρίων:

pass. Matt. 14. 11, Mark 6. 27: also with dat. of pers. τί τινι, Matt. 14. 11 ἤνεγκεν [αὐτήν] τῇ μητρὶ αὐτῆς, Mark 12. 15 φέρετέ μοι δηνάριον, impl. v. 16, John 2. 8, 4. 33 μῆτις ἤνεγκεν αὐτῷ φαγεῖν; so with ὧδε added, Matt. 14. 18: foll. by εἰς of place, Rev. 21. 24, 26: spoken of the finger or hand, *to reach hither*, John 20. 27. Fig. of a voice or declaration, pass. *to be borne, brought, to come*, φωνῆς ἐνεχθείσης αὐτῷ... ἐξ οὐρανοῦ 2 Pet. 1. 17, 18: of good *brought to any one, bestowed on him*, pass. with dat. 1 Pet. 1. 13 ἐπὶ τὴν φερομένην ὑμῖν χάριν: of accusations, charges, &c. *to bring forward, to present*, with κατὰ τινος, John 18. 29 τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρ. τούτου; Acts 25. 7, 2 Pet. 2. 11 comp. Jude 9: of a doctrine, prophecy, *to announce, make known*, τὴν διδαχὴν 2 John 10, προφητείαν 2 Pet. 1. 21: of a fact or event, as reported or testified, in the sense of *to adduce, to shew, prove*, pass. Heb. 9. 16 ὅπου διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. (β) of persons, with acc. *to bear, to bring*, e. g. the sick, Mark 2. 3 ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες, Luke 5. 18, Acts 5. 16: foll. by dat. τινά τινι, Matt. 17. 17 φέρετέ μοι αὐτὸν ὧδε, Mark 7. 32; πρὸς with acc. 1. 32, 9. 17: spoken also of any motion to a place, not proceeding from the person himself, in the sense of *to bring, to lead*, with acc. and ἐπὶ, 15. 22 φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, John 21. 18 ὅπου: so of beasts, Luke 15. 23, Acts 14. 13. Fig. and absol. a way or gate is said *to lead any whither*, τὴν πύλην τὴν φέρουσιν εἰς τὴν πόλιν Acts 12. 10.

d) *to bear*, as trees or fields their fruits, *to yield*, καρπὸν Mark 4. 8, John 12. 24, 15. 2, al.

φεύγω, f. ξομαι, aor. 2 ἔφυγον, *to flee*, betake one's self to flight, intrans. a) pr. and genr. Matt. 8. 33 οἱ βόσκοντες ἔφυγον, 26. 56, John 10. 12, Acts 7. 29: foll. by ἀπό, Mark 16. 8 ἔφυγον ἀπὸ τοῦ μνημείου, 14. 52, Jam. 4. 7; ἐκ out of, Acts 27. 30; εἰς Matt. 2. 13 φεῦγε εἰς Αἴγυπτον, Mark 13. 14 εἰς τὰ ὄρη, Rev. 12. 6; ἐπὶ τὰ ὄρη Matt. 24. 16. Poetically of death, with ἀπό Rev. 9. 6; also of heaven and earth, &c. *to flee away*,

= *to vanish suddenly*, with ἀπό 16. 20. b) *to flee from, escape*, foll. by ἀπό, Matt. 3. 7 φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς, 23. 33; trans. with acc. Heb. 11. 34 ἔφυγον στόματα μαχαίρας, impl. 12. 25. c) fig. *to flee*, = *to avoid, shun*, foll. by ἀπό, 1 Cor. 10. 14 φ. ἀπὸ τῆς εἰδωλολατρείας: trans. with acc. 6. 18 φ. τὴν πορνείαν, 1 Tim. 6. 11, 2 Tim. 2. 22.

Φῆλιξ, ικος, *Felix*, the eleventh Roman procurator of Judæa, about A.D. 51-58. His administration being cruel and vindictive, he was recalled by Nero; and escaped punishment only through the influence of his brother Pallas, the emperor's favourite. Paul was brought before Felix, and left by him in prison, Acts 23. 24, 26, al.

φήμη, ης, ῆ, Dor. φάμα (φημί), whence Lat. fama, Engl. fame, i. e. word, report, rumour, common fame, Matt. 9. 26, Luke 4. 14.

φημί, enclitic and defective, imperf. ἔφην (φάω obsol.), pr. 'to bring to light by speech,' genr. *to say, speak, utter*; the other tenses are supplied from εἶπον. a) genr., and usually followed by the express words, Matt. 26. 34 ἔφη αὐτῷ ὁ Ἰησοῦς, ἀμὴν λέγω σοι κτλ, v. 61, Luke 7. 44, Acts 8. 36, 10. 28, 31; with acc. 1 Cor. 10. 15 κρίνατε ὑμεῖς ὁ φημι. Hence as interposed in the middle of a clause quoted, like Engl. *said I, said he*, and Lat. *inquam*, Matt. 14. 8 δὲ μοι, φησὶν, ὧδε ἐπὶ πίνακι κτλ, Acts 23. 35, 25. 5, 22. b) as modified by the context, where the sense often lies not so much in φημί as in the adjuncts. (α) before interrogations, for *to ask, inquire*, Matt. 27. 23 ὁ ἡγεμὼν ἔφη, τί γὰρ κακὸν ἐποίησεν; Acts 16. 30, 21. 37. (β) before replies, for *to answer, reply*, Matt. 4. 7 ἔφη αὐτῷ ὁ Ἰησοῦς, πάλιν γέγραπται, 13. 29, John 1. 23: with ἀποκριθεὶς added, Matt. 8. 8, Luke 23. 3. (γ) emphat. in the sense of *to affirm, assert*, Rom. 3. 8, 1 Cor. 7. 29, 10. 19.

Φῆστος, ου, ὁ, *Festus*, i. e. Porcius Festus, the twelfth Roman procurator of Judæa, about A.D. 58-62, the successor of Felix. Festus sent Paul to Rome as a prisoner, on his own appeal, Acts 24. 27, al.

φθάνω, fut. ἄσω, aor. 1 ἔφθασα, *to go or come before, first*, sc. in being or doing any thing. a) pr., with acc. *to precede, anticipate*, 1 Thess. 4. 15 οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας i. e. in being admitted into heaven. b) genr., aor. 1 ἔφθασα, *to have come first, already*, by anticipation, foll. by ἄχρι with gen. 2 Cor. 10. 14 ἄχρι καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ *even as far as to you have we already come in preaching the gospel*, comp. ver. 16: foll. by εἰς τι, fig. *to have already attained unto*, Rom. 9. 31, Phil. 3. 16; by ἐπὶ τινα, *to have already come to or upon any one*, Matt. 12. 28 ἄρα ἐφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ, 1 Thess. 2. 16 ἡ ὁργή.

φθαρτός, ἡ, ὄν (φθείρω), *corruptible, perishable, mortal*, Rom. 1. 23 φ. ἄνθρωπος, 1 Cor. 9. 25 φ. στέφανος, 15. 53, 1 Pet. 1. 18, 23.

φθέγγομαι, f. γξομαι, depon. mid. (φέγγος, φάω) *to sound*, as a trumpet, thunder, the voice; in N. T. *to speak*, absol. Acts 4. 18, ὑποζύγιον ἐν ἀνθρώπου φωνῇ φθεγγόμενον 2 Pet. 2. 16, with acc. ὑπέρογκα v. 18.

φθείρω, f. ἐρῶ, aor. 1 pass. ἐφθάρην, *to spoil, corrupt, destroy*, genr. 'to bring into a worse state,' trans. with acc. 1 Cor. 3. 17 εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός, 2 Cor. 7. 2; mid. Jude 10. Fig., in a moral sense, *to corrupt, deprave*, with accus. 1 Cor. 15. 33 φθείρουσιν ἡθὴ χρηστὰ δμιλῖαι κακαί see ἡθός, Eph. 4. 22, Rev. 19. 2; prægn. 2 Cor. 11. 3 μήπως... οὕτω φθαρή τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος κτλ.

φθινοπωρινός, ἡ, ὄν (φθίνω, ὀπώρα), *autumnal*, Jude 12 δένδρα φθιν. *trees of autumn*, stripped of their fruits and verdure.

φθόγγος, ου, ὁ (φθέγγομαι), *a sound*, espec. of a musical instrument, 1 Cor. 14. 7: poet. for *the voice*, Rom. 10. 18.

φθονέω, ὦ, f. ἥσω (φθόνος), *to envy*, with dat. Gal. 5. 26.

φθόνος, ου, ὁ, *envy*, Matt. 27. 18, Rom. 1. 29: φθόνοι *envyings*, bursts of envy, Gal. 5. 21, 1 Pet. 2. 1.

φθορά, ἄς, ἡ (φθείρω), *a spoiling, corruption, destruction*, genr. the bringing or being brought into a worse

state; in N. T. spoken a) of death, slaughter, 2 Pet. 2. 12 ζῶα εἰς ἄλωσιν καὶ φθοράν: also of mortality, mortal nature, a dying away, Rom. 8. 21 ἀπὸ τῆς δουλείας τῆς φθορᾶς, 1 Cor. 15. 42, 50. Fig. of spiritual death, condemnation, misery, Gal. 6. 8, Col. 2. 22 see ἀπόχρησις. b) fig. in a moral sense, *corruptness, depravity, wickedness*, 2 Pet. 1. 4, 2. 12.

φιάλη, ης, ἡ, *a bowl, goblet*, having more breadth than depth, Rev. 5. 8, 15. 7, 16. 1 sq.

φιλάγαθος, ου, ὁ, ἡ, adj. (φίλος, ἀγαθός), *loving good, a lover of good, loving right, upright*, Tit. 1. 8.

Φιλαδέλφεια, ας, ἡ, *Philadelphia*, anciently the second city of Lydia, situated near the foot of mount Tmolus, about 27 miles south-east from Sardis; Rev. 1. 11.

φιλαδελφία, ας, ἡ (φιλάδελφος), *brotherly love*; in N. T. only in the Christian sense, the mutual love of Christian brethren, Rom. 12. 10, 1 Thess. 4. 9.

φιλάδελφος, ου, ὁ, ἡ, adj. (φίλος, ἀδελφός), *loving one's brethren*; in N. T. only in the Christian sense, loving each other as Christian brethren, 1 Pet. 3. 8.

φίλανδρος, ου, ἡ, adj. (φίλος, ἀνὴρ), *loving one's husband*, spoken of a wife, Tit. 2. 4.

φιланθρωπία, ας, ἡ (φιάνθρωπος), *philanthropy, love of man*, = benevolence, humanity, Acts 28. 2.

φιланθρώπως, adv. (φιάνθρωπος), *philanthropically, humanely, kindly*, Acts 27. 3.

φιλαργυρία, ας, ἡ (φιλάργυρος), *love of money, covetousness*, 1 Tim. 6. 10.

φιλάργυρος, ου, ὁ, ἡ, adj. (φίλος, ἄργυρος), *money-loving, covetous*, Luke 16. 14, 2 Tim. 3. 2.

φίλαυτος, ου, ὁ, ἡ, adj. (φίλος, αὐτοῦ), *self-loving, selfish*, 2 Tim. 3. 2.

φιλέω, ὦ, fut. ἥσω (φίλος), *to love*, trans. a) genr., with acc. of pers., = to have affection for, Matt. 10. 37 ὁ φιλῶν πατέρα ἢ μητέρα, John 5. 20 ὁ πατὴρ φιλεῖ τὸν υἱόν, 11. 3, 36, 15. 19, Tit. 3. 15 ἐν πίστει i. e. with Christian love. Of things, *to be fond of, to like*, with acc. Matt. 23. 6 φι-

λοῦσι τὴν πρωτοκλισίαν, Luke 20. 46, Rev. 22. 15: with the idea of overweening fondness, ὁ φιλῶν τὴν ψυχὴν αὐτοῦ John 12. 25. b) spec., to shew one's love by a kiss, hence *to kiss*, with accus. Matt. 26. 48 ὃν ἂν φιλήσω, αὐτός ἐστι, Luke 22. 47. c) foll. by infin. *to love to do any thing, to do willingly, gladly, and by impl. to be wont to do, solere*, Matt. 6. 5 φιλοῦσιν ἐν ταῖς συναγωγαῖς προσεύχεσθαι *they love to pray* in public, are wont to do it.

φίλη, ης, ἡ (φίλος), *a female friend*, Luke 15. 9.

φιλήδονος, ου, ὁ, ἡ, adj. (φίλος, ἡδονή), *pleasure-loving*, subst. *a lover of pleasure*, 2 Tim. 3. 4.

φίλημα, ατος, τό (φιλέω), *a kiss*, pr. a love-token, as given in salutation, Luke 7. 45 φίλημά μοι οὐκ ἔδωκας, 22. 48. Spoken of the sacred kiss given by Christians to each other as the token of mutual love, φίλημα ἁγίου Rom. 16. 16, φίλημα ἀγάπης 1 Pet. 5. 14.

Φιλήμων, ονος, ὁ, *Philemon*, pr. name of a Christian of Colosse, Philem. 1: he was converted under the preaching of Paul, and a church met in his house, v. 2, 19.

Φιλητός, οῦ, or Φίλητος, ου, ὁ, *Philetus*, pr. name of an opposer of Paul, 2 Tim. 2. 17.

φιλία, ας, ἡ (φίλος), *love, friendship, fondness*, with gen. of object, Jam. 4. 4 ἡ φιλία τοῦ κόσμου.

Φιλιππήσιος, ου, ὁ, *a Philippian*, Phil. 4. 15.

Φίλιπποι, ων, οἱ, *Philippi*, a city of proconsular Macedonia, situated eastward of Amphipolis, within the limits of ancient Thrace, Acts 16. 12, Phil. 1. 1. It was anciently called Κρήνιδες, from its many fountains; but having been taken and fortified by Philip of Macedon, he named it, after himself, Philippi. In Acts 16. 12 it is called a colony, and is said to be πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις i. e. *A chief city of this part of Macedonia*, not the capital, for this was Amphipolis;—others explain πρώτη of its geographical position, i. e. *the first city* as one comes from the east; but Paul

had just landed at Neapolis, still farther east.

Φίλιππος, ου, ὁ, *Philip*, pr. name of several persons. 1. *Philip*, one of the twelve apostles, a native of Bethsaida, John 1. 44.—2. *Philip ὁ εὐαγγελιστής*, one of the seven primitive deacons at Jerusalem, but residing afterwards at Cæsarea; it was he who baptised the Ethiopian treasurer, Acts 6. 5.—3. *Philip*, tetrarch of Batanea, Trachonitis, and Auranitis: he was a son of Herod the Great by his wife Cleopatra, and own brother of Herod Antipas; from him the city Cæsarea Philippi took its name, Matt. 16. 13.—4. *Philip* Herod, called by Josephus simply Ἡρώδης, a son of Herod the Great by Mariamne daughter of Simon the high-priest; he was the first husband of Herodias, Matt. 14. 3.

φιλόθεος, ου, ὁ, ἡ, adj. (φίλος, Θεός), *loving God, pious*; subst. *a lover of God*, 2 Tim. 3. 4.

Φιλόλογος, ου, ὁ, *Philologus*, prop. name of a Christian, Rom. 16. 15.

φιλονεικία, ας, ἡ (φιλονεικος), *love of quarrel, eager contention, emulation, ardour*; in N. T. *quarrel, contention, strife*, Luke 22. 24.

φιλονεικος, ου, ὁ, ἡ, adj. (φίλος, νεῖκος), *loving quarrel, fond of strife, contentious*, 1 Cor. 11. 16.

φιλοξενία, ας, ἡ (φιλόξενος), *love to strangers, hospitality*, Rom. 12. 13.

φιλόξενος, ου, ὁ, ἡ, adj. (φίλος, ξένος), *loving strangers, hospitable*, 1 Tim. 3. 2, 1 Pet. 4. 9.

φιλοπρωτεύω, f. εὔσω (φιλόπρωτος), *to love to be first, to affect pre-eminence*, 3 John 9.

φίλος, η, ον, pr. pass. *loved, dear, befriended*, also act. *loving, friendly, kind*; in N. T. subst. ὁ φίλος, *a friend*, Luke 7. 6 ἐπεμψε πρὸς αὐτὸν φίλους, 11. 5, John 19. 12 φίλος τοῦ Καίσαρος 'a favourer of Cæsar,' loyal to him, Acts 19. 31 ὄντες αὐτῷ φίλοι 'friends to him,' Jam. 2. 23 φίλος Θεοῦ, 4. 4 τοῦ κόσμου. In the sense of *companion, associate*, Matt. 11. 19 τελωνῶν φίλος καὶ ἁμαρτωλῶν, John 3. 29 ὁ φ. τοῦ νυμφίου see νυμφών. As a word of courteous address, Luke 14. 10.

φιλοσοφία, ας, ἡ (φιλοσοφέω), prop. *love of wisdom*, then *philosophy*, knowledge natural and moral, knowledge of things human and divine, comp. σοφία b.; in N. T. *philosophy*, i. e. the Jewish theology or theological learning, pertaining to the interpretation of the law and other scriptures, and to the traditional law of ceremonial observances, Col. 2. 8.

φιλόσοφος, ου, ὁ, ἡ, adj. (φίλος, σοφία), prop. *loving wisdom*, then as subst. *a philosopher*, an inquirer after knowledge natural and moral, in things human and divine; spoken in N. T. of Epicurean and Stoic philosophers, who spent their time in inquiries and disputations respecting moral science, Acts 17. 18.

φιλόστοργος, ου, ὁ, ἡ, adj. (φίλος, στοργή), *tenderly loving, kindly affectioned*, pr. towards one's kindred; in N. T. towards Christian brethren, Rom. 12. 10.

φιλότεκνος, ου, ὁ, ἡ, adj. (φίλος, τέκνον), *loving one's children*, Tit. 2. 4.

φιλοτιμέομαι, οὔμαι, f. ἤσομαι (φιλότιμος, fr. φίλος, τιμή), depon. mid. or pass. *to love honour, to be ambitious*; in N. T. foll. by infin. *to be ambitious of doing any thing, to exert one's self, to strive*, i. e. from a love and sense of honour, as in Engl. *to make it a point of honour to do so and so*; Rom. 15. 20 φιλοτιμούμενον εὐαγγελίζεσθαι, 2 Cor. 5. 9, 1 Thess. 4. 11 παρακαλοῦμεν ὑμᾶς φιλοτιμεῖσθαι ἡσυχάζειν.

φιλοφρόνως, adv. (φιλόφρων), *in a friendly-minded manner, kindly, courteously*, Acts 28. 7.

φιλόφρων, ονος, ὁ, ἡ, adj. (φίλος, φρήν), *friendly-minded, kind, courteous*, 1 Pet. 3. 8 text. rec.

φιμόω, ὦ, f. ὠσω (φιμός), *to muzzle*, trans. a) pr., oxen treading out grain, 1 Cor. 9. 9 οὐ φιμώσεις βοῦν ἀλοῶντα. b) fig. *to muzzle, = to stop the mouth, put to silence*, pass. *to be silenced, silent, to hold one's peace*. (α) spoken of persons, Matt. 22. 34 ἐφίμωσε τοὺς Σαδδουκαίους, 1 Pet. 2. 15: pass. Matt. 22. 12, Mark 1. 25 φιμώθητι. (β) of things, as winds and waves, pass. *to be still, hushed*, Mark 4. 39 πεφίμωσο.

Φλέγων, ονος, ὁ, *Phlegon*, pr. name of a Christian at Rome, Rom. 16. 14.

φλογίζω, f. ἴσω (φλόξ), *to inflame, set on fire*; in N. T. fig. *to inflame, fire with passion, discord, hatred*, spoken of the tongue, with accus. James 3. 6.

φλόξ, φλογός, ἡ (φλέγω), *flame*, Luke 16. 24 ἐν τῇ φλογὶ ταύτῃ: so φλόξ πυρός *flame of fire*, i. e. fiery flame, flaming fire, Acts 7. 30, Rev. 1. 14; ἐν πυρὶ φλογός id. 2 Thess. 1. 8; comp. πῦρ a. Of lightning, Heb. 1. 7 πυρὸς φλόγα.

φλυαρέω, ὦ, f. ἤσω (φλύαρος), pr. 'to overflow with talk,' = *to prate, trifle*, intrans.; in N. T. with acc. *to prate about or against*, 3 John 10 λόγοις πονηροῖς φλυαρῶν ἡμᾶς.

φλύαρος, ου, ὁ, ἡ, adj. (φλύω, Lat. *fluo*), pr. *overflowing with talk*; hence subst. *a prater, tattler, trifler*, 1 Tim. 5. 13.

φοβερός, ἄ, ὄν (φοβέω), *fearful, terrible, frightful*, Heb. 10. 27 φοβερά τις ἐκδοχὴ κρίσεως, v. 31, 12. 21.

φοβέω, ὦ, f. ἤσω (φόβος), *to put in fear, to terrify, frighten*; oftener and in N. T. only mid. or pass. φοβέομαι, οὔμαι, aor. 1 pass. ἐφοβήθη and fut. 1 pass. φοβηθήσομαι often in mid. sense, pr. 'to put one's self in fear,' = *to fear, be afraid, terrified*, either from fear simply or from astonishment. a) pr. and genr., in various constructions: (α) intrans. and absol. Rom. 13. 4 εἰὰν τὸ κακὸν ποιῇς, φοβοῦ: so μὴ φοβοῦ *fear not*, Mark 5. 36, μὴ φοβεῖσθε 6. 50, ἐφοβοῦντο 10. 32, ἐφοβήθη Matt. 14. 30, ἐφοβήθησαν σφόδρα 17. 6, οὐ φοβηθήσομαι Heb. 13. 6. Foll. by accus. of a cognate noun, 1 Pet. 3. 14 τὸν φόβον αὐτῶν μὴ φοβηθῆτε *fear not their fear* i. e. which they would inspire; v. 6 μὴ φοβ. μηδεμίαν πτόησιν: emphat. Mark 4. 41 ἐφοβήθησαν φόβον μέγαν. (β) trans. with accus.; of person, Matt. 10. 26 μὴ φοβηθῆτε αὐτούς, 14. 5 ἐφοβήθη τὸν ὄχλον, John 9. 22, Rom. 13. 3 τὴν ἐξουσίαν concr., Gal. 2. 12;—of thing, τὸ διάταγμα Heb. 11. 23, τὸν θυμὸν τοῦ βασιλέως v. 27, μηδέν Rev. 2. 10. (γ) foll. by ἀπό, *to fear from, be afraid of any one*, Matt. 10. 28 μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, Luke 12. 4.

(δ) foll. by μή *lest*, Acts 27. 17 φοβούμενοι μή εἰς τὴν σύρτιν ἐκπέσωσι: by μήπως id. v. 29, 2 Cor. 11. 3, Gal. 4. 11 φοβοῦμαι ὑμᾶς, μήπως κτλ i. e. *as to you*: by μήποτε id. Heb. 4. 1. (ε) with inf. *to fear to do any thing, to scruple, hesitate*, Matt. 1. 20 μὴ φοβηθῆς παραλαβεῖν Μαριάμ, 2. 22, Mark 9. 32.

b) morally, *to fear*, = *to reverence, honour*, with accus. (α) genr. Mark 6. 20 ἐφοβεῖτο τὸν Ἰωάννην, Eph. 5. 33 ἵνα φοβῇται τὸν ἄνδρα. (β) spec. τὸν Θεὸν or τὸν κύριον φοβεῖσθαι *to fear God, to reverence*, e. g. to stand in awe of God, the punisher of wrong, so as not to do evil, Luke 18. 2 τὸν Θεὸν μὴ φοβούμενος, 23. 40, 1 Pet. 2. 17, Col. 3. 22: also, by Hebr., in the sense of religion, piety, = *to worship, adore God*, Luke 1. 50 τὸ ἔλεος αὐτοῦ τοῖς φοβουμένοις αὐτόν, Acts 10. 2, 35, Rev. 11. 18; so οἱ φοβούμενοι τὸν Θεόν, = *proselytes*, Acts 13. 16, 26, comp. σέβομαι.

φόβητρον, ου, τό (φοβέω), *something fearful, a fearful sight, terrible portent*, Luke 21. 11 φόβητρα καὶ σημεῖα ἀπ' οὐρανοῦ.

φόβος, ου, ὁ (φέβομαι), *fear, terror, affright*. a) pr. and genr. Matt. 14. 26 ἀπὸ τοῦ φόβου ἔκραξαν, Luke 1. 12 φόβος ἐπέπεσεν ἐπ' αὐτόν, 2. 9 ἐφοβήθησαν φόβον μέγαν, 8. 37, 21. 26, 2 Cor. 7. 5 φόβοι: foll. by gen. of the person or thing feared, i. e. which inspires fear, Matt. 28. 4 ἀπὸ τοῦ φόβου αὐτοῦ, John 7. 13, 1 Pet. 3. 14 see φοβέω a., Heb. 2. 15 φόβω θανάτου, Rev. 18. 10. Meton. *a terror*, an object of fear, Rom. 13. 3. Including the idea of *astonishment, amazement*, Matt. 28. 8 μετὰ φόβου καὶ χαρᾶς μεγάλης, Mark 4. 41, Luke 1. 65, 5. 26, 7. 16, al. b) in a moral sense, *fear*, = *reverence, respect, honour*, e. g. of persons, Rom. 13. 7 ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ τὸν φόβον, τὸν φόβον. Elsewhere of God or Christ, ὁ φόβος τοῦ Θεοῦ or τοῦ κυρίου, i. e. a deep and reverential sense of accountability to God or Christ, 2 Cor. 5. 11 εἰδότες τὸν φόβον τοῦ κυρίου, 7. 1, Eph. 5. 21; simply, with Θεοῦ impl. 1 Pet. 2. 18, Jude 23; intens. ἐν φόβῳ καὶ ἐν τρόμῳ 1

Cor. 2. 3, al.: by Hebr. = *religion, piety*, ὁ φ. τοῦ κυρίου Acts 9. 31, φ. Θεοῦ Rom. 3. 18; simply, 1 Pet. 1. 17, 3. 2, 15.

Φοίβη, ης, ἡ, *Phœbe*, pr. name of a Christian female, an almoner (ἡ δίακονος) in the church at Cenchrea, Rom. 16. 1.

Φοινίκη, ης, ἡ (φοίνιξ), *Phœnice, Phœnicia*, a narrow tract of country on the east of the Mediterranean, between Palestine and Syria; according to Greek and Roman writers, terminating on the north at the river Eleutherus, opposite the little island Aradus, and extending on the south as far as Dora, or even Pelusium; though according to the Scriptures, all the country south of Tyre belonged to the Hebrew jurisdiction; Acts 11. 19.

φοίνιξ, ικος, ὁ, *a palm-tree, the date-palm*, a lofty tree, consisting of a straight scaly trunk, crowned with a spreading ever-green tuft of long narrow leaves. Its fruit is the date, a great article of food in oriental countries. The boughs, called also *palms*, were borne in the hands or strewed in the way on seasons of rejoicing, John 12. 13, Rev. 7. 9.

II. Φοίνιξ, ικος, ἡ, *Phœnix*, a city on the south-east coast of Crete, with a harbour, Acts 27. 12.

φονεύς, ἑως, ὁ (φονεύω), *a manslayer, a murderer*, Matt. 22. 7.

φονεύω, fut. εὐσω (φόνος), *to kill a person, to slay, to murder*; absol. οὐ φονεύσεις Matt. 5. 21, μὴ φονεύσης Mark 10. 19: genr. Matt. 5. 21, James 4. 2 see ζηλώω b.: foll. by accus. Matt. 23. 31 τῶν φονευσάντων τοὺς προφῆτας, Jam. 5. 6.

φόνος, ου, ὁ (φένω obsol.), *a killing of men, murder, slaughter*, Mark 15. 7 φόνον πεποιήκεισαν, Luke 23. 19 στάσιν καὶ φόνον, Heb. 11. 37: pl. φόνοι Matt. 15. 19, Mark 7. 21, Gal. 5. 21.

φορέω, ᾧ, fut. ἦσω (φέρω), pr. a frequentative form, implying the repetition or continuance of the simple action expressed by φέρω, — *to bear about with or on one's self, to wear*, trans. Matt. 11. 8 τὰ μαλακὰ φοροῦντες, John 19. 5 στέφανον, Rom.

13. 4 τὴν μάχαιραν, Jam. 2. 3 τὴν ἐσθῆτα.

φόρον, ου, τό, Lat. *forum*, only in pr. name Ἀππίου φόρον, *Appii Forum*, a small town on the Appian way, 43 Roman miles from Rome, in or near the Pontine marshes, Acts 28. 15.

φόρος, ου, ὁ (φέρω), pr. 'what is borne, brought,' hence a *tax, tribute*, imposed upon persons and their property annually, in distinction from τέλος *toll*, which was more usually levied on merchandise and travellers, Luke 20. 22 φόρον δοῦναι, 23. 2, Rom. 13. 6 φόρους τελεῖτε, v. 7.

φορτίζω, f. ἴσω (φόρτος), to *burden, load*, lay a burden upon any one; in N. T. fig. as of the burden of the Jewish ritual, with double acc. Luke 11. 46 φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα. Pass. part. Matt. 11. 28 οἱ κοπιῶντες καὶ πεφορτισμένοι ye *weary and heavy-laden*, i. e. with the burden of sin and suffering.

φορτίον, ου, τό (φόρτος), a *burden, load*. a) pr., as spoken of a ship, *lading, freight, cargo*, Acts 27. 10 in later eds. b) fig. (α) of the Jewish ceremonial law as a *burden* upon its followers, Matt. 23. 4; of the precepts and requisitions of Christ, in antithesis, 11. 30. (β) of the burden of one's sins, Gal. 6. 5.

φόρτος, ου, ὁ (φέρω), pr. 'what is borne,' a *burden, a load*; of a ship, *lading, freight, cargo*, Acts 27. 10 text. rec.

Φορτουνάτος, ου, ὁ, *Fortunatus*, pr. name of a Christian, 1 Cor. 16. 17.

φραγέλλιον, ου, τό, Lat. *flagellum*, a *whip, scourge*, John 2. 15.

φραγελλόω, ὦ, f. ὠσω (φραγέλλιον), Lat. *flagello*, to *flagellate, to scourge*, with acc. Matt. 27. 26.

φραγμός, οὔ, ὁ (φράσσω), a *fence, hedge*, as enclosing any thing, e. g. a *thorn-hedge* round a vineyard, besides which there was often a wall, Matt. 21. 33 φραγμὸν αὐτῷ περιέθηκε, Luke 14. 23 εἰς τὰς ὁδοὺς καὶ φραγμούς into the *highways and hedges* i. e. the narrow ways among the vineyards: fig. Eph. 2. 14 see μεσότοιχον.

φράζω, f. σω, to *say, speak, tell*, declare in words, trans.; in N. T. to

tell, = to *explain, interpret*, τὴν παρβολὴν Matt. 13. 36, 15. 15.

φράσσω, fut. ξω, to *enclose* with a fence, hedge, wall, for protection, to *fence round, hedge in*; a defile with troops, to *shut up*; the ears with wax, &c. to *stop*; in N. T. only in reference to the mouth, φράσσειν τὸ στόμα to *stop the mouth*, viz. a) pr. as of wild beasts, Heb. 11. 33 ἔφραξαν στόματα λεόντων i. e. rendered them harmless, powerless, comp. Dan. 6. 22. b) fig. to *silence*, to *put to silence*, Rom. 3. 19 ἵνα πᾶν στόμα φραγῇ: so 2 Cor. 11. 10 ἡ καύχησις αὕτη οὐ φραγήσεται.

φρέαρ, ατος, τό, a *well, pit*, for water, dug in the earth, and thus strictly distinguished from πηγή q. v.; so Luke 14. 5, John 4. 11 τὸ φρέαρ ἐστὶ βαθύ, v. 12: fig. of any *pit, abyss*, e. g. in *hades*, the bottomless pit, Rev. 9. 1, 2.

φρεναπατάω, ὦ, f. ἤσω (φρήν, ἀπατάω), to *deceive the mind* of any one, i. q. genr. to *deceive*, trans. Gal. 6. 3 ἐαυτὸν φρεναπατᾷ.

φρεναπάτης, ου, ὁ (φρεναπατάω), a *mind-deceiver*, i. q. genr. a *deceiver*, Tit. 1. 10.

φρήν, ενός, ἡ, pr. the *diaphragm, midriff, præcordia*, often in pl.; hence, as the supposed seat of all mental emotions and faculties, usually and in N. T. meton. the *mind, the soul*, including the intellect, disposition, feelings, &c. 1 Cor. 14. 20.

φρίσσω, fut. ξω (φρίξ), to *be rough, uneven, jaggy*, i. e. with bristling points, to *bristle*, e. g. a field of grain, an army with spears; spec. of hair, &c. to *bristle, stand on end*, also of animals, to *bristle up* the hair, mane, &c.; in N. T. of persons, to *shudder, quake*, from fear or aversion, in which the skin becomes rough and pimpled, and the hair stands on end, intrans. Jam. 2. 19 τὰ δαιμόνια φρίσσουσι.

φρονέω, ὦ, fut. ἤσω (φρήν), to *have mind, intellect, to think*; in N. T. and usually TO MIND, OR TO BE MINDED, to *have in mind*, spoken generally of any act or emotion of the mind. a) genr. to *think, to mean*, be of opinion, foll. by acc. of thing implying

manner of thinking, Acts 28. 22 ἀκούσαι ἃ φρονεῖς, Rom. 12. 3 παρ' ὃ δεῖ φρονεῖν, 1 Cor. 4. 6, Gal. 5. 10, τοῦτο φρονεῖν ὑπὲρ ὑμῶν Phil. 1. 7: with an adv. or the like, 1 Cor. 13. 11 ὡς νήπιος ἐφρόνουν, Rom. 12. 3 φρονεῖν εἰς τὸ σωφρονεῖν. b) as including the affections, emotions, *to be minded, to think, to feel in mind*, with acc. (α) genr. Phil. 2. 5 τοῦτο φρονείσθω ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ 'let the same mind be in you as in Christ,' 3. 15: so τὰ ὑψηλὰ φρονεῖν Rom. 12. 16 see ὑψηλός b. In the phrase τὸ αὐτό or τὸ ἐν φρονεῖν *to be of one mind, one accord, to think the same thing*, Rom. 12. 16, Phil. 2. 2. (β) *to mind, to favour*, pr. to set the mind and affections upon, to be devoted to, &c. Matt. 16. 23 οὐ φρονεῖς τὰ τοῦ Θεοῦ, Rom. 8. 5 φ. τὰ τῆς σαρκός, Phil. 3. 19 τὰ ἐπίγεια, Col. 3. 2 τὰ ἄνω. c) *to mind, regard, care for*, with ὑπὲρ τινος Phil. 4. 10: of time, *to regard, keep*, τὴν ἡμέραν Rom. 14. 6, comp. Gal. 4. 10.

φρόνημα, ατος, τό (φρονέω), pr. 'what one has in mind, what one thinks and feels,' hence *mind, thought, feeling, will*, Rom. 8. 27 οἶδε τί τὸ φρόνημα τοῦ πνεύματος, v. 6, 7.

φρόνησις, εως, ἡ (φρονέω), *mind, thought, thinking*, viz. a) *mode of thinking and feeling*, Luke 1. 17 ἐν φρονήσει δικαίων. b) *understanding, prudence*, Eph. 1. 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει.

φρόνιμος, η, ον (φρονέω), lit. 'having mind,' *thinking, prudent, wise*, Matt. 7. 24 ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, 10. 16, 24. 45, 25. 2, 1 Cor. 4. 10. Comparat. φρονιμώτερος Luke 16. 8. Also παρ' ἑαυτοῖς φρόνιμοι 'wise in their own conceit,' Rom. 11. 25: impl. 2 Cor. 11. 19.

φρονίμως, adverb (φρόνιμος), *with mind, thoughtfully*, i. e. *prudently, wisely*, Luke 16. 8.

φροντίζω, fut. ἴσω (φροντίς, fr. φρονέω), *to be thoughtful, provident, to take care, be watchful*, foll. by inf. Tit. 3. 8 ἵνα φροντίζωσι καλῶν ἔργων προϊστασθαι.

φρουρέω, ῶ, fut. ἦσω (φρουρός, fr. προοράω), *to watch, keep watch*; in N. T. and genr. foll. by accus. to

watch, guard, keep. a) prop. as of a military watch, 2 Cor. 11. 32 ὁ ἐθνάρχης ἐφρούρει τὴν πόλιν: fig. as of a prisoner, Gal. 3. 23. b) fig. *to keep, preserve* in any state, Phil. 4. 7 τὰς καρδίας ὑμῶν ἐν Χρ.: pass. 1 Pet. 1. 5 τοὺς φρουρουμένους διὰ πίστεως εἰς σωτηρίαν.

φρυάσσω, f. ξω (kindred with βρύω, βρυάζω), in profane writers only depon. mid. φρυάσσομαι, *to rage, be fierce*, pr. of animals, as of horses fierce for contest; of persons acting with pride and insolence; in N. T. once act. aor. 1, *to rage*, make a noise and tumult, intrans. Acts 4. 25 ἵνατί ἐφρύαξαν ἔθνη;

φρύγανον, ου, τό (φρύγω), *a dry stick or twig, dry brushwood*, Acts 28. 3 φρυγάνων πλήθος.

Φρυγία, ας, ἡ, Phrygia, an inland province of Asia Minor, bounded north by Bithynia and Galatia, east by Cappadocia and Lycaonia, south by Lycia, Pisidia, and Isauria, and west by Caria, Lydia, and Mysia. The cities of Phrygia mentioned in N. T. are Laodicea, Hierapolis, and Colossæ; Antioch of Pisidia was also within its limits; Acts 2. 10, 16. 6.

Φύγελλος, ου, ὁ, Phygellus, pr. name of a man, 2 Tim. 1. 15.

φυγή, ῆς, ἡ (φεύγω), *flight*, Matt. 24. 20, Mark 13. 18.

φυλακή, ῆς, ἡ (φυλάσσω), *watch, guard*. a) pr. the act of keeping watch, guarding, Luke 2. 8 φυλάσσοντες φυλακάς *keeping watch, excubias agentes*. b) meton. of persons set to watch, *a watch, guard*, collect. *guards*, Acts 12. 10 διελθόντες πρὸς τὴν φυλακὴν καὶ δευτέραν.

c) meton. the place where watch is kept. (α) *watch-post, station*; fig. of Babylon as the *watch-post, station, haunt* of demons and unclean birds, where they resort and hold their vigils, Rev. 18. 2,—others, *hold, den, cage*, in which they are imprisoned, but less properly. (β) of the place where any one is watched, guarded, *ward, custody, a prison*, genr. Matt. 5. 25 εἰς φυλακὴν βληθήσῃ, 14. 3 ἔθετο ἐν φυλακῇ, Luke 21. 12, 22. 33, John 3. 24, Acts 5. 19 τὰς θύρας τῆς φυλακῆς, v. 22, sæp. In the sense of imprisonment, 2 Cor.

6. 5, 11, 23, Heb. 11. 36. Fig. of the bottomless pit, as the prison of demons and the souls of wicked men, 1 Pet. 3. 19 see πνεῦμα 3. A. a., Rev. 20. 7.

d) meton. of time, *a watch* of the night, i. e. a division of the night during which one watch of soldiers kept guard, and were then relieved, Luke 12. 38 ἐν τῇ δευτέρᾳ φυλακῇ καὶ ἐν τῇ τρίτῃ φυλακῇ, Matt. 14. 25 τετάρτῃ φυλακῇ τῆς νυκτός, 24. 43. The ancient Hebrews divided the night into *three* watches of four hours each: but after the Jews came under the dominion of the Romans, they made, like them, *four* watches of about three hours each, which were numbered first, second, third, fourth, as above; they were also called ὀψέ, μεσονύκτιον, ἀλεκτοροφωνία, πρωί, see these articles respectively.

φυλακίζω, f. ἴσω (φυλακή), *to put in ward, to imprison*, trans. Acts 22. 19.

φυλακτήριον, ου, τό (φυλακτήρ), *a watch-post, guarded place; fig. protection, safe-guard, hence an amulet; in N. T. pl. τὰ φυλακτήρια, phylacteries*, i. e. strips of parchment on which are written various sentences of the Mosaic law (Ex. 13. 1-10, 11-16, &c.), and which the Jews usually bind in different ways round the forehead and left wrist while at prayer, following a literal interpretation of Ex. 13. 16: occ. Matt. 23. 5 πλατύνουσι τὰ φυλακτήρια.

φύλαξ, ακος, ὁ (φυλάσσω), *a watcher, keeper, guard*, Acts 5. 23, 12. 6.

φυλάσσω, fut. ξω, *to watch*, not to sleep, *to keep watch* by night; in N. T. a) pr. and intrans. *to watch, keep watch*, with acc. of the cognate noun, Luke 2. 8 φυλάσσοντες φυλακάς.

b) pr. and trans. with accus. *to watch, guard, keep*. (α) persons or things from escape or violence, Luke 8. 29 ἐδεσμεῖτο φυλασσόμενος, Acts 12. 4, 28. 16; Luke 11. 21 αὐλήν, Acts 22. 20 τὰ ἱμάτια. (β) of persons or things kept in safety, *to keep, preserve*, John 17. 12 οὓς δέδωκάς μοι ἐφύλαξα, 2 Pet. 2. 5, ὑμᾶς ἀπταίστους Jude 24, ἀπὸ τοῦ πονηροῦ 2 Thess. 3. 3; 1 Tim. 6. 20, with εἰς ἡμέραν 2 Tim. 1. 12, εἰς ζωὴν John

12. 25. (γ) mid. and once reflex. *to keep one's self from* or *as to* any thing, *to be on one's guard*, = *to beware of, to avoid*; with ἀπό τινος, reflex. 1 John 5. 21 φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων, mid. Luke 12. 15. Mid. with accus. *to guard against*, Acts 21. 25, 2 Tim. 4. 15 ὃν καὶ σὺ φυλάσσου: foll. by ἵνα μή, 2 Pet. 3. 17 φυλάσσεσθε ἵνα μή ἐκπέσητε.

c) fig. *to keep*, = *to observe*, not to violate, e. g. precepts, laws, &c. with acc. Luke 11. 28 τὸν λόγον τοῦ Θεοῦ, Acts 7. 53, 16. 4 τὰ δόγματα, 21. 24, Rom. 2. 26. Mid. πάντα ταῦτα ἐφυλαξάμην *all these have I kept of myself*, Matt. 19. 20.

φυλή, ἡς, ἡ (φῦλον, φύω), *a tribe, pr. a race, lineage, kindred*. a) pr. = φῦλον, *a nation, people*, as descended from a common ancestor, Matt. 24. 30 πᾶσαι αἱ φυλαὶ τῆς γῆς *all the nations of the earth*, Rev. 1. 7: pleon. 5. 9 ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους, 7. 9, 11. 9, al. b) spec. *a tribe, clan*, spoken of the tribes of Israel, as subdivisions of a whole nation, Matt. 19. 28 κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ, Luke 2. 36 ἐκ φυλῆς Ἀσήρ, Acts 13. 21, Rom. 11. 1, Rev. 7. 4-8.

φύλλον, ου, τό (φύω), *a leaf*, pl. τὰ φύλλα, *leaves, foliage*, Matt. 21. 19.

φύραμα, ατος, τό (φυράω), prop. *a kneaded mass*, genr. *a mass, lump*, e. g. of potter's clay prepared for moulding, Rom. 9. 21; *a mass of dough*, proverbially, 1 Cor. 5. 6: fig. Rom. 11. 16 see ἀπαρχή a., 1 Cor. 5. 7.

φυσικός, ἡ, ὅν (φύσις), *physical, natural*, i. e. from or by nature; in N. T. *natural*, according to nature, φυσικὴ χρῆσις Rom. 1. 26, 27; of beasts, ἄλογα ζῶα, φυσικά, i. e. following their natural bent, sensual, 2 Pet. 2. 12.

φυσικῶς, adv. (φυσικός), *physically, naturally*, i. e. from or by nature, Jude 10 ὅσα φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται i. e. by the natural senses.

φυσιώω, ῶ, fut. ὤσω, in N. T. = φυσιάω (φύω), pr. *to blow, puff, rant*; fig. *to puff up, inflate* with pride and vanity, absol. 1 Cor. 8. 1 ἡ γυνῶσις φυσιοῖ: pass. or mid. 4. 18, 19, ὑπέρ

τινος v. 6, ὑπό τινος Col. 2. 18. In classic writers φυσιώω comes from φύσις, and signifies *to make natural*.

φύσις, εως, ἡ (φύω), *nature*, pr. generative and productive power, like Lat. *natura* from *nascor*; hence a) *nature*, = natural source or origin, generation, birth, descent, Gal. 2. 15 ἡμεῖς φύσει Ἰουδαῖοι, Rom. 2. 27 ἡ ἐκ φύσεως ἀκροβυστία. b) *a nature*, as generated, produced, naturally existing, *a being*, genus, kind, Jam. 3. 7 πᾶσα φύσις θηρίων δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ, Gal. 4. 8 τοῖς μὴ φύσει οὖσι θεοῖς = οἱ λεγόμενοι θεοί 1 Cor. 8. 5.

c) *the nature* of any person or thing, the natural constitution, the innate disposition, qualities, &c. (α) of persons, in a moral sense, denoting the *native* mode of thinking, feeling, acting, as unenlightened by the influence of divine truth, Eph. 2. 3 τέκνα φύσει ὀργῆς, Rom. 2. 14 φύσει τὰ τοῦ νόμου ποιῇ: by analogy, once of the divine moral nature, 2 Pet. 1. 4 θείας κοινωνοὶ φύσεως partakers of the divine [moral] nature, i. e. regenerated in heart, in disposition. Spec. *a natural feeling* of decorum, a native sense of propriety, e. g. in respect to national customs in which one is born and brought up, 1 Cor. 11. 14 οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστὶ doth not your own natural feeling teach you, &c.: it was the national custom among both the Hebrews and Greeks for men to wear their hair short, and women long. (β) genr. = *the nature of things*, the order and constitution of nature, κατὰ φύσιν according to nature, natural, Rom. 11. 21, 24; παρὰ φύσιν contrary to nature, unnatural, 1. 26, 11. 24.

φυσίωσις, εως, ἡ (φυσιώω), *a puffing up*, inflation, fig. with pride and vanity, 2 Cor. 12. 20.

φυτεία, ας, ἡ (φυτεύω), *a planting*, the act of planting; in N. T. *a plant*, = φύτευμα, fig. Matt. 15. 13.

φυτεύω, f. εὔσω (φυτόν, φύω), *to plant*, trans. Matt. 21. 33 ἐφύτευσεν ἀμπέλωνα, 1 Cor. 9. 7, συκὴν Luke 13. 6; absol. 17. 28: pass. v. 6. Fig. Matt. 15. 13: so of a teacher planting the

word of divine truth, absol. 1 Cor. 3. 6-8.

φύω, f. ὕσω, *to generate*, produce, bring forth, let grow, as plants, &c.; persons, ἀνδρας φέειν *to beget*, to bear: pass. φύομαι, also act. aor. 2 ἔφυν and perf. πέφυκα as intrans. *to be generated*, produced, to spring up, grow, as plants, &c.; of persons, *to be born*, to grow up, be by nature. In N. T. a) pass. aor. 2 ἐφύην, part. φυείς, *to spring up*, grow, as a plant, Luke 8. 6 φυὲν ἐξηράνθη sc. τὸ σπέρμα or τὸ φυτόν, ver. 8 φυὲν ἐποίησε καρπόν: this form of the aor. is used only by late writers, instead of the earlier ἔφυν. b) act. intrans. *to spring* or *grow up*, Heb. 12. 15.

φωλέος, οὔ, ὁ, *a hole*, burrow, lurking-place of animals, Matt. 8. 20.

φωνέω, ᾠ, fut. ἥσω (φωνή), *to sound*, utter a sound, voice, cry. a) pr. and absol. (α) of animals, e. g. a cock, *to crow*, Matt. 26. 34, 74, 75. (β) of persons, *to cry out*, exclaim, Luke 8. 8 ἐφώνει, ὁ ἔχων ᾠτα κτλ, v. 54 ἐφώνησε λέγων, 16. 24, Acts 10. 18: so with dat. of cognate noun, φωνήσας φωνῇ μεγάλῃ Luke 23. 46; with dat. of pers. *to whom*, Rev. 14. 18.

b) trans. *to cry* or *call* to any one, = *to speak to*, *to address*, call, with acc. (α) genr. with the words spoken, as a title, &c. = *to call*, name, John 13. 13 ὑμεῖς φωνεῖτέ με ὁ διδάσκαλος καὶ ὁ κύριος. (β) as implying invitation to approach or come, Matt. 20. 32 ἐφώνησεν αὐτούς, Mark 3. 31, 9. 35 ἐφώνησε τοὺς δώδεκα, John 1. 49, Acts 9. 41, 10. 7; with dat. αὐτῷ Luke 19. 15 = πρὸς αὐτόν: foll. by ἐκ, *to call one out of any place*, John 12. 17, comp. 11. 43: also *to invite* to a feast, Luke 14. 12; *to call out* to any one for help, Matt. 27. 47.

φωνή, ἡς, ἡ (φάω obsol., kindr. with φημί), *a sound*, tone, as given forth or uttered. a) genr. and spoken of things; e. g. of a trumpet or other instrument, Matt. 24. 31, 1 Cor. 14. 7, 8; of the wind, John 3. 8, Acts 2. 6 comp. v. 2; of rushing wings, chariots, waters, &c. Rev. 9. 9, 14. 2, 18. 22, 19. 6; of thunder, φωνὴ βροντῆς 6. 1, 19. 6, φωναὶ καὶ βρονταί 4. 5, 8. 5; so φωνὴ ῥημάτων i. e. the thunders in which the words

of the law were proclaimed, Heb. 12. 19.

b) spec. *a voice, cry*, spoken of persons. (α) prop. and genr., as in phrases, with verbs of speaking, calling, crying out, φωνῇ μεγάλη Mark 5. 7, 15. 34, sæp.; ἐν φωνῇ μεγάλῃ Rev. 14. 15; μετὰ φωνῆς μεγάλης Luke 17. 15. So ἀφιέναι φωνὴν μεγάλην *to utter a loud cry*, *to cry with a loud voice*, Mark 15. 37; αἶρειν or ἐπαίρειν φωνήν *to lift up the voice*, = *to cry or call aloud*, Acts 4. 24, 14. 11; Luke 23. 23 ἐπέκειντο φωναῖς μεγάλας. So where the *voice* of one speaking, crying out, wailing, is said to be, to come, &c. φωνὴ ἐγένετο Luke 9. 36, Acts 7. 31, πρὸς τινα 10. 13; φ. φέρεται τινι 2 Pet. 1. 17 comp. φέρω c.: with ἐκ, as φωνὴ ἐγένετο, ἔρχεται, or ἐξέρχεται ἐκ τινος, e. g. ἐξ οὐρανοῦ or ἐκ τῶν οὐρανῶν Luke 3. 22, Matt. 3. 17, John 12. 28; ἐκ τῆς νεφέλης Mark 9. 7, Luke 9. 35; ἐκ πάντων Acts 19. 34: with ἀπό id. Rev. 16. 17. Also ἀκούειν φωνήν or φωνῆς *to hear a voice*, Acts 9. 4, 7: with ἐκ, as ἐξ οὐρανοῦ 2 Pet. 1. 18, ἐκ τῶν τεσσ. κεράτων Rev. 9. 13, ἐκ τοῦ στόματος Acts 22. 14; Rev. 1. 10 ἤκουσα ὀπίσω μου φωνὴν μεγ., v. 12 βλέπειν τὴν φωνήν see βλέπω 1. b. With gen. of pers. Matt. 3. 3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, 12. 19, John 5. 25 τῆς φ. τοῦ υἱοῦ τοῦ Θεοῦ, v. 28, 37, Acts 12. 14, v. 22, Rev. 19. 1 φ. ὄχλου: so of song, with gen. φωνὴ κιθαρωδῶν 18. 22, φ. νυμφίου καὶ νύμφης v. 23; of salutation, ἡ φ. τοῦ ἀσπασμοῦ σου 'thy saluting voice,' Luke 1. 44. To the voice, as the instrument of speech, is sometimes ascribed that which strictly applies only to the *person*, comp. ὀφθαλμός a. γ.; thus ἀκούειν τῆς φωνῆς τινός *to hear* [and obey] *one's voice*, i. e. *to obey the person himself*, John 10. 16, 27, Heb. 3. 7. Fig. Gal. 4. 20 ἀλλάξαι τὴν φωνήν μου *to change my voice*, = Engl. *to change one's tone*, *to speak in a different manner and spirit*. (β) meton. what is uttered by the voice, *word, saying*, Acts 13. 27 τὰς φωνὰς τῶν προφητῶν, 24. 21. (γ) meton. manner of speaking, *speech, language, dialect*, 1 Cor. 14. 10 τοσαῦτα γένη φωνῶν ἐν κόσμῳ, v. 11.

φῶς, φωτός, τό (contr. for φάος, fr. φάω), *light*, prop. with the idea of shining, brightness, splendour. a) pr. and genr. (α) of *light* in itself, 2 Cor. 4. 6 ὁ εἰπὼν ἐκ σκοτῶν φῶς λάμψαι, Matt. 17. 2 λευκὰ ὡς τὸ φῶς, v. 5 νεφέλῃ φωτός 'a bright cloud,' text. rec. νεφ. φωτεινῇ. (β) as emitted from a luminous body; a lamp, φῶς λύχνου Luke 8. 16, Rev. 18. 23; the sun, φῶς ἡλίου 22. 5. (γ) of *daylight, day*, John 11. 9, 10 opp. to νύξ, comp. ἐν 1. c.; 3. 20 ὁ φαῦλα πράσων μισεῖ τὸ φῶς, v. 21; ἐν τῷ φωτί *in the light*, openly, publicly, opp. to ἐν τῇ σκοτίᾳ, Matt. 10. 27, Luke 12. 3: so Eph. 5. 13 opp. to σκοτός v. 11, comp. φανερόω. (δ) of the dazzling light, splendour, or *glory*, which surrounds the throne of God, in which God dwells, 1 Tim. 6. 16 φῶς οἰκῶν ἀπρόσιτον, Rev. 21. 24, see δόξα b. β.: hence also as surrounding those who dwell with or come from God, e. g. the Lord Jesus Christ as appearing in glory after his ascension, Acts 9. 3 φῶς ἀπὸ τοῦ οὐρανοῦ comp. v. 5, 22. 6, 9, 11; of angels, 12. 7, 2 Cor. 11. 14; of glorified saints, Col. 1. 12 ὁ κλῆρος τῶν ἁγίων ἐν τῷ φωτί.

b) meton. *a light, a luminous body*. (α) a lamp or torch, Acts 16. 29 αἰτήσας φῶτα. (β) *a fire*, Mark 14. 54 θερμαινόμενος πρὸς τὸ φῶς, Luke 22. 56. (γ) of the heavenly luminaries, sun, moon, and stars, Jam. 1. 17 ἀπὸ τοῦ πατρὸς τῶν φώτων, see πατήρ fin. (δ) fig. τὸ φῶς τὸ ἐν σοί i. e. *the mind, conscience*, corresp. to ὁ λύχνος and ὁ ὀφθαλμός, Matt. 6. 23, Luke 11. 35.

c) fig. *light*, i. e. moral and spiritual light and knowledge, which enlightens the mind, soul, conscience; including also the idea of moral goodness, purity, and holiness, and of consequent reward and happiness; opp. to σκοτία or σκοτός. (α) genr. i. q. true knowledge of God and spiritual things, Christian piety, John 3. 19 ἠγάπησαν μᾶλλον τὸ σκοτός ἢ τὸ φῶς, 8. 12 τὸ φῶς τῆς ζωῆς, Acts 26. 18 τοῦ ἐπιστρέψαι ἀπὸ σκοτῶν εἰς φῶς, Rom. 13. 12, 2 Cor. 6. 14, Eph. 5. 9, 1 John 2. 8; οἱ υἱοὶ τοῦ φωτός i. e. Christians, Luke 16. 8, John 12. 36, 1 Thess. 5.

5; τέκνα φωτός id. Eph. 5. 8; ibid. ἥτε ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ i. q. φωτίζομενοι. So ἐν τῷ φωτὶ εἶναι, μένειν, 1 John 2. 9, 10. As exhibited in the life and teaching of any one, Matt. 5. 16 λαμπράτω τὸ φῶς ὑμῶν ἔμπρ. τῶν ἀνθρ., John 5. 35. So where the idea of holiness predominates, as of God and those conformed to him, 1 John 1. 5 ὁ Θεὸς φῶς ἐστί, v. 7;—where the idea of peace and happiness predominates, 1 Pet. 2. 9, Matt. 4. 16 ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα, Acts 26. 23. (β) meton. *a light*, = the *author* or dispenser of moral and spiritual light, a moral teacher, genr. Rom. 2. 19 φῶς τῶν ἐν σκότει: of apostles, Matt. 5. 14 ὑμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου, Acts 13. 47 τέθεικά σε εἰς φῶς ἐθνῶν: espec. of Jesus as the great Teacher and Saviour of the world, who brought life and immortality to light in his gospel, Luke 2. 32 φῶς εἰς ἀποκάλυψιν ἐθνῶν, John 1. 4-9, 3. 19 τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, 8. 12 τὸ φῶς τοῦ κόσμου, 9. 5, 12. 35.

φωστήρ, ἦρος, ὁ (φῶς, φάσκω), pr. *a light*, in profane writers = *a window*; in N. T. *a light, luminary*, Phil. 2. 15 φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ. Meton. *brightness, shining*, spoken of the divine glory, Rev. 21. 11, comp. φῶς a. δ.

φωσφόρος, ου, ὁ, ἡ, adj. (φῶς, φέρω), *light-bearing, light-giving, shining, radiant*; in N. T. subst. ὁ φωσφόρος, *Phosphorus*, Lat. *Lucifer*, as pr. name of the morning-star, the day-star, put as emblematic of the dawn of spiritual light and happiness on the benighted mind, 2 Pet. 1. 19, comp. φῶς c.

φωτεινός, ἡ, ὄν (φῶς), *light, i. e. giving light, shining, bright*, Matt. 17. 5 νεφέλη φωτεινὴ text. rec.: fig. of the body, *full of light*, 6. 22.

φωτίζω, f. ἴσω and ἰῶ (φῶς), *to light, lighten, i. e.* 1. INTRANS. *to give light, to shine*, with ἐπί, Rev. 22. 5 κύριος ὁ Θεὸς φωτιεῖ ἐπ' αὐτούς, text. rec. φωτίζει αὐτούς as in no. 2.

2. TRANS. *to give light to, to shine upon, enlighten*, with acc. a) prop. Luke 11. 36 ὅταν ὁ λύχνος τῇ ἀσ-τραπῇ φωτίζη σε, Rev. 21. 23: pass.

18. 1. b) fig. with acc. of pers. *to light, to enlighten, to impart moral and spiritual light to any one, to enlighten the mind or mental eyes of any one*, comp. φῶς c., John 1. 9 ὁ φωτίζει πάντα ἄνθρωπον: pass. Eph. 1. 18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας, Heb. 6. 4, 10. 32. Hence *to teach, instruct*, Eph. 3. 9 φωτίσαι πάντας τίς ἡ οἰκονομία κτλ. c) with accus. of thing, *to bring to light, to make known*, 1 Cor. 4. 5 ὁς καὶ φωτίζει τὰ κρυπτὰ τοῦ σκότους, 2 Tim. 1. 10 φωτίσαντος ζῶην κτλ.

φωτισμός, ου, ὁ (φωτίζω), *a lighting, giving light, shining*; in N. T. fig. of moral and spiritual light, illumination, comp. φῶς c.; with gen. of that which illumines, 2 Cor. 4. 4 εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐ-αγγελίου: with gen. of that which is illumined, ver. 6 πρὸς φωτισμὸν τῆς γνώσεως.

X.

χαίρω, f. χαίρησω, later and in N. T. χαρήσομαι, aor. 2 ἐχάρην from the pass., *to joy, rejoice, be glad*, intrans. a) pr. in various constructions: (α) absol. Matt. 5. 12 χαίrete καὶ ἀγαλλιᾶσθε, Luke 6. 23, 15. 32, 22. 5, 23. 8 ἐχάρη λίαν, John 4. 36, 8. 56 εἶδε καὶ ἐχάρη, 16. 20, Acts 13. 48, Rom. 12. 15 χαίρειν μετὰ χαιρόντων, 1 Cor. 7. 30: once foll. by ἵνα *to the end that*, 1 Pet. 4. 13. Part. χαίρων *joying, rejoicing*, 2 Cor. 6. 10 αἰ χαίροντες: joined with another verb or participle, χαίρων may often be rendered *joyfully, gladly*, Col. 2. 5 χαίρων καὶ βλέπων = *joyfully beholding*, by hendiadys; Luke 15. 5, 19. 6, 37, Acts 5. 41, 8. 39. (β) with the cognate noun χαρά, in accus. intens. Matt. 2. 10 ἐχάρησαν χαρὰν μεγάλην, in dat. John 3. 29 χαρᾷ χαίρει *he rejoices greatly*; dat. without emphasis, 1 Thess. 3. 9. (γ) with dat. of cause, i. e. of that *in or over which one rejoices*, Rom. 12. 12 τῇ ἐλπίδι χαίροντες. (δ) with acc. of cause, Phil. 2. 18 τὸ αὐτὸ καὶ ὑμεῖς χαίrete *for the same cause also do ye joy*, Rom. 16. 19 χαίρω τὸ ἐφ' ὑμῖν. (ε) with a participle in nominative expressing the occasion of joy, Mark 14. 11 ἀκούσαντες ἐ-

χάρησαν, John 20. 20 ἐχάρησαν οἱ μαθηταὶ ἰδόντες τὸν κύριον, Phil. 2. 28: once with particip. of a kindred verb intens., imitating the Hebrew infin. absol., 1 Pet. 4. 13 ἵνα χαρῇτε ἀγαλλιώμενοι. (ζ) with ὅτι marking cause or occasion, *that, because*, Luke 10. 20 χαίρετε ὅτι τὰ ὀνόματα κτλ, John 14. 28, Acts 5. 41, 2 Cor. 7. 9 νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι κτλ, v. 16, 2 John 4: so ἐν τούτῳ ὅτι Luke 10. 20, ἐν κυρίῳ ὅτι Phil. 4. 10, δι' ὑμᾶς ὅτι John 11. 15. (η) with prepositions expressing the cause or occasion of joy; ἐπὶ with dat. Matt. 18. 13 χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς κτλ, Luke 1. 14, 13. 17, Acts 15. 31: ἐν, *to rejoice in*, Phil. 1. 18 ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι, Col. 1. 24, ἐν τούτῳ ὅτι Luke 10. 20 comp. in ζ.; also ἐν κυρίῳ χαίρειν *to rejoice in the Lord*, i. e. in union and communion with him, Phil. 3. 1, 4. 4, ἐν κυρίῳ ὅτι v. 10: διὰ with acc. John 3. 29 χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου, 1 Thess. 3. 9, δι' ὑμᾶς ὅτι John 11. 15: foll. by ἀπό, 2 Cor. 2. 3 ἵνα μὴ λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν, where it is strictly for χαρὰν ἔχειν, corresp. to λύπην ἔχω, comp. 3 John 4.

b) in imperat. and infin. as a word of salutation or greeting. (α) imperat. χαῖρε, χαίρετε, in a personal salutation, pr. *joy to thee! joy to you! = hail!* Lat. *salve!* Matt. 26. 49 χαῖρε, ραββί, 27. 29 χαῖρε, ὁ βασιλεὺς, 28. 9, Luke 1. 28. (β) infin. χαίρειν, pr. fully λέγω χαίρειν *to wish joy, to bid hail! = to salute*, 2 John 10, 11: absol. χαίρειν, like Engl. *greeting!* = *to send greeting*, at the beginning of an epistle, Acts 15. 23, 23. 26, Jam. 1. 1.

χάλαζα, ης, ἡ (χαλάω), *hail*, pr. 'something let go, let fall,' Rev. 8. 7, 16. 21.

χαλάω, ὦ, f. ἄσω, aor. 1 pass. ἐχάλασθην (χάω obsol.), *to let go, relax, loosen*; in N. T. *to let down, lower*, trans. Mark 2. 4 χαλῶσι τὸν κράββατον, Luké 5. 4 τὰ δίκτυα, Acts 9. 25, 27. 17, 30: pass. 2 Cor. 11. 33.

Χαλδαῖος, ου, ὁ, *a Chaldaean*, pl. οἱ Χαλδαῖοι, *the Chaldaeans, Chaldees*, inhabiting Babylonia, including also in a wider sense Mesopotamia; and

hence Abraham, in removing from Ur in Mesopotamia, is said to come ἐκ γῆς Χαλδαίων Acts 7. 4.

χαλεπός, ἡ, ὄν, pr. *heavy, difficult*. a) of things, *hard, burdensome, perilous*, connected with toil, suffering, peril, 2 Tim. 3. 1 καιροὶ χαλεποί. b) of persons, *harsh, stern, cruel*; in N. T. of demoniacs, *fierce, furious, raving*, Matt. 8. 28.

χαλιναγωγέω, ὦ, f. ἤσω (χαλινός, ἄγω), pr. 'to lead or guide with a bit,' hence *to rein in, bridle, = to check, moderate, restrain*, with acc. Jam. 1. 26 μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ, 3. 2 ὄλον τὸ σῶμα.

χαλινός, οὔ, ὁ (χαλάω), *a bit, curb*, Jam. 3. 3, Rev. 14. 20.

χάλκεος, α, ον, contr. χαλκοῦς, ἡ, οὖν (χαλκός), *of copper or brass, brazen*, Rev. 9. 20.

χαλκεύς, έως, ὁ (χαλκός), pr. *a brasier, copper-smith*, then genr. of any worker in metals, *a smith*, 2 Tim. 4. 14.

χαλκηδών, όνος, ὁ, *chalcedony*, a gem including several varieties, one of which is the modern *carnelian*, Rev. 21. 19.

χαλκίον, ου, τό (χαλκός), same as χαλκεῖον, *a brazen vessel*, Mark 7. 4.

χαλκολίβανον, ου, τό, Rev. 1. 15, 2. 18, Vulg. *aurichalcum*, i. e. *white brass, fine brass*, a factitious metal among the ancients, formed of the same ingredients as brass, but in other proportions.

χαλκός, οὔ, ὁ, pr. *ore, metal*, of any kind; genr. and in N. T. *copper, brass*, espec. as wrought and tempered for arms, utensils, &c. a) pr. Rev. 18. 12 πᾶν σκεῦος ἐκ χαλκοῦ. b) meton. any thing made of copper or brass, 1 Cor. 13. 1 χαλκὸς ἡχῶν *sounding brass*, i. e. a trumpet or cymbal: also *brass or copper coin, money*, Matt. 10. 9, Mark 6. 8, 12. 41.

χαλκοῦς, see χάλκεος.

χαμαί, adv. Lat. *humi*, *to or on the ground*, John 9. 6 ἔπτυσσε χαμαί, 18. 6 ἔπεσον χαμαί.

Χαναάν, ὁ, indec. *Canaan*, the ancient name of Judæa or Palestine, prop. 'the lowlands,' in distinction from the highlands, of Libanus and

Syria: spoken genr. of the country on this side Jordan, in antith. to Gilead; also spec. of Phœnicia, the northern part of Canaan at the foot of mount Lebanon; in N. T. genr. Acts 7. 11, 13. 19.

Χανααῖος, α, ον (Χαναάν), *Canaanitish*, pl. οἱ Χανααῖοι, *the Canaanites*, pr. 'the lowlanders,' as inhabiting the plains of the Jordan and sea-coast, opp. to the inhabitants of the highlands; then as a general name for the inhabitants of Canaan or Palestine, also spec. of the Phœnicians; in N. T. of a Phœnician woman. γυνή Χανααία Matt. 15. 22, comp. Mark 7. 26 Συροφονικισσα.

χαρά, ἄς, ἡ (χαίρω), *joy, rejoicing, gladness*. a) genr. Matt. 2. 10 ἐχάρησαν χαρὰν μεγάλην see χαίρω α. β., Luke 1. 14, 15. 7, 10, John 3. 29 χαρὰ χαίρει see χαίρω α. β., 15. 11, 16. 20; Rom. 14. 17 χαρὰ ἐν πνεύματι ἁγίῳ *joy in the Holy Ghost*, 'the joy which the Holy Spirit imparts by his influences,' and so 15. 13; 2 Cor. 1. 24, 2. 3, Gal. 5. 22; Phil. 1. 25 ἡ χαρὰ τῆς πίστεως *the joy of faith*, 'in and arising from the faith of the gospel;' 1 Thess. 1. 6 μετὰ χαρᾶς πνεύματος ἁγίου comp. Rom. 14. 17 above; ἀπὸ τῆς χαρᾶς *from or for joy*, Matt. 13. 44, Luke 24. 41, Acts 12. 14; μετὰ χαρᾶς *with joy, joyfully, rejoicingly*, Matt. 13. 20, Acts 20. 24; ἐν χαρᾷ *in joy, joyfully*, Rom. 15. 32. b) meton. = *cause, ground, occasion of joy*, Luke 2. 10, Phil. 4. 1 χαρὰ καὶ στέφανός μου, 1 Thess. 2. 19, 20. c) meton. in the sense of *enjoyment, fruition of joy, bliss*, Matt. 25. 21 εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου 'the bliss prepared for thee by thy Lord,' Heb. 12. 2 ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρόν.

χάραγμα, ατος, τό (χαράσσω), pr. *something graven, sculptured*. a) = *a graving, sculpture, sculptured work*, e. g. images, idols, Acts 17. 29. b) *a mark cut in or stamped, a stamp, sign*, Rev. 13. 16, sæp. in Apoc.

χαράκτηρ, ἦρος, ὁ (χαράσσω), prop. *a graver, graving tool*, Lat. *cælum*; usually *something graven, cut in, stamped, &c., a character, as a let-*

ter, mark, sign, *stamp on coin*; in N. T. *impress, image, form*, Heb. 1. 3 ὢν χαρακτήρ τῆς ὑποστάσεως αὐτοῦ sc. τοῦ Θεοῦ 'the express image or counterpart of God's essence or being,' comp. ὑπόστασις c.

χάραξ, ακος, ὁ (χαράσσω), *a pointed stake, pale, a palisade*, Lat. *vallus*, in fortification; in N. T. *a rampart, mound*, Lat. *vallum*, i. e. *a military rampart round a camp or besieged city, formed of the earth thrown out of a trench and stuck with sharp stakes or palisades*, Luke 19. 43.

χαρίζομαι, fut. ἴσομαι, depon. mid. (χάρις), pr. *to gratify*, do what is grateful and pleasing to any one; in N. T. with acc., and dat. of pers., *to gratify one with any thing*, i. e. *to give, grant, bestow*, sc. as a matter of gratification, favour; aor. 1 pass. ἐχαρίσθην and fut. 1 pass. χαρισθήσομαι in pass. sense. a) genr. Luke 7. 21 τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν i. e. 'he gave them sight,' Rom. 8. 32, 1 Cor. 2. 12, Gal. 3. 18, Phil. 1. 29, 2. 9.

b) *to give up any thing to any one*. (α) of persons, in the sense of *to deliver up or over*, in answer to the demand or prayer of any one, Acts 3. 14 ἡτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, 27. 24, Philem. 22; also *to the power and malice of any one for harm or destruction*, Acts 25. 11, 16 εἰς ἀπώλειαν. (β) of things, e. g. *a debt, to remit, forgive*, not to exact, Luke 7. 42, 43 ὃ τὸ πλεῖον ἐχαρίσατο: genr. of wrong or sin, *to forgive*, not to punish, 2 Cor. 2. 7, 10, 12. 13 χαρίσασθέ μοι τὴν ἀδικίαν ταύτην, Eph. 4. 32, Col. 2. 13, 3. 13.

χάρις, ιτος, ἡ, accus. χάριν (χαίρω), *grace*, Lat. *gratia*, pr. 'what causes joy,' pleasure, gratification. a) *grace*, of external form or manner, pr. of person, *gracefulness, elegance*; in N. T. only of words, discourse, = *gracefulness, agreeableness, acceptableness*, Luke 4. 22 ἐπὶ τοῖς λόγοις τῆς χάριτος 'gracious words;' Eph. 4. 29 ἵνα δῶ χάριν τοῖς ἀκούουσι 'that it may minister what is acceptable unto the hearers,' δοῦναι χάριν being = χαρίεντα εἶναι; Col. 4. 6 λόγος ἐν χάριτι = λόγος χαρίεις.

b) *grace, in disposition or feeling towards any one, = favour, kindness, good-will, benevolence.* (α) *genr.* Luke 2. 40, 52 *προέκοπτε χάριτι παρὰ Θεῷ καὶ ἀνθρώποις*, Acts 2. 47 *ἔχοντες χάριν πρὸς ὅλον τὸν λαόν*, 4. 33, 7. 10 *ἔδωκεν αὐτῷ χάριν ἐναντίον Φαραῶ*. So *εὐρίσκειν χάριν to find grace or favour*, παρὰ τῷ Θεῷ Luke 1. 30, *ἐνώπιον τοῦ Θεοῦ* Acts 7. 46, *impl.* Heb. 4. 16: also *καταθέσθαι χάριν τινί to lay down favour with any one, i. e. to gain favour*, Acts 25. 9, 24. 27 *χάριτας καταθέσθαι τοῖς Ἰουδαίοις*, where for the *pl. comp.* the Engl. phrase, ‘to be in one’s good graces.’ Meton. object of favour, something acceptable, 1 Pet. 2. 19, 20 *τοῦτο χάρις παρὰ Θεῷ* i. e. ‘this is something well-pleasing to God,’ *comp.* for the sense 1 Tim. 2. 3, Col. 3. 20. (β) of the grace, favour, good-will of God and Christ as exercised toward men, e. g. where *χάρις* is joined with *εἰρήνη*, *ἔλεος*, and the like, in salutations, including the idea of every kind of favour, blessing, good, as proceeding ἀπὸ Θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ Rom. 1. 7, 1 Tim. 1. 2, and so in the introduction to most of the epistles: also ἡ χάρις τοῦ κυρίου Ἰ. Χ. in the benedictions at the close of most of the epistles, Rom. 16. 20, 24; simply ἡ χάρις in a like sense, Eph. 6. 24, Col. 4. 18, *al.* Of Christ, *genr.* Acts 15. 11 *διὰ τῆς χάριτος τοῦ κ. Ἰ. Χρ. πιστεύομεν σωθῆναι*, 2 Cor. 8. 9, 1 Tim. 1. 14. Of God, *genr.* means the gracious feeling of approbation, benignity, love, which God exercises toward any of the human race, *comp.* above in α.; so with τοῦ Θεοῦ or the like, Acts 14. 3 *τῷ λόγῳ τῆς χάριτος αὐτοῦ the word of his grace*, i. e. the gospel, = τὸ εὐαγγέλιον τῆς χ. τοῦ Θεοῦ 20. 24; 15. 40 *παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ*, Rom. 3. 24 *δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι*, 1 Cor. 15. 10, 2 Cor. 12. 9 *ἄρκει σοι ἡ χάρις μου*, 1 Pet. 4. 10, *al.*; —with τοῦ Θεοῦ or the like implied, Acts 18. 27 *τοῖς πεπιστευκόσι διὰ τῆς χάριτος*, Rom. 4. 16, 11. 5 *comp.* ἐκλογή, ver. 6, Heb. 2. 9 *χάριτι Θεοῦ* i. e. through the gracious counsel of God, 4. 16; —here too belong the phrases ἐν χάριτι τῇ τοῦ Ἰ. Χρ. Rom. 5. 15, and

ἐν χάριτι Χρ. Gal. 1. 6, i. e. the grace of God through Christ; also Heb. 10. 29 *τὸ πνεῦμα τῆς χάριτος the Spirit of grace*, i. e. which is the gift and earnest of the divine favour. (γ) *spec.* of the divine grace and favour as exercised in conferring gifts, graces, benefits on man, 2 Cor. 4. 15, 8. 1 *τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακ.*, Jam. 4. 6, 1 Pet. 5. 5. Particularly as manifested in the benefits bestowed in and through Christ and his gospel, &c. Eph. 4. 7, 1 Pet. 1. 10 *οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες*, v. 13; —or as exhibited in the pardon of sins and admission to the divine kingdom, i. e. saving grace, with τοῦ Θεοῦ, Rom. 5. 15 ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεά, Gal. 2. 21, 1 Pet. 5. 12, χάρις ζωῆς 3. 7; simply, *id.* Rom. 1. 5, 5. 2, 17, 6. 15 *οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ’ ὑπὸ χάριν*, Eph. 2. 5 *χάριτί ἐστε σεσωσμένοι*, 1 Pet. 1. 13, *al.*

c) *grace in act and deed, act of grace, = favour conferred, a kindness, benefit, benefaction.* (α) *genr.* Rom. 4. 4 *ὁ μισθὸς οὐ λογίζεται κατὰ χάριν*, ἀλλὰ κατὰ ὀφείλημα, Acts 25. 3 *αἰτούμενοι χάριν κατ’ αὐτοῦ* i. e. ‘asking a favour against Paul,’ to his prejudice, viz. that he might be sent for to Jerusalem. So of a gift, alms, 1 Cor. 16. 3 *ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ*, 2 Cor. 8. 4, 6, 7, 19. (β) of the divine favours, benefits, blessings, gifts, conferred on man through Christ and his gospel, *genr.* John 1. 14 *πλήρης χάριτος καὶ ἀληθείας*, v. 16 see ἀντί 1., v. 17, Acts 11. 23 *ἰδὼν τὴν χάριν τοῦ Θεοῦ*, 1 Cor. 1. 4, Col. 1. 6, 1 Pet. 4. 10 *ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θε.*, Jude 4: so espec. the gift of the gospel, salvation by grace in Christ, Acts 13. 43 *προσμένειν τῇ χάριτι τοῦ Θεοῦ*, 2 Cor. 6. 1, Phil. 1. 7 *συγκοινωνοὺς μου τῆς χάριτος* i. e. ‘fellow-partakers with me in the grace of the gospel,’ Heb. 12. 15, 13. 9 *καλὸν χάριτι βεβαιουῖσθαι τὴν καρδίαν, οὐ βρώμασι it is good that the heart be made steadfast in grace, not in meats*, i. e. in the grace of the gospel, the gospel-doctrines, *comp.* for the sense Rom. 14. 15, 17. *Spec.* of the grace or gift of the apostle-

ship, the apostolic office, Rom. 12. 3 λέγω διὰ τῆς χάριτος τῆς δοθείσης μοι, 15. 15, Gal. 2. 9, al. (γ) meton. in the sense of *gratification, pleasure, joy*, i. e. as arising from a favour or benefit received, 2 Cor. 1. 15 ἵνα δευτέραν χάριν ἔχητε, where some mss. read χαράν; Philem. 7 χάριν ἔχομεν πολλήν, where also some eds. read χαράν.

d) *grace*, i. e. in return for favours, benefits, = *gratitude, thanks*; ποία ὑμῖν χάρις ἐστὶ *what thank have ye?* i. e. what thanks do ye deserve? Luke 6. 32; χάριν ἔχειν τινί, Lat. *gratias habere, to give thanks*, 1 Tim. 1. 12, Heb. 12. 28: so χάρις τῷ Θεῷ Rom. 6. 17, al.; dat. χάριτι *with thanks, thankfully*, 1 Cor. 10. 30; ἐν χάριτι id. Col. 3. 16.

e) accus. χάριν as adv. or prep. with gen., Lat. *gratiā*, pr. *in favour of, in behalf of*, hence i. q. *on account of, because of*, usually put after its case, Luke 7. 47 οὐ χάριν on which account, *wherefore*; Eph. 3. 1 τοῦτου χάριν on this account, *for this cause*; Gal. 3. 19 τῶν παραβάσεων χάριν, 1 Tim. 5. 14, Tit. 1. 11, Jude 16: once before its case in an interrogation, 1 John 3. 12 χάριν τίνος ἔσφαξεν αὐτόν;

χάρισμα, ατος, τό (χαρίζομαι), *a gift, grant, benefit, a good conferred*; in N. T. only of gifts and graces imparted from God, e. g. deliverance from peril, 2 Cor. 1. 11; a gift or quality of the mind, 1 Cor. 7. 7; gifts of Christian knowledge, consolation, confidence, 1. 7, Rom. 1. 11; redemption, salvation through Christ, 5. 15, 16, 6. 23, 11. 29. Spec. of the *charismata* or miraculous gifts imparted to the early Christians, and particularly to Christian teachers, by the Holy Spirit, Rom. 12. 6, 1 Cor. 12. 4, 9 χαρίσματα ἱαμάτων, v. 31, 1 Pet. 4. 10; as communicated with the laying on of hands, 1 Tim. 4. 14, 2 Tim. 1. 6.

χαριτόω, ῶ, f. ὥσω (χάρις), *to endue with grace*, i. e. *to make gracious, grateful, acceptable*, pass. *to be gracious, grateful, acceptable*; in N. T. spoken only of the divine favour, Luke 1. 28 χαῖρε, κεχαριτωμένη *hail, thou favoured* i. e. by God: also of

spiritual graces, Eph. 1. 6 ἐν ᾗ [χάριτι] ἐχαρίτωσεν ἡμᾶς *with which [grace] he hath graced us*, i. e. in which he hath richly imparted grace unto us, sc. in the forgiveness of our sins, comp. v. 7.

Χαβράν, ἡ, indec. *Charran*, pr. name of a city in the northern part of Mesopotamia, where Abraham sojourned for a time on his way to the land of Canaan, Acts 7. 2, 4.

χάρτης, ου, ὁ (χαράσσω), *paper*, Lat. *charta*, a leaf of paper, made of the papyrus, 2 John 12.

χάσμα, ατος, τό (χαίνω or χάσκω), *a chasm, gulf*, Luke 16. 26.

χείλος, εος, ους, τό, *a lip*; pl. τὰ χείλη, *the lips*. a) pr. Rom. 3. 13 ἰδὺς ἀσπιδὼν ὑπὸ τὰ χείλη αὐτῶν, Heb. 13. 15 καρπὸν χειλέων see καρπός b. δ.: likewise as the instrument of speech, *the lips*, as speaking, Matt. 15. 8 ὁ λαὸς οὗτος τοῖς χείλεσί με τιμᾷ i. e. ‘only with their lips,’ in words only. Meton., from the Heb., *language, dialect, like tongue*, 1 Cor. 14. 21 ἐν χείλεσιν ἑτέροις, in allusion to Is. 28. 11. b) fig. τὸ χεῖλος τῆς θαλάσσης *the lip of the sea*, i. q. *the shore, bank*, Heb. 11. 12.

χειμάζω, fut. ἄσω (χεῖμα), *to storm, raise a storm*; also *to winter, pass the winter*; in N. T. pass. χειμάζομαι, *to be storm-beaten, tempest-tossed at sea*, Acts 27. 18 σφοδρῶς χειμαζομένων ἡμῶν.

χειμαρρῶς, ου, ὁ, ἡ, adj. (χεῖμα, ῥέω), pr. *flowing in winter, wintry*; in N. T. subst. ὁ χειμαρρῶς, *a storm-brook, a winter-torrent*, which flows in the rainy season or winter, but dries up in summer; spoken of the Cedron, John 18. 1.

χειμών, ὠνος, ὁ (χεῖμα, fr. χέω), pr. *rain, storm, tempest, storm with rain, foul weather*. a) genr. Matt. 16. 3 σήμερον χειμών, Acts 27. 20. b) meton. season of rains and storms, *the rainy season, winter*, John 10. 22 χειμῶν ἦν, 2 Tim. 4. 21: genit. as time when, χειμῶνος *in winter*, Matt. 24. 20.

χείρ, ρός, ἡ, *the hand*; pl. αἱ χεῖρες, *the hands*. a) pr. and genr. as of men, Matt. 3. 12 οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, 5. 30 εἰ ἡ δεξιὰ σου χεῖρ

σκανδαλίζει σε, 8. 15, 12. 10 τὴν χεῖρα ἔχων ξηράν, 15. 20 ἀνίπτοις χερσὶ φαγεῖν, 26. 23, 27. 24, 1 Cor. 4. 12 ἐργαζόμενοι ταῖς ἰδίαις χερσί, Gal. 6. 11 ἔγραψα τῇ ἐμῇ χειρί, Col. 4. 18 ὁ ἀσπασμὸς τῇ ἐμῇ χειρί, Heb. 12. 12: so of angels, &c. Matt. 4. 6 ἐπὶ χειρῶν ἀρουσί σε, Rev. 1. 16, 17, al. In phrases, e. g. τὰ ἔργα τῶν χειρῶν τινός the works of one's hands, i. e. an idol, Acts 7. 41; evil deeds or conduct, Rev. 9. 20; of God, the works of creation, Heb. 1. 10, 2. 7: for other frequent phrases and constructions, see the following articles, δεξιός a., ἐκτείνω a., ἐπαίρω a., ἐπιβάλλω a., ἐπίθεσις, ἐπιτίθημι a. β., ἐπιλαμβάνω a., κατασεύω, κρατέω a. β., νίπτω.

b) anthropopath. of God, = the powerful hand of God, Acts 4. 30 ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἴασιν, comp. ἐκτείνω a. Elsewhere to the hand of God, as the instrument of action and of power, is ascribed that which strictly belongs to God himself, comp. ὁ φθαλμός a. γ., Acts 4. 28 ὅσα ἡ χεῖρ σου καὶ ἡ βουλή σου προώρισε γενέσθαι, 7. 50, 1 Pet. 5. 6: so τὰ ἔργα τῶν χειρῶν τοῦ Θεοῦ, see above in a., and ἔργον c. So χεῖρ κυρίου ἦν μετ' αὐτοῦ the hand of the Lord was with him, for help, aid, = 'the Lord was with him,' Luke 1. 66, Acts 11. 21. Further, Acts 13. 11 ἰδοὺ χεῖρ κυρίου ἐπὶ σέ lo the hand of the Lord is upon thee, for punishment.

c) with prepositions, mostly by Hebraism, where to χεῖρ, as the instrument of action and power, is often ascribed what strictly belongs to the person himself or to his power, comp. above in b. (α) διὰ χειρός or χειρῶν τινός by the hand or hands of any one, by his intervention, = διὰ τινος, Mark 6. 2 δυνάμεις ποιεῖται διὰ τῶν χειρῶν αὐτοῦ γίνονται i. e. 'are done by him,' Acts 2. 23, 5. 12 διὰ τῶν χειρῶν τῶν ἀπ. ἐγένετο σημεῖα καὶ τέρατα, 7. 25, 11. 30, al. (β) εἰς χεῖράς τινος into the hands of any one, i. e. into his power, = εἰς τινα; so παραδίδοσθαι εἰς χεῖρας Matt. 17. 22, 26. 45, Acts 21. 11, 28. 17: also with verbs of committing, πάντα δέδωκεν εἰς τὰς χεῖρας John 13. 3, παραθήσομαι εἰς χ. Luke 23. 46.

Once ἐμπεσεῖν εἰς χεῖρας Θεοῦ to fall into the hands of God, into his power, for punishment, Heb. 10. 31. (γ) ἐν χειρί τινος, once = εἰς χεῖράς τινος, comp. ἐν 4., John 3. 35 πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. Elsewhere = διὰ χειρός τινος, see above in a., i. e. by or through the intervention of any one, Acts 7. 35 ἐν χ. ἀγγέλου, Gal. 3. 19 ἐν χ. μεσίτου. (δ) ἐκ χειρός τινος out of the hand of any one, out of his power, after verbs of freeing, delivering, and the like, Luke 1. 71 σωτηρίαν ἐκ χειρὸς πάντων, v. 74, John 10. 28, 39, Acts 12. 11, 24. 7.

χειραγῶγέω, ὦ, fut. ἦσω (χειραγωγός), to lead by the hand, trans. Acts 9. 8, 22. 11.

χειραγωγός, οὐ, ὁ, ἡ (χείρ, ἄγω, ἀγωγή), a hand-leader, one who leads by the hand, Acts 13. 11.

χειρόγραφον, ου, τό (χείρ, γράφω), chirography, hand-writing; in N. T. meton. a hand-writing, manuscript, something written by the hand, e. g. the Mosaic law, the letter in antith. to the spirit, Col. 2. 14.

χειροποίητος, ου, ὁ, ἡ, adj. (χείρ, ποιέω), made with hands, hence artificial, external; ναὸς χειροποίητος Mark 14. 58, Acts 7. 48, Eph. 2. 11 περιτομή χ.

χειροτονέω, ὦ, f. ἦσω (χειροτόνος, from χεῖρ, τέλλω), to stretch out the hand, to hold up the hand, as in voting, hence to vote, give one's vote, by holding up the hand, intrans.; in N. T. trans. to choose by vote, to appoint, Acts 14. 23 χειροτονήσαντες αὐτοῖς πρεσβυτέρους: pass. 2 Cor. 8. 19.

χείρων, ονος, ὁ, ἡ (irreg. comparat. to κακός, from χέρης obsol.), worse, spoken of state, condition, quality, &c. Matt. 9. 16 χεῖρον σχίσμα γίνεται, 12. 45, 27. 64, Mark 5. 26, John 5. 14, 2 Pet. 2. 20: so of punishment, worse, more severe, Heb. 10. 29. Fig. of persons, in a moral sense, 1 Tim. 5. 8 ἀπίστου χείρων, 2 Tim. 3. 13.

χερουβίμ, Heb., cherubim, symbolic representations of the divine attributes; in N. T. spoken of the golden figures representing the cherubim,

and placed on or over the ark, Heb. 9. 5.

χήρα, ας, ἡ (χήρος), pr. adj. *bereaved* of one's husband, *widowed*, Luke 4. 26 πρὸς γυναῖκα χήραν *to a widow-woman*. Subst. ἡ χήρα *a widow*, Matt. 23. 13 τὰς οἰκίας τῶν χηρῶν, Mark 12. 42 μία χήρα πτωχή, Acts 6. 1, 9. 39, sæp.: poet. of a city left desolate, Rev. 18. 7.

χθές, adv. *yesterday*, John 4. 52.

χιλίαρχος, ου, ὁ (χίλιοι, ἄρχω), *a chiliarch, captain of a thousand*; in N. T. *a chiliarch, i. e. genr. a commander, captain, a military chief*, viz. a) genr. Mark 6. 21, Acts 25. 23, Rev. 6. 15. b) spec. *a tribune, a military tribune, an officer of the Roman armies, six of whom were attached to each legion and were its chief officers*; in battle each tribune seems to have had charge of ten centuries, whence the Greek name χιλίαρχος: in N. T. spoken of the tribune Claudius Lysias, who commanded the garrison in the fortress Antonia at Jerusalem, Acts 21. 31, sæp. c) spoken of *the captain or prefect of the Temple*, John 13. 12; see στρατηγός b. and σπεῖρα b.

χιλιάς, ἄδος, ἡ (χίλιοι), *a chiliad, a thousand in number*, Luke 14. 31, Rev. 5. 11, sæp. in Apoc.

χίλιοι, αι, α, numeral adj. *a thousand*, 2 Pet. 3. 8, Rev. 11. 3, sæp. in Apoc.

Χίος, ου, ἡ, Chios, now Scio, one of the larger Greek islands, lying near the coast of Asia Minor, between Samos and Lesbos; Acts 20. 15.

χιτών, ὠνος, ὁ, *a tunic, i. e. the inner garment, worn next the skin, mostly with sleeves, and reaching usually to the knees, rarely to the ancles*; Matt. 5. 40 τὸν χιτῶνά σου λαβεῖν, Luke 6. 29, John 19. 23, Acts 9. 39. Sometimes *two tunics* seem to have been worn, probably of different stuffs, for ornament, Matt. 10. 10, Luke 3. 11: hence is said of the high priest, διαρρήξας τοὺς χιτῶνας αὐτοῦ Mark 14. 63.

χιών, ὀνος, ἡ, *snow*, Matt. 28. 3.

χλαμύς, ὕδος, ἡ, *chlamys, a wide and coarse cloak, worn sometimes by kings, military officers, soldiers, and*

others; in N. T. spoken of the Roman *paludamentum* or *officer's cloak*, usually of scarlet, Matt. 27. 28, 31.

χλευάζω, fut. ἄσω (χλευή), *to jest, deride, scoff*, absol. Acts 17. 32; so 2. 13 text. rec., διαχλευάζω in recent eds.

χλιαρός, ἄ, ὄν (χλίω), *warm, luke-warm*, Rev. 3. 16.

Χλόη, ης, ἡ, Chloe, pr. name of a female Christian at Corinth, 1 Cor. 1. 11.

χλωρός, ἄ, ὄν (χλόη, χλόος), prop. *pale green, yellowish green*, like the colour of the first shoots of grass and herbage; hence a) genr. *green, verdant*, like young herbage, Mark 6. 39 ἐπὶ τῷ χλωρῷ χορτῷ, Rev. 8. 7, 9. 4. b) *pale, yellowish*, Rev. 6. 8 ἵππος χλωρός.

χξς', *six hundred and sixty-six*, the number for which these letters stand, viz. χ' 600, ξ' 60, ς' 6, Rev. 13. 18.

χοϊκός, ἡ, ὄν (χόος), *of earth, earthy, terrene*, 1 Cor. 15. 47-49; only in N. T.

χοῖνιξ, ικος, ἡ, *a chœnix, an Attic measure for grain and things dry, = the 48th part of the Attic medimnus, and to the 8th part of a Roman modius, and consequently nearly = one quart English*; a chœnix of grain was the daily allowance for a man, whether soldier or slave: in N. T. occ. Rev. 6. 6 χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου, implying excessive dearness, since the ordinary price of a medimnus of wheat in Attica and Sicily did not exceed five or six drachmæ or denarii.

χοῖρος, ου, ὁ, ἡ, *a swine*, Matt. 7. 6 comp. κύων b., 8. 30, sæp.

χολάω, ὦ, fut. ἥσω (χολή), pr. *to be bilious, melancholy, mad*; in N. T. = χολοῦμαι, *to be full of gall, to be angry, enraged*, intrans. with dat. of pers. John 7. 23 ἐμοὶ χολᾶτε.

χολή, ης, ἡ (χέω), *the bile, gall*; then, as the seat of anger, *choler, wrath*; in N. T. *gall, bitterness*, viz. a) *poison, venom*, fig. Acts 8. 23 εἰς χολὴν πικρίας = εἰς χολὴν πικρὰν *bitter gall, venom*. b) from the Hebrew, *bitter herbs*, e. g. wormwood, poppy,

myrrh, &c., Matt. 27. 34 ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον, see ὄξος.

χόος, χοῦς, ὁ (χέω, χόω), gen. χοός, dat. χοῖ, acc. χοῦν, earth, as dug out and thrown up, heap of earth, mound; in N. T. genr. loose earth, dirt, dust, Mark 6. 11; Rev. 18. 19 ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, i. e. in token of grief, mourning, see σποδός.

Χοραζίν, ἡ, indec. Chorazin, a place of Galilee mentioned in connexion with Bethsaida and Capernaum, and probably near them, Matt. 11. 21.

χορηγέω, ὦ, fut. ἤσω (χορηγός, fr. χορός, ἄγω), to be chorus-leader, to lead a chorus of singers and dancers; then to lead out or furnish a chorus on public occasions at one's own expense, for which purpose at Athens persons called χορηγοί were appointed from each tribe; hence genr. and in N. T. to furnish, to supply, give, with acc. 1 Pet. 4. 11 ἐξ ἰσχύος ἡς [ἦν] χορηγεῖ ὁ Θεός, 2 Cor. 9. 10 ὁ ἐπιχορηγῶν σπέρμα τῷ σπείρουσι... χορηγήσαι καὶ πληθύναι τὸν σπόρον ὑμῶν.

χορός, οὐ, ὁ, dance, ring-dance, i. e. genr. dancing as connected with music and song, espec. on festive occasions, Luke 15. 25 ἤκουσε συμφωνίας καὶ χορῶν.

χορτάζω, fut. ἄσω (χόρτος), to feed with grass, hay, &c. to fodder, pr. of beasts; in N. T. genr. to feed, fill with food, to satisfy, satiate; spoken a) of fowls, pass. with ἐκ τίνος, Rev. 19. 21 τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν, comp. ἐκ 3. f. b) of persons, in the usage of the later Greek, with accus. expr. or impl. Matt. 15. 33 ὥστε χορτάσαι ὄχλον τοσοῦτον: pass. 14. 20 ἔφαγον πάντες καὶ ἐχορτάσθησαν, Mark 7. 27, John 6. 26, Phil. 4. 12, Jam. 2. 16. With a further adjunct of the material, viz. with gen. Mark 8. 4 τοῦτους χορτάσαι ἄρτων: with ἀπό, Luke 16. 21 ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψυχίων. Fig. to fill the desire of any one, to satisfy, pass. Matt. 5. 6, Luke 6. 21.

χόρτασμα, ατος, τό (χορτάζω), fodder, green or dry, for animals; in N. T. genr. food, sustenance, for persons, Acts 7. 11.

χόρτος, ου, ὁ, pr. an enclosure, yard, court, espec. for cattle; then a place or range of pasturage, a pasture, a range; meton. fodder for animals, green or dry, grass, hay; hence genr. and in N. T. grass, herbage, Matt. 6. 30 τὸν χόρτον τοῦ ἀγροῦ, 14. 19, Mark 6. 39 ἐπὶ τῷ χλωρῷ χόρτῳ, 1 Pet. 1. 24; also of springing grain, Matt. 13. 26, Mark 4. 28.

Χουζᾶς, ᾶ, ὁ, Chuzas, pr. name of the steward of Herod Antipas, Luke 8. 3.

χοῦς, see χόος.

χράω, ὦ, f. ἤσω, contracted in η instead of α, like ζάω. The root χράω, under different forms, has in prose four significations, viz. χράω, to utter an oracle, not found in N. T.; κίχρημι, to lend; χρᾶμαι, to use; χρή impers. it needs, it behoves.

I. κίχρημι, to lend, see in its order.

II. χρᾶμαι, fut. ἤσομαι, depon. mid. to use, make use of, foll. by dat.; of things, Acts 27. 17 βοηθείαις ἐχρῶντο, 1 Cor. 7. 21, 31, 9. 12, 15, 2 Cor. 1. 17, 3. 12, 1 Tim. 1. 8, 5. 23 οἷνῳ ὀλίγῃ χρῶ. Of persons, to use well or ill, to treat, with dat. Acts 27. 3 φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, dat. impl. 2 Cor. 13. 10.

III. impers. χρή, imperf. ἐχρήν, inf. χρῆναι, pr. 'there is use for,' i. q. it needs, it behoves, it ought; with inf. Jam. 3. 10 οὐ χρή ταῦτα οὕτω γίνεσθαι these things ought not so to be.

χρεία, ας, ἡ (χρέος). 1. use, usage, employment, i. e. act of using; in N. T. meton. 'that in which one is employed,' an employment, affair, business, Acts 6. 3 οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης.

2. need, necessity, want. a) genr. Eph. 4. 29 λόγος ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας i. e. as adj. for needful edification. So χρεία ἐστὶ there is need, opus est, with gen. Luke 10. 42 ἐνός ἐστὶ χρεία one thing is needful; also with infin. Heb. 7. 11. b) of personal need, necessity, want, Acts 20. 34 ταῖς χρείαις μου ὑπηρέτησαν αἱ χεῖρες αὐταί, Rom. 12. 13, Phil. 2. 25, 4. 19; εἰς τὴν χρείαν for one's need or wants, v. 16, or εἰς

τὰς χρείας Tit. 3. 14; τὰ πρὸς τὴν χρείαν *things for need*, such things as were necessary to us, Acts 28. 10. c) in the phrase χρείαν ἔχειν *to have need*, = *to need, to want*. (α) genr. and with gen. *to have need of*, Matt. 9. 12 οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, 21. 3, 26. 65 τί ἔτι χρείαν ἔχομεν μαρτύρων; Luke 9. 11 τοὺς χρείαν ἔχοντας θεραπείας ἰάτο, 15. 7, John 13. 29, 1 Cor. 12. 21, 24 οὐ χρείαν ἔχει sc. εὐσχημοσύνης, Heb. 5. 12. Foll. by infin. act. Matt. 14. 16 οὐ χρείαν ἔχουσιν ἀπελθεῖν, John 13. 10, 1 Thess. 1. 8, 4. 9; also inf. pass. Matt. 3. 14, 1 Thess. 5. 1: foll. by ἵνα, John 2. 25, 16. 30. (β) of personal need, want, with gen. Matt. 6. 8 οἶδεν ὁ πατήρ ὑμῶν ὡν χρείαν ἔχετε, 1 Thess. 4. 12, Rev. 3. 17. Absol. *to have need*, = *to be in need, in want*, Mark 2. 25 τί ἐποίησε Δαβὶδ ὅτε χρείαν ἔσχε, Acts 2. 45, Eph. 4. 28, 1 John 3. 17.

χρεωφειλέτης, ου, ὁ (χρέος, Att. χρέως, ὀφείλω), *a debt-ower, debtor*, Luke 7. 41, 16. 5.

χρή, see χρᾶω III.

χρήζω, f. ἥσω (χρή, χρεία), *to need, to have need of, to want, desire*, with gen. Matt. 6. 32 οἶδεν ὁ πατήρ ὑμῶν ὅτι χρήζετε τούτων πάντων, Luke 11. 8, Rom. 16. 2, 2 Cor. 3. 1.

χρῆμα, ατος, τό (χράομαι), pr. *something useable, useful*, what one can use, what one needs; hence genr. and in N. T. *riches, wealth*, usually pl. τὰ χρήματα, Mark 10. 23 οἱ τὰ χρήματα ἔχοντες i. e. the rich, v. 24 πεποιθότας ἐπὶ τοῖς χρήμασιν. Spec. *money*; once sing. Acts 4. 37 ἤνεγκε τὸ χρῆμα i. e. the price, = τιμή 5. 2: pl. 8. 18, 20, 24. 26.

χρηματίζω, fut. ἴσω (χρῆμα), *to do business, to be engaged in business*, either private or public; espec. in trade and money-affairs, mid. *to do business, make profit*; of kings and magistrates, *to do business publicly*, i. e. *to give audience and answer as to ambassadors, petitioners, &c.*, *to give response or decision*; hence in N. T. a) spoken in respect to a *divine response, oracle, declaration*, = *to give response, to speak as an oracle, to warn from God*, absol., Heb. 12. 25 τὸν ἐπὶ γῆς παραιτησάμενοι χρη-

ματίζοντα, of Moses, who consulted God, and delivered to the people the divine responses, the precepts, warnings, and the like. Pass. of persons, *to receive a divine response, warning, &c.*, *to be warned or admonished of God*, absol. Heb. 8. 5 καθὼς κεχρημάτισται Μωυσῆς: with infin. Matt. 2. 12, Acts 10. 22 ὑπὸ ἀγγέλου: with περί τινος Heb. 11. 7: with κατ' ὄναρ Matt. 2. 12, 22. Of things, *to be given in response, to be revealed*, Luke 2. 26 ἦν αὐτῷ κεχρηματισμένον μὴ ἰδεῖν θάνατον κτλ. b) in the later Greek usage, 'to do business under any name, as any one,' hence genr. *to take or bear a name, to be named, called*, construed with the name in apposition, Acts 11. 26 χρηματίσαι πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς, Rom. 7. 3 μοιχαλὶς χρηματίσει.

χρηματισμός, ου, ὁ (χρηματίζω), pr. 'the doing of business,' hence *business, profit, gain, the giving audience, response, decision*; in N. T. *a response from God, oracle*, Rom. 11. 4.

χρήσιμος, η, ον (χράομαι), *useable, useful, profitable*, 2 Tim. 2. 14.

χρήσις, εως, ἡ (χράομαι), *use, a using*; in N. T. spec. of the use of the body in sexual intercourse, Rom. 1. 26, 27.

χρηστεύομαι, depon. mid. (χρηστός), *to shew one's self χρηστός*, i. e. *to be good-natured, gentle, kind*, 1 Cor. 13. 4 ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται: only in N. T.

χρηστολογία, ας, ἡ (χρηστός, λόγος), *good-natured discourse, good words, kind address*, Rom. 16. 18 διὰ τῆς χρηστολογίας καὶ εὐλογίας.

χρηστός, ἡ, ὄν (χράομαι), *useful, profitable, fit, good for any use*. a) of things, Luke 5. 39 ὁ παλαιὸς [οἶνος] χρηστότερός ἐστι *is better*, i. e. for drinking. Fig. *good for use, easy to bear*, Matt. 11. 30 ὁ ζυγός μου χρηστός: so in a moral sense, *useful, good, virtuous*, in the proverb 1 Cor. 15. 33 φθείρουσιν ἡθὴ χρηστὰ ὁμιλίας κακαί, see ἡθός. b) of persons, *useful towards others*, hence *good-natured, good, gentle, kind*, Luke 6. 35 αὐτὸς χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς, Eph. 4. 32, 1 Pet. 2. 3. Neut. τὸ χρηστόν *good-*

ness, kindness, = ἡ χρηστότης, Rom. 2. 4.

χρηστότης, ητος, ἡ (χρηστός), pr. usefulness, i. e. of persons towards others, goodness, gentleness, kindness. a) genr. Rom. 2. 4 τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καταφρονεῖς; 11. 22, 2 Cor. 6. 6, Gal. 5. 22, Eph. 2. 7. b) fig. in a moral sense, goodness, = righteousness, uprightness, comp. χρηστός a. fin., Rom. 3. 12 οὐκ ἔστι ποιῶν χρηστότητα.

χρίσμα, ατος, τό (χρίω), pr. 'something rubbed in,' as oil in anointing, ointment, unguent; meton. chrism, an anointing, unction; in N. T. fig. of Christians, an anointing, unction from God, in the gifts and graces of the Holy Spirit imparted to them, 1 John 2. 20 ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα, v. 27,—where the allusion is to the anointing and consecration of kings and priests, which was emblematic of a divine spirit descending and abiding upon them from God; as was afterwards the laying on of hands.

Χριστιανός, οῦ, ὁ (Χριστός), a Christian, Acts 11. 26, 26. 28, 1 Pet. 4. 16.

χριστός, ἡ, ὁν (χρίω), anointed; in N. T. ὁ Χριστός, the Christ, the Anointed, = the Messiah, the King constituted of God; pr. as an appellative of Jesus the Saviour, but often passing over into a proper name or cognomen. a) pr. as an appellative. (α) absol. ὁ Χριστός the Christ, the Messiah, Mark 15. 32 ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραήλ, John 1. 42 τὸν Μεσσίαν, ὃ ἔστι μεθερμηνεύμενον Χριστός, 4. 42 ὁ σωτὴρ τοῦ κόσμου ὁ Χριστός, Acts 2. 36 καὶ κύριον αὐτὸν καὶ Χριστὸν ὁ Θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν, 9. 22, 18. 28: so Matt. 1. 17, Luke 2. 26 τὸν Χριστὸν κυρίου, 4. 41, 23. 2, sæpiss. (β) joined with Ἰησοῦς, e. g. Ἰησοῦς ὁ Χριστός Acts 5. 42, al.; Ἰησοῦς Χριστός John 17. 3, Acts 2. 38, al.; ὁ Χριστὸς Ἰησοῦς 17. 3, 18. 5, al.

b) as a proper name or cognomen, Christ. (α) absol. Χριστός or ὁ Χριστός, chiefly in the Epistles, Rom. 5. 6, 8, 8. 11 ὁ ἐγείρας τὸν Χρ. ἐκ νεκρῶν, Gal. 1. 6, 7 τὸ εὐαγγ. τοῦ Χριστοῦ, 2. 20 Χριστῷ συνεσταύρωμαι, Heb. 3. 6, 1 Pet. 1. 11, 4. 14,

sæp. (β) oftener joined with Ἰησοῦς, Matt. 1. 16 Ἰησοῦς ὁ λεγόμενος Χριστός. So Ἰησοῦς Χριστός in the Gospels, Matt. 1. 1, 18, Mark 1. 1, John 1. 17; elsewhere often, Acts 3. 6 ἐν τῷ ὀνόματι Ἰ. Χρ., 4. 10, Rom. 1. 1, 6, 8, sæpiss.; Χριστὸς Ἰησοῦς only in Paul's Epistles, 1 Cor. 1. 30, Gal. 3. 14, 26, al. For the use of ὁ κύριος in connexion with the names Ἰησοῦς and Χριστός, see κύριος 2. b. β.

c) meton. (α) = ὁ λόγος τοῦ Χρ. the word or doctrine of Christ, the gospel, 2 Cor. 1. 19, 21, Eph. 4. 20. (β) = τὸ σῶμα τοῦ Χρ. Christ's body, i. e. the church, 1 Cor. 12. 12. (γ) = the salvation of Christ, i. e. obtained through him, Gal. 3. 27 Χρ. ἐνεδύσασθε, Phil. 3. 8 ἵνα Χρ. κερδήσω. (δ) ἐν Χριστῷ, see ἐν 1. c. α.; comp. ἐν κυρίῳ in κύριος 2. b. β.

χρίω, fut. ἴσω, pr. to rub gently the surface of a body; hence genr. to anoint with oil or ointment, a shield, armour, the body after bathing or exercise, &c.; in Sept. also to anoint as a sacred rite, i. e. to consecrate by unction to any office; hence in N. T. to anoint, i. e. to consecrate as by unction, to set apart for a sacred work, trans. a) of Jesus, as the Messiah, the anointed King, Acts 4. 27 Ἰησ. ὃν ἔχρισας: as a prophet, with inf. Luke 4. 18 ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς: so genr., with dat. πνεύματι ἁγίῳ Acts 10. 38; with double accus. Heb. 1. 9 ἔχρισέ σε ὁ Θεὸς ἔλαιον ἀγαλλιάσεως. b) of Christians, as anointed, consecrated, set apart to the service and ministry of Christ and his gospel by the gift of the Holy Spirit, 2 Cor. 1. 21 ὁ βεβαιῶν ἡμᾶς καὶ χρίσας ἡμᾶς Θεός, ὁ καὶ δοὺς τὸν ἄρραβῶνα τοῦ πνεύματος κτλ.

χρονίζω, f. ἴσω and ἰῶ (χρόνος), to while away time, to linger, delay, be long in coming or doing, intrans. and absol. Matt. 25. 5 χρονίζοντος τοῦ νυμφίου, Heb. 10. 37 ὁ ἐρχόμενος οὐ χρονεῖ: with ἐν, Luke 1. 21 ἐν τῷ ναῷ. Foll. by inf. ἐρχεσθαι Luke 12. 45, ἐλθεῖν Matt. 24. 48.

χρόνος, ου, ὁ, time, i. e. in the abstract, as perceived and measured by the succession of objects and

events. a) pr. and genr. (α) Mark 9. 21 πόσος χρόνος ἐστίν; Luke 4. 5 ἐν στιγμῇ χρόνου, Acts 7. 23 τεσσαρακονταετῆς χρόνος, 27. 9, Gal. 4. 4 comp. πλήρωμα d., Heb. 11. 32, Rev. 2. 21, 10. 6: so διατρίβειν χρόνον Acts 14. 3, 28; ποιῆσαι χρόνον 15. 33, 18. 23, see ποιέω 2. e. With prepositions: διὰ τὸν χρόνον Heb. 5. 12, see διὰ II. 1. a.; ἐκ χρόνων ἱκανῶν of or from long times, Luke 8. 27; ἐν παντὶ χρόνῳ Acts 1. 21; ἐπὶ χρόνον for a time, Luke 18. 4, ἐφ' ὅσον χρόνον Rom. 7. 1; μετὰ χρόνον πολὺν after long time, Matt. 25. 19. (β) accus. χρόνον or χρόνους, marking duration, time how long, Mark 2. 19 ὅσον χρόνον ἔχουσι τὸν νυμφίον, Luke 20. 9 ἀπεδήμησε χρόνους ἱκανούς, John 5. 6 πολὺν χρόνον, 7. 33 μικρὸν χρόνον, 14. 9, Acts 13. 18, 19. 22, al. (γ) dat. χρόνῳ, χρόνοις, marking time when, in or during which, &c., Luke 8. 29 πολλοῖς χρόνοις συνηρπάκει αὐτόν i. e. in, during, since long time, Acts 8. 11, Rom. 16. 25 see αἰώνιος b.

b) spec., by the force of adjuncts, χρόνος sometimes stands for a time, period, season, like καιρός; e. g. pl. joined with καιροί, Acts 1. 7 γινῶναι χρόνους ἢ καιρούς, 1 Thess. 5. 1;—with gen. of event or the like, Matt. 2. 7 τὸν χρόνον τοῦ φαινομένου ἀστέρος, Luke 1. 57 ὁ χρ. τοῦ τεκεῖν, Acts 3. 21, 7. 17, 17. 30, 1 Pet. 1. 17, 4. 3;—with an adjective, pronoun, or the like, Matt. 2. 16 κατὰ τὸν χρόνον ὃν ἠκρίβωσε, Acts 1. 6 ἐν τῷ χρόνῳ τούτῳ, Jude 18 ἐν ἐσχάτῳ χρόνῳ and 1 Pet. 1. 20 ἐπ' ἐσχάτων τῶν χρόνων see ἔσχατος b. β., 2 Tim. 1. 9 πρὸ χρόνων αἰώνιων see αἰώνιος b., 1 Pet. 4. 2 τὸν ἐπίλοιπον ἐν σαρκὶ χρόνον.

χρονοτριβέω, ὦ, fut. ἤσω (χρόνος, τρίβω), to wear away time, to spend time, delay, intrans. Acts 20. 16.

χρῦσεος, ἐή, εον, contr. χρυσοῦς, ἡ, οὔν (χρυσός), golden, of gold, 2 Tim. 2. 20 σκεύη χρυσᾶ, Heb. 9. 4 στάμνος χρυσῇ, Rev. 1. 12, sæp. in Apoc.

χρυσίον, ου, τό (χρυσός), gold, pr. in small pieces or quantity, espec. as wrought. a) genr. Heb. 9. 4 τὴν κιβωτὸν περικεκαλυμμένην πάντοθεν χρυσίῳ, 1 Pet. 1. 7, Rev. 3. 18, 21.

18, 21. b) meton. (α) a golden ornament, 1 Pet. 3. 3 περίθεσις χρυσίων, Rev. 17. 4 and 18. 16 in later eds. (β) gold COIN, money, Acts 3. 6, 20. 33, 1 Pet. 1. 18.

χρυσοδακτύλιος, ου, ὁ, ἡ, adj. (χρυσός, δακτύλιος), gold-ringed, having gold rings upon the fingers, James 2. 2.

χρυσόλιθος, ου, ὁ (χρυσός, λίθος), chrysolite, pr. golden stone, a name applied by the ancients to all gems of a golden or yellow colour, but probably designating particularly the topaz of the moderns; Rev. 21. 20.

χρυσόπρασος, ου, ὁ (χρυσός, πράσον), chrysoprase, a precious stone of a greenish golden colour, like a leek, i. e. usually apple-green passing into a grass-green; Rev. 21. 20.

χρυσός, ου, ὁ, gold. a) genr. Matt. 2. 11 χρυσὸν καὶ λίβανον, 23. 16, 17, Acts 17. 29, 1 Cor. 3. 12. b) meton. (α) golden ornaments, 1 Tim. 2. 9 ἡ χρυσῶ ἢ μαργαρίταις, Rev. 17. 4 and 18. 16 in text. rec. (β) gold COIN, money, treasure, Matt. 10. 9, Jam. 5. 3.

χρυσοῦς, see χρύσεος.

χρυσόω, ὦ, f. ὠσω (χρυσός), to gild, to deck with gold, trans. Rev. 17. 4 κεχρυσωμένη χρυσίῳ, comp. Engl. 'to gild with gold;' ἐν χρυσίῳ 18. 16.

χρώς, χρωτός, ὁ, pr. surface of the body, the skin, also colour, complexion of the skin; genr. and in N. T. the body, Acts 19. 12 ἀπὸ τοῦ χρωτὸς σουδάρια i. e. which had been on his body.

χωλός, ἡ, ὄν (χάω obsol., χαλάω), lame, halt, crippled in the feet, spoken of persons, Matt. 11. 5 χωλοὶ περιπατοῦσι, 15. 30, sæp.: fig. Heb. 12. 13 see ἐκτρέπω a.: once, lame from the loss of a foot, for ἀνάπηγος, Mark 9. 45.

χώρα, ας, ἡ (= χῶρος, fr. χάω obsol.), pr. space, which receives, contains, surrounds any thing, and so place, spot in which one is, where any thing is or takes place; hence genr. and in N. T. a country, land, region, province, &c. a) genr. (α) pr. Luke

3. 1 τῆς Ἰουραίας καὶ Τραχωνίτιδος χώρας, 15. 13-15, John 11. 54, 55, Acts 8. 1, 18. 23 τὴν Γαλατικὴν χώραν *the Galatian country*, the region or province of Galatia; with gen. αὐτῶν Matt. 2. 12: so genr. 4. 16 ἐν χώρᾳ καὶ σκιᾷ θανάτου see θάνατος d.: opp. to the sea, Acts 27. 27. (β) meton. for the inhabitants of a country or region, Mark 1. 5 ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, Acts 12. 20.

b) put with the name of a town or city, &c. *a district, territory*, around and belonging to that city, Matt. 8. 28 εἰς τὴν χώραν τῶν Γεργεσηνῶν, Mark 5. 1; implied v. 10, Luke 2. 8. c) spec. *the country*, the open country, *fields*; as opp. to the city, Luke 21. 21 οἱ ἐν ταῖς χώραις, in antith. to ἡ Ἱερουσαλήμ v. 20: as cultivated, 12. 16, John 4. 35 θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμόν, Jam. 5. 4.

χωρέω, ᾧ, f. ἤσω (χώρα, χῶρος), *to give space, place, room, to give way, yield*; hence in N. T. a) *to go away from a place*. (α) genr. *to go, to pass*, intrans., with εἰς, Matt. 15. 17 εἰς τὴν κοιτίαν χωρεῖ: fig. 2 Pet. 3. 9 πάντας εἰς μετάνοιαν χωρῆσαι. (β) *to go forward*, fig. *to go well, succeed*, have success or progress, John 8. 37 ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν i. e. *in or among you*.

b) spoken of capacity, *to make place or room, to take in or receive, to hold, contain*. (α) pr. as a vessel, with accus. of measure, John 2. 6 ὑδρίαὶ χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς: genr. of a place, with acc. of thing, Mark 2. 2 ὥστε μηκέτι χωρεῖν sc. αὐτούς, John 21. 25 οὐδὲ τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. (β) fig. *to receive*, e. g. a doctrine, matter, *to admit, assent to*, with acc. Matt. 19. 11 οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, impl. v. 12: also persons, *to receive to one's heart, affection*, 2 Cor. 7. 2 χωρήσατε ἡμᾶς, in allusion to 6. 11-13.

χωρίζω, f. ἴσω (χωρίς), *to put apart, to separate, sunder*, trans. a) act., Matt. 19. 6 ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζτω: foll. by ἀπό *from any thing*, Rom. 8. 35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ,

v. 39. Pass. Heb. 7. 26. b) mid. χωρίζομαι, and aor. 1 pass. ἐχωρίσθην as mid. *to separate one's self, to depart*; from a person, with ἀπό, 1 Cor. 7. 10 γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι: absol. v. 11, 15, Philem. 15. From a place, = *to go away, depart*, with ἀπό, Acts 1. 4 ἀπὸ Ἱεροσολύμων μὴ χωρίσθαι: with ἐκ, 18. 1 χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν, v. 2.

χωρίον, ου, τό (χῶρος, χώρα), dimin. in form but not in sense, *place, spot, a country, region*; in N. T. like Engl. *place*, = *a field, farm, possession*, Matt. 26. 36 εἰς χωρίον λεγόμενον Γεθσημανῇ comp. John 18. 1 κῆπος, John 4. 5, Acts 1. 18 ἐκτήσατο χωρίον, v. 19, 5. 3, 8: pl. τὰ χωρία, *possessions, estates*, 4. 34, 28. 7.

χωρίς, adv. and prep. (χάω obsol., kindr. with χῶρος), *apart, separately, asunder*. a) adv. John 20. 7 χωρὶς ἐντετυλιγμένον. b) prep. with gen. *apart from*, i. q. *without*. (α) genr. Matt. 13. 34 χωρὶς παραβολῆς, Luke 6. 49 χωρὶς θεμελίου, John 1. 3 χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, 15. 5, Rom. 3. 21 χωρὶς νόμου, v. 28, Heb. 4. 15 χωρὶς ἁμαρτίας yet *without sin*, 7. 7, 20, 9. 7, sæp. (β) = *besides, exclusive of*, Matt. 14. 21 χωρὶς γυναικῶν καὶ παιδίων, 2 Cor. 11. 28.

χῶρος, ου, ὁ, Lat. *corus, caurus*, the Latin name of the north-west wind; in N. T. meton. *the north-west*, the quarter whence *corus* blows, Acts 27. 12.

Ψ.

ψάλλω, fut. αλῶ (ψάω), *to touch, to twitch, pluck*, the hair or beard; espec. a string, *to twang*, of a bow; of a stringed instrument of music, *to touch or strike the chords*; hence absol. ψάλλειν *to touch the lyre or other stringed instrument, to strike up, to play*: in Sept. and N. T. *to sing, chant*, prop. as accompanying stringed instruments, absol. Jam. 5. 13; with dat. of pers. *to or in honour of whom*, Rom. 15. 9 τῷ ὀνόματί σου ψαλῶ, Eph. 5. 19 ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ: with dat. of manner, 1 Cor. 14. 15 ψαλῶ τῷ πνεύματι... τῷ νοῷ.

ψαλμός, ου, ὁ (ψάλλω), *a touching*,

twang, of a bow-string; of stringed instruments, *a playing, music, tone, melody, measure*; in later usage *song*, pr. as accompanying stringed instruments; in N. T. *a psalm, a song*, in praise of God. a) genr. 1 Cor. 14. 26 ἕκαστος ὑμῶν ψαλμὸν ἔχει, Eph. 5. 19 ψαλμοῖς καὶ ὕμνοις, Col. 3. 16. b) spec. of the *Psalms*, the book of Psalms, as a part of the O. T., Luke 20. 42, 24. 44, Acts 1. 20; so 13. 33.

ψευδαδελφός, οὗ, ὁ (ψευδής, ἀδελφός), *a false brother*, i. e. a false Christian, a hypocrite, — spoken apparently of Judaizing professors of Christianity, 2 Cor. 11. 26, Gal. 2. 4.

ψευδαπόστολος, ου, ὁ (ψευδής, ἀπόστολος), *a false apostle*, a pretended minister of Christ, 2 Cor. 11. 13.

ψευδής, έος, οὗς, ὁ, ἡ, adj. (ψεύδομαι), *false, lying, deceiving*, Acts 6. 13 μάρτυρας ψευδεῖς, Rev. 2. 2: by impl. *false towards God, wicked, ungodly*, 21. 8 εἰδωλολάτραις καὶ πᾶσι τοῖς ψευδέσι.

ψευδοδιδάσκαλος, ου, ὁ (ψευδής, διδάσκαλος), *a false teacher*, one who teaches false doctrines, 2 Pet. 2. 1.

ψευδολόγος, ου, ὁ, ἡ, adj. (ψευδής, λέγω), *speaking falsely, lying*, spoken of false teachers, 1 Tim. 4. 2.

ψευδομάρτυρ, υρος, ὁ, ἡ (ψευδής, μάρτυρ), *a false witness*, Matt. 26. 60, 1 Cor. 15. 15.

ψευδομαρτυρέω, ὦ, f. ἤσω (ψευδομάρτυρ), *to bear false witness*, intrans., with κατ' αὐτοῦ Mark 14. 56, 57: absol. μὴ ψευδομαρτυρήσης *bear not false witness*, 10. 19, and οὐ ψευδομαρτυρήσεις *thou shalt not bear false witness*, Matt. 19. 18,—for the difference comp. μή I. f. γ. and οὐ a. β.

ψευδομαρτυρία, as, ἡ (ψευδομαρτυρέω), *false witness*, Matt. 15. 19.

ψευδοπροφήτης, ου, ὁ (ψευδής, προφήτης), *a false prophet*, i. e. one falsely professing to come as a prophet and ambassador from God, a false teacher, comp. προφήτης b., Matt. 7. 15, 24. 11, 24, 2 Pet. 2. 1.

ψεῦδος, εος, ους, τό (kindred with ψύθος), *falsehood, lying, a lie*, John

8. 44 ὅταν λαλή τὸ ψεῦδος, Eph. 4. 25, 2 Thess. 2. 9 σημείοις καὶ τέρασιν ψεύδους = ψευδέσι *false, deceiving*. By impl. *falsehood toward God, wickedness, ungodliness*, so ποιεῖν ψεῦδος *to practise wickedness*; Rev. 21. 27 ποιοῦν βδέλυγμα καὶ ψεῦδος, 22. 15, comp. ποιέω 2. a. δ. Meton. of *false religion, idolatry*, Rom. 1. 25 μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει.

ψευδόχριστος, ου, ὁ (ψευδής, χριστός), *a false Christ*, a pretended Messiah, Matt. 24. 24.

ψεύδω, f. σω (ψεῦδος), *to speak falsely, to lie to any one, to deceive*, pass. *to be deceived, disappointed*; usually and in N. T. only depon. mid. ψεύδομαι, f. εὔσομαι, *to speak falsely, to lie, deceive*, absol. Matt. 5. 11, Rom. 9. 1 ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, Heb. 6. 18, Jam. 3. 14 κατὰ τῆς ἀληθείας, Rev. 3. 9: with accus. of pers. Acts 5. 3 ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον: foll. by εἰς τινὰ *towards any one*, Col. 3. 9: with dat. of person, *to lie to any one*, Acts 5. 4 οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ.

ψευδώνυμος, ου, ὁ, ἡ, adj. (ψευδής, ὄνομα), *falsely named, falsely so called*, 1 Tim. 6. 20.

ψεῦσμα, ατος, τό (ψεύδομαι), *a being false, falsehood*; in N. T. by impl. *falsehood towards God, wickedness, ungodliness*, Rom. 3. 7 comp. v. 3-5, and see ψεῦδος.

ψεύστης, ου, ὁ (ψεύδω), *one false, a liar, deceiver*, John 8. 44, 1 Tim. 1. 10, 1 John 1. 10: so of a false teacher, impostor, 2. 22 comp. v. 18. By impl. *one false toward God, an apostate, wicked person*, Rom. 3. 4, comp. ψεῦσμα.

ψηλαφάω, ὦ, f. ἤσω (φάω, φάλλω), *to touch, feel, handle*, trans. Luke 24. 39 ψηλαφήσατέ με, Heb. 12. 18, 1 John 1. 1: fig. *to feel after*, Acts 17. 27 εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὖροιεν.

ψηφίζω, f. ἴσω (ψηφός), pr. *to count or reckon with pebbles, counters*, ψηφοί, upon the abacus; in N. T. genr. *to count up, to reckon*, with acc. Luke 14. 28 ψηφίζει τὴν δαπάνην, Rev. 13. 18.

ψῆφος, ου, ἡ (ψάω), *a small stone*, pr. as worn smooth by water, *a gravel-stone, pebble*; fig. in various senses, according to the uses to which the Greeks applied such pebble-stones, e. g. of the stones or counters for reckoning on the abacus, also of dice, lots; most freq. a vote, spoken of the black and white stones or pebbles anciently used in voting, viz. the white for approval or acquittal, and the black for condemnation: hence in N. T. a) meton. *vote, voice, suffrage*, Acts 26. 10 see καταφέρω 2. b) *tessera, a die, token*, Rev. 2. 17 τῷ νικῶντι δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον,—which some suppose to allude to a custom of the Roman emperors, who during the games and spectacles threw among the populace dice or tokens inscribed with the words ‘frumentum, discus, servi, vestes,’ &c., and whoever obtained one of these tokens received from the emperor what was thus marked upon it;—while others think it refers to the mode of casting lots, in which sometimes tesserae or dice, with names inscribed upon them, were used, and the lot fell to him whose token came out first.

ψιθυρισμός, ου, ὁ (ψιθυρίζω), *a whispering*; in N. T. = *secret slander, detraction*, 2 Cor. 12. 20.

ψιθυριστής, ου, ὁ (ψιθυρίζω), *a whisperer*, and by impl. *a secret slanderer, detractor*, Rom. 1. 30.

ψιχίον, ου, τό (dim. of ψίξ, fr. ψίω), *a little bit, crumb*, of bread, meat, &c., Matt. 15. 27: found only in N. T.

ψυχή, ἡς, ἡ (ψύχω), pr. *the breath*; usually and in N. T. *vital breath*, Lat. *anima*, through which the body lives, i. e. the principle of life manifested in the breath, *the soul*. a) pr. *the soul* as the vital principle, Lat. *anima*, i. e. the animal soul, the vital spirit. (α) genr. Luke 12. 20 τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ, Acts 20. 10 ἡ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστὶ: of beasts, &c. Rev. 8. 9 τὰ [κτίσματα] ἔχοντα ψυχὰς. (β) meton. *life itself*, Matt. 6. 25 μὴ μεριμνᾶτε τῇ ψυχῇ... οὐχὶ ἡ ψυχὴ πλεῖδόν ἐστι τῆς τροφῆς; 20. 28 δοῦναι τὴν

ψυχὴν αὐτοῦ λύτρον, Luke 6. 9 ψυχὴν σῶσαι, 14. 26, 21. 19 see κτάομαι, Acts 15. 26, 20. 24, 27. 10: so τίθεται τὴν ψυχὴν *to lay down one's life*, John 10. 11, al.; ζητεῖν τὴν ψυχὴν τινος *to seek one's life*, Matt. 2. 20, Rom. 11. 3. In antithetic declarations of Jesus, ψυχή refers not only to natural life, but also to life as continued beyond the grave, John 12. 25 ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν, where αὐτήν refers to eternal life; so Matt. 10. 39, 16. 25, al.: so as including the idea of life or the spirit, both natural and eternal, Matt. 16. 26 comp. Luke 9. 25. (γ) of a departed soul, ghost, shade, separate from the body, Rev. 6. 9 τὰς ψυχὰς τῶν ἐσφαγμένων, 20. 4, Acts 2. 27 οὐκ ἐγκαταλείψει τὴν ψυχὴν μου εἰς ᾧδου see εἰς 4.

b) spec. *the soul*, as the sentient principle, Lat. *animus*. (α) as the seat of the senses, desires, affections, appetites, passions, i. e. the lower and animal nature common to man with the beasts; distinguished in the Pythagorean and Platonic philosophy from the higher rational nature, ὁ νοῦς, τὸ πνεῦμα, belonging to man alone,—a distinction followed by the Sept., and sometimes in N. T. comp. πνεῦμα 2. b.; so 1 Thess. 5. 23 τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα i. e. the whole man, Heb. 4. 12 ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, Luke 1. 46 μεγαλύνει ἡ ψυχὴ μου τὸν κύριον καὶ ἡγαλλίασε τὸ πνεῦμά μου:—as distinguished from διάνοια, Matt. 22. 37, al.; from σύνεσις Mark 12. 33. Simply *the soul*, denoting *the mind, the feelings*, Matt. 11. 29 εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν, Luke 2. 35 σοῦ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, John 10. 24, Acts 14. 2, 22, Heb. 12. 3, 1 Pet. 1. 22: so ἐν ὅλῃ τῇ ψυχῇ *with all one's soul*, Matt. 22. 37, and ἐξ ὅλης τῆς ψυχῆς id. Mark 12. 30; ἐκ ψυχῆς *from the soul*, heartily, Eph. 6. 6; μία ψυχὴ εἶναι *to be of one soul*, i. e. unanimous, united in affection and will, Acts 4. 32, Phil. 1. 27. To the soul, as the seat of the desires, affections, appetites, &c. is often ascribed that which strictly belongs

to the person himself, Matt. 12. 18 εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου, 26. 38 περίλυπός ἐστιν ἡ ψυχὴ μου, Luke 1. 46, 12. 19, John 12. 27, Heb. 10. 38, Rev. 18. 14. (β) genr. *the soul* of man, his spiritual and immortal nature, with all its higher and lower powers, its rational and animal faculties, Matt. 10. 28 μὴ φοβείσθε ἀπὸ τῶν . . . τὴν ψυχὴν μὴ δυναμένων ἀποκτείνειν, φοβήθητε δὲ μᾶλλον τὸν δυν. καὶ ψυχὴν καὶ σῶμα ἀπολέσαι, 2 Cor. 1. 23, 12. 15, Heb. 6. 19, 10. 39 εἰς περιποίησιν ψυχῆς. opp. to ἀπώλεια, 13. 17, James 1. 21, 1 Pet. 1. 9 σωτηρίαν ψυχῶν, 2. 11, 25, 4. 19.

c) meton. *a soul*, i. e. *a living thing*, *animal*, in which is ἡ ψυχὴ, life. (α) genr. and from the Heb., 1 Cor. 15. 45 ἐγένετο ὁ πρῶτος ἄνθρ. εἰς ψυχὴν ζῶσαν *a living soul* or *animal*, see εἰς 3. a. fin.; Rev. 16. 3 πᾶσα ψυχὴ ζῶης [for ζῶσα] ἀπέθανεν. (β) oftener of man, *a soul*, i. q. *a living person*, man, πᾶσα ψυχὴ *every soul*, *every person*, *every one*, Acts 2. 43, 3. 23, Rom. 13. 1: so in a periphrasis, πᾶσα ψυχὴ ἀνθρώπου i. q. *every man*, 2. 9; ψυχὰς ἀνθρώπων *men*, Luke 9. 56: so in enumerations, Acts 2. 41 ψυχὰς ὡσεὶ τρισχίλια, 7. 14, 27. 37, 1 Pet. 3. 20. (γ) spec. for *a servant*, *slave*, Rev. 18. 13 ψυχὰς ἀνθρώπων, here prob. *female slaves*, in distinction from σώματα.

ψυχικός, ἡ, ὄν (ψυχὴ), *breathing*, *animal*, possessing animal life. a) pr. of the BODY, σῶμα ψυχικόν *animal body*, having breath and animal life, 1 Cor. 15. 44, 46, opp. to σῶμα πνευματικόν. b) spoken of the SOUL, mind, *animal*, *natural*, i. e. pertaining to the animal or natural mind and affections, swayed by the affections and passions of human nature, not under the influences of the Holy Spirit, opp. to πνευματικός, comp. ψυχὴ b. a.; 1 Cor. 2. 14 ψυχικός ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ, Jude 19 ψυχικοὶ πνεῦμα μὴ ἔχοντες: so Jam. 3. 15 ἡ σοφία ψυχική.

ψύχος, εὐς, οὐς, τό (ψύχω), *cold*, *frigus*, John 18. 18 ὅτι ψύχος ἦν, Acts 28. 2, 2 Cor. 11. 27.

ψυχρός, ἄ, ὄν (ψύχω), *cold*, *cool*, *fresh*, *refreshing*; ποτήριον ψυχροῦ

sc. ὕδατος Matt. 10. 42: fig. *cold*, *cold-hearted*, spoken of a person inconstant and fluctuating in his affections, Rev. 3. 15 οὔτε ψυχρὸς εἶ οὔτε ζεστός, v. 16.

ψύχω, fut. ξω, aor. 2 pass. ἐψύγην, *to breathe*, *blow*; with accus. *to blow on*, *to cool*; in N. T. pass. ψύχομαι, fut. 2 ψυγήσομαι, *to be cooled*, *to grow cold*, fig. of affection, Matt. 24. 12 ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.

ψωμίζω, fut. ἴσω (ψωμός, fr. ψώω), *to feed by morsels*; in N. T. genr. *to feed*, supply with food, foll. by acc. of person, Rom. 12. 20; by acc. of thing, *to feed out*, 1 Cor. 13. 3 ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου.

ψωμίον, ου, τό (dimin. of ψωμός), *a bit*, *morsel*, *mouthful*, John 13. 26.

ψάχω, f. ξω (ψάω), *to rub in pieces*, e. g. ears of grain, with accus. Luke 6. 1.

Ω.

ω, omega, the last letter of the Greek alphabet; hence poet. for *the last*, Rev. 1. 8, 22. 13, = ἔσχατος and τέλος.

ω, interj. O! before the vocative in a direct address, Matt. 15. 28 ω γύναι, 17. 17, Acts 1. 1 ω Θεόφιλε, 13. 10: once in admiration, Rom. 11. 33 ω βάθος, in which sense it is more correctly written ὦ.

Ὠβήδ, ὁ, indec. Obed, Heb. 'serving,' pr. name of the son of Boaz and Ruth, Matt. 1. 5.

ὧδε, pr. a demonstr. adv. (ὕδε), *thus*, *so*, in this way or manner; but in poetic and later usage and in N. T. an adv. of place, HITHER or HERE, i. e. *to* or *in* this place. a) *hither*, *to this place*, after verbs of motion, Matt. 8. 29 ἦλθες ὧδε, 14. 18 φέρετέ μοι αὐτοὺς ὧδε, 22. 12, Mark 11. 3, Luke 9. 41, 19. 27, John 6. 25, Acts 9. 21; ἕως ὧδε Luke 23. 5.

b) *here*, in this place, after verbs implying rest and the like. (α) pr. Matt. 12. 6 τοῦ ἱεροῦ μείζων ἐστὶν ὧδε, v. 42 πλεῖον Σολομῶνος ὧδε, 14. 8, 17, 16. 28, 17. 4, 20. 6 τί ὧδε ἐστήκατε ἄργοι; 24. 2, 26. 38, Mark 6. 3 ὧδε πρὸς ἡμᾶς *here* in our city, 8. 4, Luke 4. 23 ὧδε ἐν τῇ πατρίδι, 22. 38, 24. 6, Acts 9. 14 ὧδε *here* in

this city, Heb. 7. 8 ὥδε *here* on earth, Jam. 2. 3 κάθου ὥδε: so opp. to ἐκεῖ, Mark 13. 21, Luke 17. 21, 23, Jam. 2. 3; or repeated, ὥδε . . . ὥδε, id., Matt. 24. 23; τὰ ὥδε *the things done here*, Col. 4. 9. (β) fig. *herein*, in this thing, Rev. 13. 10, 18, 14. 12, 17. 9.

ὥδῃ, ἦς, ἥ (contr. for αἰοιδῇ, fr. αἰίδω, ᾄδω), *an ode, song*, in praise of God, Eph. 5. 19, Rev. 5. 9, 14. 3.

ὥδιν, ἰνος, ἥ (a late form of the nom. instead of ὥδης), *a throe, pain, pang*, i. e. of a woman in travail. a) pr. 1 Thess. 5. 3 ὁλεθροσ ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ. b) fig. *pain, sorrow, calamity* of the severest kind, Matt. 24. 8 ταῦτα ἀρχὴ ὥδίνων, Mark 13. 9: so Acts 2. 24 λύσας τὰς ὥδιν-
νας τοῦ θανάτου.

ὥδίνω, fut. ἰνῶ (ὥδης), *to be in the throes, to travail* in childbirth, absol. Rev. 12. 2 ἐν γαστρὶ ἔχουσα κράζει ὥδίνουσα *being in travail*; Gal. 4. 27 ἡ οὐκ ὥδίνουσα *thou that travailest not*, i. e. who hast never been in travail, who art barren, = ἡ στεῖρα. Fig. of a Christian teacher, with accus. *to travail with any one*, i. e. in spiritual birth, Gal. 4. 19, comp. γεννάω I. a. α.

ὤμος, ου, ὅ (prob. obsol. ὀίω = φέρω), *a shoulder*, Matt. 23. 4.

ὠνέομαι, οὔμαι, f. ἥσομαι, aor. 1 ὠν-
σάμην, depon. mid. *to buy, purchase*, with acc., and gen. of price, Acts 7. 16 ὃ ὠνήσατο Ἀβραὰμ τιμῆς ἀρ-
γυρίου.

ὠόν, οὔ, τό, *an egg*, Lat. ovum, Luke 11. 12. From the poetic form ὠῖόν, some recent eds. have ὠόν.

ώρα, ας, ἥ (whence Lat. hora, Engl. hour), pr. *a time, season, a definite space or division of time* recurring at fixed intervals, as marked by natural or conventional limits; e. g. of the seasons of the year; fig. of a season of life, the fresh full bloom and beauty of youth, the ripeness and vigour of manhood, = *bloom, beauty, vigour*: in N. T. of shorter intervals, *a time, season, hour*, viz. a) of the day generally, *day-time, day*, Matt. 14. 15 ἡ ὥρα ἤδη παρήλθε, Mark 6. 35 ἤδη ὥρας πολλῆς γενομένης, 11. 11 ὁψίας ἤδη οὔσης τῆς ὥρας.

b) of a definite *part* or *division* of the day; in earlier writers used only of the greater divisions, as morning, noon, evening, night—ἔως, μεσημβρία, ἑσπέρα, νύξ; or also morning, noon, and evening—ἕρθρος, καιρὸς μεσημβρινός, κ. δειλινός or ἑσπερος: in N. T. *an hour*, one of the twelve equal parts into which the natural day and also the night were divided, and which of course were of different lengths at different seasons of the year; probably introduced by astronomers, and first so used by Hipparchus about B. C. 140. (α) pr. and genr. John 11. 9 οὐχὶ δώδεκά εἰσιν ὥραι τῆς ἡμέρας; Matt. 24. 36 περὶ τῆς ἡμέρας καὶ ὥρας οὐδεὶς οἶδεν, 25. 13, Luke 22. 59, John 4. 52 ἐπύθετο παρ' αὐτῶν τὴν ὥραν, Acts 5. 7 ὥς ὥρων τριῶν διάστημα, 10. 30 μέχρι ταύτης τῆς ὥρας, Rev. 9. 15. Dat. with ἐν of time *when*, Matt. 8. 13, 24. 50 ἐν ὥρᾳ ἣ οὐ γινώσκει, John 4. 53;—accus. of time *how long*, Matt. 20. 12 μίαν ὥραν ἐποίησαν see ποιέω 2. b., 26. 40 μίαν ὥραν γρηγορήσαι, Acts 19. 34 ὥς ἐπὶ ὥρας δύο. With a numeral marking the hour of the day as counted from sunrise, Matt. 20. 3 περὶ τρίτην ὥραν, v. 5, 6, 9, 27. 45 ἀπὸ ἑκτῆς ὥρας . . . ἔως ὥρας ἐννάτης, Mark 15. 25, 34, John 1. 40 ὥρα ἦν ὥς δεκάτη, 4. 6 ὥρα ἦν ὥσεὶ ἑκτη, v. 52, Acts 2. 15 ὥρα τρίτη τῆς ἡμέρας, 3. 1 ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐννάτην, 10. 30: so of the hours of the night as counted from sunset, 16. 33 ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτός, 23. 23. (β) fig. for *a short time*, a brief interval; acc. μίαν ὥραν Rev. 17. 12; dat. μιᾷ ὥρᾳ 18. 10, 16, 19; πρὸς ὥραν John 5. 35, 2 Cor. 7. 8, Gal. 2. 5, Philem. 15; πρὸς καιρὸν ὥρας id. 1 Thess. 2. 17.

c) meton. and genr. *hour*, i. q. *time, period*, spoken of any definite point or space of time. (α) with adjuncts, e. g. an adj. or pron., ἀπὸ τῆς ὥρας ἐκείνης Matt. 9. 22, John 19. 27: dat. of time *when*, αὐτῇ τῇ ὥρᾳ Luke 2. 38, ποίᾳ ὥρᾳ Matt. 24. 42, ἡ ὥρα v. 44, ἐν αὐτῇ τῇ ὥρᾳ Luke 7. 21, ἐν ἐκείνῃ τῇ ὥρᾳ Matt. 10. 19: so Rev. 3. 3, 1 Cor. 4. 11 ἄχρι τῆς ἄρτι ὥρας, 15. 30 πᾶσαν ὥραν *all the time*. With an adverb or relative, &c., John 4. 21 ἔρχεται ὥρα ὅτε κτλ,

5. 25, 28 ἔρχεται ὥρα ἐν ᾗ κτλ: so with ἵνα, 12. 23, 16. 2, 32. Foll. by gen. of thing to be done or to happen, Luke 1. 10, 14. 17 τῇ ὥρᾳ τοῦ δείπνου *the time of the supper* or feast, Rev. 3. 10, 14. 7, impl. Luke 22. 14; with inf. Rom. 13. 11 ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι, Rev. 14. 15. Foll. by gen. of pers., *one's time*, i. e. appointed to him, in which he is to do or suffer, Luke 22. 53, John 16. 21; elsewhere of Christ, 2. 4, 7. 30. (β) simply *the time*, i. e. spoken of, or otherwise understood, Matt. 26. 45 ἤγγικεν ἡ ὥρα, Mark 14. 41, John 16. 4, 1 John 2. 18 see ἔσχατος b. β. Emphat. John 17. 1; and so by impl. time or hour of trial, sorrow, suffering, 12. 27, Mark 14. 35.

ὥραϊος, α, ον (ὥρα), *timely, seasonable, tempestivus*, as fruits; in N. T. only fig. *fair, comely, beautiful*, spoken of things, comp. ὥρα init., Matt. 23. 27 τάφοις... οἵτινες ἔξωθεν μὲν φαίνονται ὥραϊοι, Rom. 10. 15. Of a gate of the Temple, Acts 3. 2 πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὥραιαν, v. 10,—this gate is by some supposed to have been the large gate leading from the court of the gentiles to the court of the Israelites, over against the eastern side of the ναός, otherwise called the gate of Nicanor, and described by Josephus as covered with plates of gold and silver, and very splendid and massive: but from Acts 3. 3, 8, it would rather seem to have been one of the external gates, leading from without into the court of the gentiles, in which also was Solomon's porch, ver. 11; and hence it is with better reason referred to one of the two gates on the south side of the Temple, leading from the city.

ὠρύομαι, fut. ὠσομαι (kindred with ὠρύω, ἐρυγεῖν), depon. mid. *to roar, howl*, as beasts of prey from rage or hunger; e. g. a lion, 1 Pet. 5. 8 ὥς λέων ὠρυόμενος.

ὥς, relat. adv. (ὅς), correl. to πῶς, τῶς, pr. *in which way, in what way*, and hence genr. *as, so as, how*; sometimes equivalent to a conjunction, see below in D. For ὥς ἂν comp. ἂν I. A. 2. a. b., and B. 2.

A) in COMPARISONS. (α) pr. fully, with a corresponding demonstrat. adv., as οὕτως or the like, either preceding or following, e. g. οὕτως... ὥς so... as, Mark 4. 26 οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὥς ἔὰν ἄνθρωπος κτλ, John 7. 46, 1 Cor. 3. 15; ὥς... οὕτως as... so, Acts 8. 32 ὥς ἄμυνς... οὕτως οὐκ ἀνοίγει κτλ, 23. 11, Rom. 5. 15, 18: so ἴσος... ὥς Acts 11. 17, ὁμοίως καὶ ὥς Luke 17. 28; also ὥς... καί (where οὕτως is strictly implied, comp. καί 2. b.), Matt. 6. 10 ὥς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, Acts 7. 51, Gal. 1. 9. More freq. οὕτως is omitted, and then ὥς may often be rendered *so as*, or simply *as*, Matt. 6. 29 οὐδὲ [οὕτως] περιεβάλετο ὥς ἐν τούτων, 10. 25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὥς ὁ διδάσκαλος αὐτοῦ, Mark 1. 22 ἦν διδάσκων αὐτοὺς [οὕτως] ὥς ἐξουσίαν ἔχων καὶ οὐχ ὥς οἱ γραμματεῖς, Luke 6. 40, 21. 35, Acts 7. 37, Rom. 4. 17, 5. 16, 1 Pet. 2. 25, sæp. Sometimes the whole clause to which ὥς refers is omitted, Mark 4. 31 ὥς κόκκον σινάπεως, suppl. ἡ βασιλεία τοῦ Θεοῦ ἐστί comp. v. 30; 13. 34 ὥς ἄνθρωπος ἀπόδημος, suppl. ὁ υἱὸς τοῦ ἀνθρώπου ἐστί or ἐγώ εἰμι comp. v. 26. (β) genr. before a noun or adj. in the nominat. or accus., *as, like as, like*, Matt. 10. 16 φρόνιμοι ὥς οἱ ὄφεις καὶ ἀκέραιοι ὥς αἱ περιστέραί, 13. 43 τότε οἱ δίκαιοι ἐκλάμπουσιν ὥς ὁ ἥλιος, 28. 3, Mark 6. 15, Luke 10. 3 ἀποστέλλω ὑμᾶς ὥς ἄρνας ἐν μέσῳ λύκων, Acts 11. 5, Jam. 1. 10, Rev. 1. 14, sæp. Here too the construction is often elliptical, e. g. where a participle belonging to the noun before ὥς is also implied with the noun after ὥς, Luke 10. 18 τὸν Σατανᾶν ὥς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα, comp. Matt. 3. 16: so where the noun before ὥς is also implied *after* it, Rev. 1. 10 ἤκουσα φωνὴν μεγάλην ὥς [φωνήν] σάλπιγγος, 16. 3: sometimes the noun after ὥς is implied *before* it, 6. 1 ἤκουσα ἐνὸς λέγοντος [φωνῇ] ὥς φωνὴ βροντῆς. By Hebr., a noun preceded by ὥς often denotes *something like itself*, a person or thing like that which the noun signifies, Engl. *as it were*, Rev. 4. 6 ἐνώπιον τοῦ θρόνου ὥς θάλασσα ὑαλίνη pr. 'something like a sea of glass, *as it*

were a sea of glass,' 15. 2, 8. 8 ὥς ὕψος μέγα *as it were* a great mountain, 9. 7 ὥς στέφανοι χρυσοῖ: accus. 19. 1 ἤκουσα ὥς φωνὴν μεγάλην ὄχλου i. e. 'a sound *like* the voice,' v. 6.

B) implying QUALITY, character, circumstances, as known or *supposed* to exist in respect to any person or thing; something which is matter of belief or opinion, whether true or false. a) *before participles* referring to a preceding noun, and expressing a quality or circumstance belonging to that noun, either real or supposed, *as, as if, as though*. (α) *before a nominat.* as referring to a preceding subject, Luke 16. 1 οὗτος διεβλήθη αὐτῷ ὥς διασκορπίζων κτλ *as wasting his goods*, i. e. being so accounted; Acts 23. 20 ὥς μέλλοντες τι ἀκριβέστερον πυνθάνεσθαι *as though* they would inquire, &c.; 28. 19 οὐχ ὥς τοῦ ἔθνους μου ἔχων τι κατηγορῆσαι *not as having*, i. e. not supposing that I have, &c.; Rom. 15. 15, 1 Cor. 4. 7, 5. 3, 7. 25, 2 Cor. 6. 9, Col. 2. 20, Heb. 11. 27, al.: so with part. impl., Eph. 6. 7 δουλεύοντες ὥς [δουλεύοντες] τῷ κυρίῳ, 1 Pet. 4. 11. (β) *genit.* referring to a preceding noun, Heb. 12. 27 δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὥς πεποιημένων: with a genit. absol., 1 Cor. 4. 18 ὥς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες i. e. 'they supposing that I shall not come,' 2 Cor. 5. 20, 1 Pet. 4. 12, 2 Pet. 1. 3; so after προφάσει Acts 27. 30. (γ) *dat.* referring to a preceding noun, Acts 3. 12 ἡμῖν τί ἀτενίζετε ὥς πεποηκόσι τοῦ περιπατεῖν αὐτόν; 1 Pet. 2. 14. (δ) *accus.* referring to a preceding object, Acts 23. 15 πρὸς ὑμᾶς ὥς μέλλοντας διαγινώσκειν, Rom. 6. 13, 2 Cor. 10. 2, Rev. 5. 6: ellipt. John 1. 14 δόξαν ὥς [δόξαν] μονογενοῦς. (ε) once before an infin., apparently with a participle implied, or perhaps instead of the participial construction, 2 Cor. 10. 9 ἵνα μὴ δόξω ὥς ἂν [βουλόμενος] ἐκφοβεῖν ὑμᾶς.

b) *before a subst. or adj.* either as predicate or object, expressing a quality or circumstance known or supposed to belong to a preceding noun, *as, as if, as though*; here the

part. ὢν, or the like, may always be supplied, and the construction is then the same as in a. above. (α) *nominat.* as referring to a preceding subject, 2 Cor. 6. 4 συνιστῶντες ἑαυτοὺς ὥς Θεοῦ διάκονοι, 11. 15, Eph. 5. 1, 8 ὥς τέκνα φωτὸς περιπατεῖτε i. e. 'as becomes children of the light,' 6. 6, Col. 3. 12, 22, 23, Heb. 3. 5, 6, Jam. 2. 9, 1 Pet. 1. 14; Rom. 3. 7 τί ἔτι κἀγὼ ὥς ἁμαρτωλὸς κρίνομαι i. e. 'as though I were a sinner,' 2 Cor. 6. 8-10, 13. 7, 1 Pet. 4. 15, 16: once preceded by τοιοῦτος, Philem. 9 τοιοῦτος ὢν ὥς Παῦλος πρεσβύτης i. e. 'such an one as thou knowest Paul to be, thine aged teacher and friend.' (β) *genit.* as referring to a preceding noun, 1 Pet. 2. 12 ὑμῶν ὥς κακοποιῶν, 3. 16. (γ) *dat.* as referring to a preceding noun, 1 Cor. 3. 1 ὑμῖν ὥς πνευματικοῖς κτλ, 10. 15, 2 Cor. 6. 13, Heb. 12. 5, 1 Pet. 2. 13, 2 Pet. 1. 19: impl. 1 Pet. 1. 19 αἵματι ὥς [αἵματι] ἁμνοῦ. (δ) *accus.* as referring to another object, Matt. 14. 5 ὥς προφῆτην αὐτὸν εἶχον, Luke 6. 22, 15. 19 ποίησόν με ὥς ἓνα τῶν μισθίων σου, Rom. 1. 21 οὐχ ὥς Θεὸν ἐδόξασαν sc. αὐτόν, 1 Cor. 4. 9, 14, 2 Cor. 11. 16, οὕτως ὥς 9. 5.

c) *before prepositions with their cases*, in the same manner as before participles, see above in a., since a participle may usually be supplied before the preposition. (α) with διά, 2 Thess. 2. 2 μήτε δι' ἐπιστολῆς ὥς δι' ἡμῶν sc. γεγραμμένης: with ἐν, John 7. 10 οὐ φανερώς, ἀλλ' ὥς ἐν κρυπτῷ sc. ἀναβάς, Rom. 13. 13: with ἐκ, 9. 32 οὐκ ἐκ πίστεως, ἀλλ' ὥς ἐξ ἔργων νόμου sc. διώκων comp. v. 31, 2 Cor. 2. 17, 3. 5, 1 Pet. 4. 11: with ἐπί, Gal. 3. 16 ὥς ἐπὶ πολλῶν, ἀλλ' ὥς ἐφ' ἑνός sc. λέγων, Matt. 26. 55 ὥς ἐπὶ ληστήν *as though against a robber*. (β) *before a prep.* implying motion to a place, ὥς qualifies the force of the preposition, *as if to*, in the sense of *towards, in the direction of*, leaving it undetermined whether one arrives at the place or not; in N. T. only once, with ἐπί, Acts 17. 14 πορεύεσθαι ὥς ἐπὶ τὴν θάλασσαν.

d) *before numerals*, = *as it were, about*, marking a supposed or conjectural number, Mark 5. 13 ἦσαν ὥς δισχίλιοι, 8. 9, Luke 2. 37, 8. 42,

John 1. 40 ὥρα ἦν ὥς δεκάτη, 6. 19, Acts 5. 7, Rev. 8. 1, al.

e) intens. *how! how very! how much!* Lat. *quam!* expressing admiration; in N. T. only before adjectives, comp. below in C. γ., Rom. 10. 15 ὥς ὡραῖοι οἱ πόδες κτλ *how beautiful the feet*, &c., 11. 33: once before the comparative, Acts 17. 22 ὥς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ lit. *how much more religiously inclined do I behold you*, i. e. than other cities or nations.

C) implying MANNER, before a dependent clause qualifying or defining the action of a preceding verb. (α) genr. *as, according as*, Matt. 1. 24 ἐποίησεν ὥς προσέταξεν αὐτῷ ὁ ἄγγελος, 8. 13 ὥς ἐπίστευσας γεννηθήτω σοι, 20. 14, Luke 14. 22, Rom. 12. 3, Col. 2. 6, 4. 4, Tit. 1. 5, Rev. 9. 3: once with οὕτω corresponding, 1 Cor. 7. 17 ἕκαστον ὥς κέκληκεν ὁ Θεός, οὕτω περιπατεῖτω. Here, in a somewhat laxer construction, ὥς καί, like the relative ὅς, serves as a connective particle, comp. ὅς II. 2. a., Acts 13. 33 ταύτην ὁ Θεός ἐκπεπλήρωκεν . . . ὥς καὶ ἐν τῷ πρώτῳ ψαλμῷ γέγραπται, 17. 28, 22. 5, 25. 10, Rom. 9. 25. (β) before a minor or parenthetical clause, which then serves to modify or restrict the general proposition, Matt. 27. 65 ὑπάγετε, ἀσφαλίσασθε ὥς οἴδατε, Mark 4. 27, 10. 1 καὶ ὥς εἰώθει πάλιν ἐδίδασκεν αὐτοὺς, Luke 3. 23 ὦν ὥς ἐνομίζετο υἱὸς Ἰωσήφ, Acts 2. 15, 1 Cor. 12. 2, 1 Pet. 5. 12. (γ) before a superlative, intens., like Lat. *quam*, comp. above in B. e.; so ὥς τάχιστα pr. 'in what way most speedily,' i. e. *as speedily as possible*, Acts 17. 15.

D) before dependent clauses expressing the object or reference of a preceding verb or word, the nature of the action, the circumstances under which it takes place, and the like, *in what way, how, as, &c.*, often equivalent to a conjunction. a) genr. *how*, = ὅπως I.; with the indic. aor., Mark 12. 26 οὐκ ἀνέγνωτε ὥς εἶπεν αὐτῷ ὁ Θεός, Luke 8. 47, 23. 55 ἐθεάσαντο τὸ μνημεῖον καὶ ὥς ἐτέθη τὸ σῶμα αὐτοῦ, 24. 35, Acts 11. 16, Rom. 11. 2, 2 Cor. 7. 15: pleonast. Luke 22. 61 ὑπεμνήσθη ὁ

Πέτρος τοῦ λόγου τοῦ κυρίου, ὥς εἶπεν αὐτῷ: once with τοῦτο preceding, 6. 3, 4 οὐδὲ τοῦτο ἀνέγνωτε . . . ὥς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ. So ὥς ὅτι *how that, as that, to wit that*, in N. T. subjoined to a noun for fuller explanation, 2 Cor. 5. 19 τὴν διακονίαν τῆς καταλλαγῆς, ὥς ὅτι Θεὸς ἦν ἐν Χριστῷ, 11. 21 κατὰ ἀτιμίαν λέγω, ὥς ὅτι ἡμεῖς ἡσθενήσαμεν *I speak as to the reproach [cast upon us], how that we are weak*, = 'as though we were weak,' 2 Thess. 2. 2 μήτε δι' ἐπιστολῆς . . . ὥς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου nor by letter . . . *as that*, &c.

b) before an objective clause in a stricter sense, *how, how that, that*, with the indic. = ὅτι, comp. ὅτι 1. c., Acts 10. 28 ὑμεῖς ἐπίστασθε ὥς ἀθέμιτόν ἐστιν κτλ, v. 38, Rom. 1. 9, 1 Thess. 2. 10.

c) before a clause expressing end or purpose, *as that, so that*, = *that, to the end that*, like ἵνα, ὅπως; foll. by infin. expressing the purpose of a preceding verb, *so as to, in order to*, Acts 20. 24 ὥς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς 'I count not my life dear, *so that* I may finish,' &c.: also ὥς ἔπος εἰπεῖν *so to speak, that* I may so speak, Lat. *ut ita dicam*, Heb. 7. 9.

d) before a clause expressing result or consequence, *so as that, so that*, like ὥστε; with indic. Heb. 3. 11 ὥς ὥμοσα ἐν τῇ ὀργῇ μου.

e) before a clause expressing a cause or reason, *as, that*, = *since, because*, like ἐπεὶ, ὅτι; 2 Tim. 1. 3 ὥς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν: perhaps Matt. 6. 12 comp. Luke 11. 4.

f) before a clause implying time, *as, when*, like ἐπεὶ. (α) genr. *when*, = *in that, while*, with indic. Matt. 28. 9 ὥς ἐπορεύοντο ἀπαγγεῖλαι, Luke 1. 41 ὥς ἤκουσεν ἡ Ἐλ. τὸν ἀσπασμόν, 4. 25, 19. 5, John 2. 9, Acts 5. 24, 28. 4, sæp.: by impl. *whenever, as often as*, Luke 12. 58, Gal. 6. 10. (β) also *when*, = *after that, postquam*, with indic. Luke 1. 23 ἐγένετο ὥς ἐπλήσθησαν αἱ ἡμέραι ἀπῆλθεν, 2. 15, 39 ὥς ἐτέλεσαν ἅπαντα ὑπέστρεψαν, 11. 1, John 4. 1, 6. 12, 16, Acts 10. 7, 13. 18, sæp.: with τότε, John 7. 10: once *from when, since*, Mark 9.

21. (γ) ὥς ἂν *whensoever, as soon as*, with subjunct. aor., 1 Cor. 11. 34 ὥς ἂν ἔλθω, Phil. 2. 23; ὥς ἔάν id. Rom. 15. 24.

ὡσαννά, interj. *hosanna!* Heb., pr. 'save now, succour now, be now propitious!' a word of joyful acclamation, absol. Matt. 21. 9 ὡσαννά ἐν τοῖς ὑψίστοις, Mark 11. 9; with dat. τῷ νιῷ Δαβίδ Matt. 21. 9.

ὡσαύτως, adv. (ὥς, αὐτως fr. αὐτός), *in the same way, in like manner, likewise*, Matt. 20. 5 ἐποίησεν ὡσαύτως, 21. 30, 36, 25. 17, Mark 12. 21, 14. 31, Luke 13. 3, 22. 20, al.

ὥσεί, = ὥς εἰ, *as if, as though*; in N. T. only before a noun or adjective. a) in comparisons, *as if, as it were*, = *as, like as*, comp. ὥς A. β., Matt. 9. 36 ἐρριμμένοι ὥσεὶ πρόβατα μὴ ἔχοντα ποιμένα, 28. 3 λευκὸν ὥσεὶ χιῶν, v. 4, Mark 9. 26, Luke 22. 44, 24. 11, Heb. 1. 12: ellipt. where a participle or infin. belonging to the noun before ὥσεί is also implied with the noun after ὥσεί, Matt. 3. 16 εἶδε τὸ πνεῦμα τοῦ Θεοῦ καταβαῖνον ὥσεὶ περιστεράν sc. καταβαίνουσαν, Mark 1. 10, John 1. 32; infin. Luke 3. 22 comp. 10. 18. b) before words of number and measure, *as if, as it were*, i. q. *about, something like*; before numerals, Matt. 14. 21 ἄνδρες ὥσεὶ πεντακισχίλιοι, Luke 1. 56 ὥσεὶ μῆνας τρεῖς, 3. 23, 22. 59, John 4. 6 ὥρα ἦν ὥσεὶ ἕκτη, Acts 4. 4, 19. 7: of measure, Luke 22. 41 ὥσεὶ λίθου βολήν.

Ὡσηέ, ὁ, indec. *Osee*, Heb. 'deliverance,' *Hosea*, pr. name of a prophet, Rom. 9. 25.

ὥσπερ, adv., i. e. ὥς strengthened by enclit. περ, pr. *wholly as, just as*, genr. *as, like as*, &c.; in N. T. only in comparisons, and in Attic writers the prevailing particle in this usage. a) pr. as introducing a comparison, followed by a corresponding clause with οὕτως or the like, Matt. 12. 40 ὥσπερ ἦν Ἰωνᾶς . . . οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου, 13. 40, 24. 27, 37, 38, Rom. 5. 19, 21, Jam. 2. 26, al.: once with οὕτως omitted in anacoluthon, Matt. 25. 14; or suspended by a parenthetical clause, Rom. 5. 12 comp. v. 18: once also with καί, for οὕτως καί, 2 Cor. 8. 7, comp. καί 2. b. b)

genr. and without οὕτως corresponding, Matt. 5. 48 ἔσεσθε ὑμεῖς τέλειοι ὥσπερ ὁ πατὴρ ὑμῶν κτλ, 6. 2, 5, 7, 16, 18. 17 ἔστω σοὶ ὥσπερ ὁ ἐθνικός *let him be to thee just as a heathen*, 20. 28, 25. 32, Acts 2. 2, 3. 17. c) after a hypothetical proposition, as asserting or confirming its truth and reality, *as indeed*, 1 Cor. 8. 5 καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοί. . . ὥσπερ εἰσὶ θεοὶ πολλοὶ κτλ.

ὥσπερεῖ, adv. (ὥσπερ, εἰ), *just as if, as it were*, 1 Cor. 15. 8.

ὥστε, i. e. ὥς strengthened by enclit. τε, serving to connect more closely a following clause with the preceding; pr. an adv. like ὥς, ὥσπερ, used in comparisons, *as, like as*, but genr. and in N. T. a conjunction, *so as that, so that*, before a clause expressing an event, result, consequence, whether real or supposed, and followed usually by an infinitive, but also by the indicative. a) foll. by infin. with acc. expr. or impl. (α) fully, preceded by a demonstr. as οὕτως, τοιοῦτος, &c. Acts 14. 1 λαλῆσαι οὕτως ὥστε πιστεῦσαι πολὺ πλῆθος, Matt. 15. 33 ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον. (β) simply, without a preceding demonstr. Matt. 8. 24 ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων, v. 28, 10. 1 ἔδωκεν αὐτοῖς ἐξουσίαν . . . ὥστε ἐκβάλλειν αὐτά sc. τὰ πνεύματα, 13. 54, Mark 1. 27, 45, Rom. 7. 6, 15. 19, sæp. (γ) rarely, instead of an actual result, ὥστε with infin. serves to mark a purpose, like ἵνα, ὅπως, Matt. 27. 1 συμβούλιον ἔλαβον κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν, Luke 4. 29, 9. 52.

b) foll. by indicat., with οὕτως preceding, John 3. 16 οὕτως ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ ἔδωκεν κτλ: simpl. Gal. 2. 13. c) often at the beginning of a sentence, with the indic. or imperat., as an emphatic illative particle, *so that, = consequently, therefore, wherefore*; with indic. Matt. 12. 12 ὥστε ἔξεστι τοῖς σάββασιν καλῶς ποιεῖν, 23. 31, Mark 2. 28, 10. 8, Rom. 7. 12 ὥστε ὁ μὲν νόμος ἅγιος, 1 Cor. 3. 7, 7. 38, Gal. 3. 9, 24, al.: with imperat., 1 Cor. 3. 21, 15. 58, Phil. 2. 12, Jam. 1. 19, 1 Pet. 4. 19, al.

ὠτίον, ου, τό (dimin. of οὖς), *an ear*, one of the ears, Matt. 26. 51 ἀφείλεν αὐτοῦ τὸ ὠτίον, Luke 22. 51, John 18. 10, 26.

ὠφέλεια, ας, ἡ (ὠφελέω), *a furthering, help, aid*, in war, &c.; in N. T. *use, profit, advantage*, Rom. 3. 1 τίς ἡ ὠφέλεια τῆς περιτομῆς; Jude 16.

ὠφελέω, ὦ, f. ἤσω (ὄφελος), *to further, to help, to profit, to be of use*. a) act. absol. Rom. 2. 25 περιτομὴ ὠφελεῖ: with double accus. of person and neut. τί, οὐδέν, Mark 8. 36 τί ὠφελήσει ἄνθρωπον, 1 Cor. 14. 6, Gal. 5. 2; with acc. of pers. simply, Heb. 4. 2; acc. οὐδέν simply, Matt.

27. 24, John 6. 63, 12. 19. b) mid or pass. *to be profited, to have advantage*, with acc. neut. τί, οὐδέν, μηδέν, Matt. 16. 26 τί ὠφελεῖται ἄνθρωπος, Mark 5. 26, 1 Cor. 13. 3: foll. by ἐκ, *to be profited of or by* any one, with neut. ὅ, Matt. 15. 5 δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇ, Mark 7. 11; by ἐν, Heb. 13. 9 ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες, where οἷς depends equally on οἱ περιπατήσαντες.

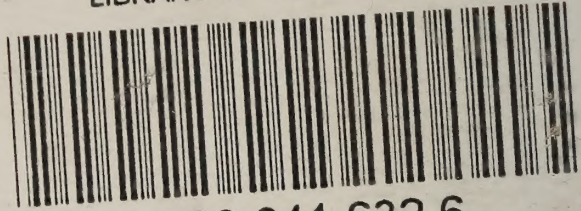
ὠφέλιμος, ου, ὁ, ἡ, adj. (ὠφελέω), *helpful, profitable, useful*; with πρός τι, 1 Tim. 4. 8 ἡ σωματικὴ γυμνασίη πρὸς ὀλίγον ἐστὶν ὠφέλιμος, 2 Ti. 3. 16; with dat. Tit. 3. 8.

THE END.

LONDON:

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